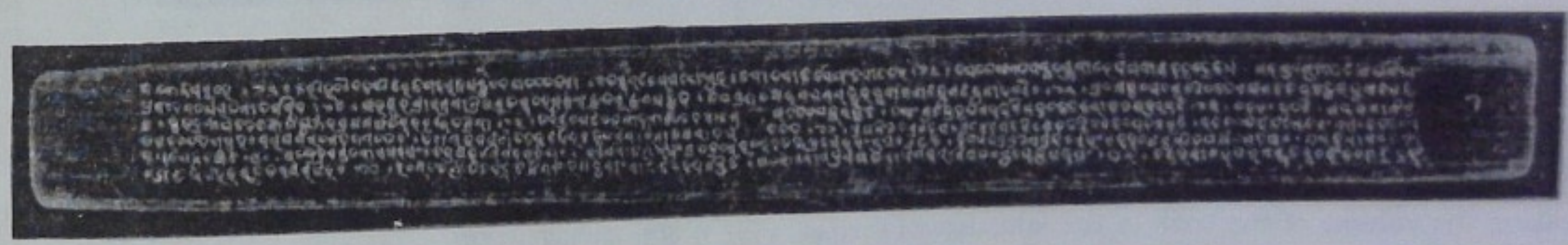
ŚIVASVĀMIN'S KAPPHIṆĀBHYUDAYA

ŚIVASVĀMIN'S KAPPHIṆĀBHYUDAYA
OR
EXALTATION OF KING KAPPHIṆA

Gauri Shankar
Michael Hahn

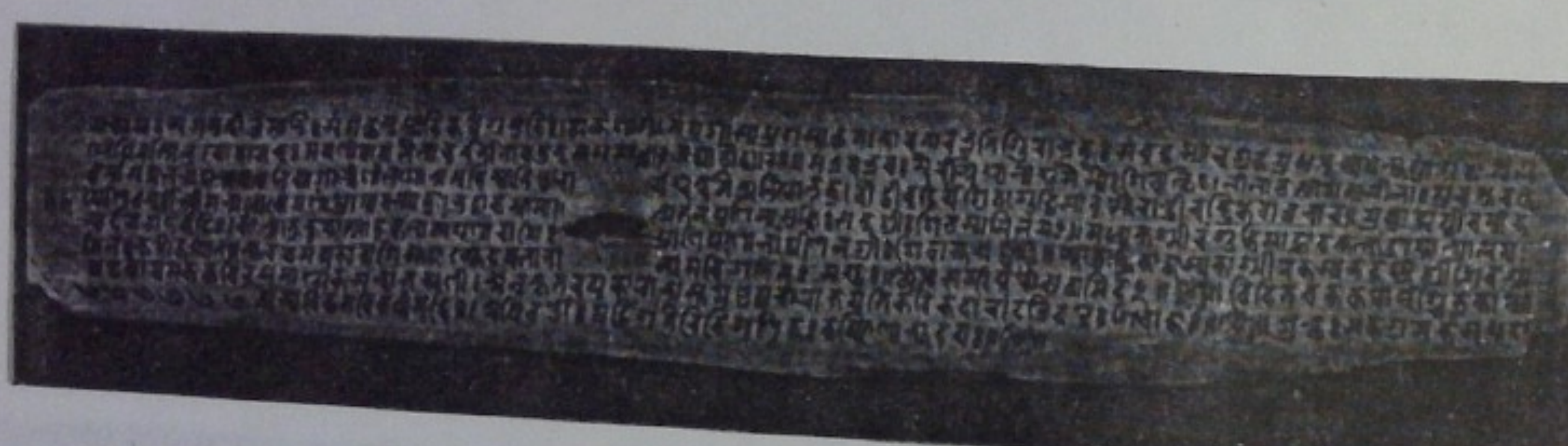
ŚIVASVĀMIN'S KAPPHIṆĀBHYUDAYA
OR
EXALTATION OF KING KAPPHIṆA

1.



Facsimile of a leaf of the [M] MS. [11460] in Uriyā script, preserved in the Govt. Oriental MSS. Library, Madras. The text is from canto II. It begins with जनमाजिघस्मरं ॥१३॥ किरीटकूटेन etc. and continues upto ॥२३॥ and ends with वचो हि वाच्यं

2.



Facsimile of a leaf of the [N] MS. in Newārī script belonging to His Holiness Rājaguru Hemarāja Paṇḍita, C. I. E., Nepal. The text is from Canto XX. It begins with the 40th stanza, viz., मन्मायातस्ते समुत्तीर्णामाभिः । संगच्छस्व स्वाभिरुच्चैश्रमूभिः and continues up to the end of the poem giving the 'praśasti' of the poet, and closing with a verse indicating the volume of the book in the language of scribes, viz., गणितः कप्फिणाभ्युदयः

ŚIVASVĀMIN'S KAPPHIṆĀBHYUDAYA
OR
EXALTATION OF KING KAPPHIṆA

critically edited with an introduction

by

GAURI SHANKAR

with an appendix and revised romanized version of cantos i-viii and xix

by

MICHAEL HAHN

ADITYA PRAKASHAN
NEW DELHI

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काश्मीरभट्टश्रीशिवस्वामिकृतं

कप्फिणाभ्युदयं महाकाव्यम्

इङ्ग्लिशसंस्कृतभूमिकाद्वयोपेतम्

सपरिशिष्टं च

गौरीशङ्कर एम. ए., बी. लिट्. (आक्सफ़ोर्ड)
लैक्चरर, गवर्न्मैण्ट कालेज,
लाहौर, इत्येतेन
सम्पादितम्

पञ्चनदीयविश्वविद्यालयेन
प्रकाशितम्
१९३७ ई०

DEDICATED

TO

HORACE BARRATT DUNNICLIFF,

M. A., (*Cantab.*), Sc. D., F. I. C., I. E. S.,

Principal, Government College,

LAHORE.

As a mark of respect and admiration

by the author.

PREFACE

Kashmir is known to the outside world mainly as a land where nature presents herself in charming shape and glorious garb. It has beautiful vales, brightened by the luxuriant growth of many-coloured fragrant flowers, lakes of great dimensions, coverd with lotus beds, snow-fed rivers, streams of fresh, sweet water, high-peaked mountains, and springs with picturesque settings. In a land where nature has been so gracious, it is not uncommon to find men—a part of nature's creation—who excel others in their achievements in the domain of art and literature.

Ancient Kashmir occupies a respectable niche in the gallery of Literature, particularly classical Sanskrit. Apart from Kālidāsa, to whom some scholars have sought to assign a home in Kashmir, in the long list of famous writers and scholars who have enriched and extended the realms of thought and knowledge, we come across Prakrit poets like Pravarasena of the Setubandha fame, prolific writers like Kṣhemendra and Ratnākara, literary critics like Ānanda-vardhana and Mammaṭa, chorniclers like Kalhaṇa and Śaiva philosophers like Kallaṭa.

The reign of king Avantivarman (855—883 A. D.) witnessed a remarkable revival of Sanskrit learning in Kashmir. Śivasvāmin was one of the 'gems' of Avantivarman's court.

He seems to have been an exponent of the principles formulated by Daṇḍin in his Kāvyādarśa and is credited with the authorship of seven Mahākāvyas, several dramas, and prose works, and other writings. But the Kapphiṇābhyudaya and a few stray verses make up all that is left to us to read and admire.

The Kapphiṇābhyudaya is written in a highly ornate and complex style and only a scholar equipped with an intimate knowledge of Sanskrit grammar, language, rhetoric, and literature and fully conversant with the modern critical method of study and research could do justice to it. This poem is an important link in the long chain of Sanskrit Kāvyas in Kashmir and its value and importance can only be realised by minute and laborious study, supplemented by the help afforded by the Editor's introduction.

Śivasvāmin is equally at home in Sanskrit and in Prākrit (Vide Canto xix). His imagination soars high and he displays exquisite poetic skill. The theme of his work is a Buddhist story. He has adapted the simple Avadāna story to his needs and has succeeded in producing a poem of a very high order, so that we might apply his own words and say that he was a pioneer of Citrakāvya and well-versed in many stories (विदितबहुकथार्थश्चित्रकाव्योपदेष्टा) and that the mere melody of his words filled the hearts of scholars with wonder (यद्वाणी श्रुतिमात्रकेण सुधियां चेतश्चमत्कारिणी).

My friend and colleague, Pandit Gauri Shankar, is an old pupil of mine. I have been watching his career with much interest and have reason to feel proud of him in that he has been able to bring out the first critical edition of this Mahākāvya. He has spent full five years working at this difficult Kāvya and the result is a very useful and scholarly work.

His edition of the text and his introduction to it can serve as models for future editions of Sanskrit Kāvyas. He had to encounter great and serious difficulties in editing this work which had no Sanskrit commentary attached to it. He had to rely partly on the defective manuscript material available but mainly on his own parts, his clear intellect, his assiduity, and his close adherence to the principles of textual and literary criticism. The Prakrit canto was a hard nut to crack but by his knack and patient and diligent work the Pandit has managed to render it into Sanskrit. Creditable as the work is, I cannot but feel that the editor has been greatly handicapped by the paucity of manuscript material available. With more manuscripts the learned editor could have produced better results and his talent and scholarship would have found greater scope for work.

Government College,
Lahore.
December 12, 1936.

GULBAHAR SINGH

ABBREVIATIONS.

A. S. S.	Ānandāśrama Sanskrit Series.
H. O. S.	Harvard Oriental Series.
J. P. T. S.	Journal of the Pali Text Society.
J. R. A. S.	Journal of the Royal Asiatic Society.
Kapphiṇābhy.	Kapphiṇābhyudaya.
Kāvya.	Kāvyaprakāśa.
Kkbh.	Kavikaṇṭhābharaṇa.
L. S. I.	Linguistic Survey of India.
Pada.	Padacandrikā.
P. T. S.	Pali Text Society (Publications).
S. B. B.	Sacred Books of the Budhists.
S. B. E.	Sacred Books of the East.
Sbhv.	Subhāṣitāvalī.
Skm.	Saduktikarṇāmṛta.
S. R. B.	Subhāṣitaratnabhāṇḍāgāra.
Subhūti.	Subhūticandrikā.
Ṭīkā.	Ṭīkāsarvasva.
WZKM.	Weiner Zeitschrift für die kunde des Morgenlandes.
ZDMG.	Zeitschrift der Deutschen Morgenländischen Gesellschaft.

CONTENTS

CORRECTIONS

Canto I 8b *for* ससंन्ध्य *read* ससन्ध्य

" II 19c, XIII 40b, XX 4a *for* अञ्जलि *read* अञ्जलि । Similarly *change* ञ्ज *to* ञ्ज in अनुरञ्जनम् II 20d and अञ्जनरञ्जन II 38a; in कुञ्जर IV 38b, VI 4d, VIII 17a, XVII 50c; in अञ्जन VII 8d; in रञ्जितमञ्जरी VIII 13a; in पुञ्ज XI 32b; in मञ्जरी IX 36a.

" V 49b *for* ज्योत्कृति *read* ज्योक्कृति

" VII 37a *for* दृष्टौ दृष्टाः *read* दृष्टो दृष्टीः

" VIII 9b *for* स्थिरधृति म्यति *read* स्थिरधृतिर्न्नति

" " 11d *for* सारुति *read* सा रुति

" " 20b *for* कुलितालि *read* कुलितालि

" IX 12d *for* मनः स्व *read* मनस्त्व

" " 29b *for* वलयि नितम्ब *read* वलयिनि मूल० as in the footnotes.

" " 31b *for* रतेश्वरं *read* रतेश्वरे

" X 21d *for* द्विषद् *read* विपद्

" " 35c *for* दस्यु *read* दस्युः

" XI 29a *for* मलिन *read* मलिनै–

" XII 1d *for* रथ्या रजो *read* रथ्यारजो

" " 8a *for* अरोहतो *read* आरोहतो

" " 34a *for* कम्ब्याः *read* काम्ब्याः

" " 47a *for* भ्रमिमिव *read* भ्रमिमिव

" XIII 18c *for* मधुमान *read* मधुपान

" " 23d *for* मतीव *read* मितीव

" " 23c and XVII 50a *for* मूर्छे– *read* मूर्च्छे–

" " 40b *for* सरल *read* सरक

Canto XIV 6a *for* तुरङ्ग *read* कुरङ्ग

" " 29a *for* वलदेकता *read* वदेकता

"	XV	8a	*for* जृम्मा *read* जृम्भा
"	"	24b	*for* जलजल *read* जल
"	XVI	6a	*for* नामीन्दु *read* नापीन्दु
"	"	60a	*for* बिडम्बनैव *read* विडम्बनैव
"	"	106a	*for* दृष्टयै *read* दृष्टयै
"	XVII	7d	*for* मुघ्नटा *read* मुक्तटा
"	"	51a	*for* दन्ति *read* दन्त
"	XVIII	22a	*for* घरो *read* धारो
"	"	23c	*for* म्बोधो *read* म्भोदो
"	"	48c	*for* कोपसेवि *read* क्रोधनेऽधि
"	"	59cd	*for* दस्ताधूसरा *read* दस्ता धूसरा
"	"	65d	*for* मेलन्य: *read* मेकलन्य:
"	"	67c	*for* मथनेन मिथो *read* मथनेनामिषो
"	"	74a	*for* ज्ञेया *read* गेया
"	"	88c	*for* विमुग्धै *read* वमुग्धै
"	XX	33d	*for* द्राधीयस्या: *read* द्राघीयस्या:

For the following see the footnotes regarding the variants

"	I	44a	*for* श्रतो *read* श्रुतो
"	II	18c	*for* चित्रीकृत्य *read* चित्रीकृत
"	VI	83	*for* Reading *read* Readings
"	VIII	32	*after* d *read* d. It has सिषेवता, which is printed below
"	XI		*for* 3–13 *read* 3–16b
"	XI	30c	*for* जलोन्नवै: *read* तलोन्नवै:
"	XVII	34	*for* C *read* b

Introduction

Page	XVI	line 28,	*omit* an *before* authentic
"	XIX	" 11	*for* 202 and 769 *read* 122,446
"	XXIV	" 33	*for* Sartificial *read* artificial Sanskrit
"	XXIX	" 1	*for* Sitadhavaja *read* Sitadhvaja
"	XXXV	" 11	*for* the rest *read* rest there
"	XLVI	" 27	*for* Sākti *read* Sūkti-
"	LVII	" 27	*for* धम्मिल *read* धम्मिल्ल
"	LXII	" 2	*for* व्योमा *read* व्योमो
"	LXXIV	" 19	*for* malliable *read* malleable.

INTRODUCTION

The Kapphiṇābhyudaya was described for the first time in some detail in the description of Manuscripts by Śeṣagiri Śāstrin in the Report for the years 1893–4 issued from the Madras Government Oriental Manuscripts Library.

It is mentioned in Aufrecht's Catalogus Catalogorum, Vol. I, pp. 79, 526, 654; Vol. II, p. 15; and Vol. III, p. 18. Professor F. W. Thomas in his edition of the Kavīndravacanasamuccaya[1] (p. III ff.) has mentioned this poem under its author Śivasvāmin.

MANUSCRIPTS OF THE POEM

The text of the present edition is based on the following Manuscripts :–

[M] The palm-leaf ($15\frac{1}{4}'' \times 1\frac{3}{4}''$) Manuscript [11460] in Uṛiyā characters containing 91 pages with 6 lines on a page. This belongs to the Government Oriental Manuscripts Library, Madras[2]. It is complete in 20 cantos and old in appearance.

[N] The palm-leaf ($11\frac{1}{3}'' \times 2''$) Manuscript in Newārī characters. It belongs to His Holiness Rājaguru Hemarāja Paṇḍita, C. I. E., D. P. I., Nepal. The appearance is old and it is incomplete. Only 34 folios are available, folios 1, 4–21, 26, 35 are missing. It originally contained 55 folios.

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1 Z. D. M. G. XXVIII pp. 118-124. Kavīndravacanasamuccaya, Bibliotheca Indica series. Keith's History of Sanskrit Literature pp. 133,134.

2 A Descriptive catalogue of the Sanskrit Manuscripts in the Government Oriental MSS. Library, Madras, Vol XX, pp. 7696-7. M. Śeṣagiri Śāstrin, Report No. 2 (1893-1894) pp. 49-56; 195-199.

[M3] The transcript [11461] which is the same as that at Puri and Kashmir. The original Manuscript is untraceable. For details see below.

TRANSCRIPTS OF THE POEM

There are three transcripts[1] of the poem in the Madras Government Oriental Manuscripts Library: one in Telugu [11462], the other two in Devanāgarī [11463] and [11461]. In 1893 in the Madras Oriental Govt. MSS. Library there was only one[2] manuscript [11460] of the poem in Uṛiyā which was transcribed in Telugu [11462][3]. The latter was again transcribed in Devanāgarī [11463], indicated as [M2][4]. The Devanāgarī transcription [11461] was made in 1904 from the Manuscript received from Sadāśiva Miśra of Puri[5], and is indicated as [M3]. It is incomplete.

SEARCH FOR OTHER MSS. AND TRANSCRIPTS OF THE POEM

Aufrecht's mention of the poem as noticed in Haraprasāda Śāstrin's Report on a search of Manuscripts (1895–1900) suggested the making of an enquiry if a copy of the work found by Haraprasāda Śāstrin at the house of Gopīnātha Miśra at Dāmodarapuraçāsanā could be traced now. With the kind help of Professor Thomas an enquiry was carried on by the Librarian of the India Office. In a reply from the D. P. I, Bihar and Orissa, it was reported that this MS. was untraceable, but another copy of this MS. was traced in the Puri Library. A transcript of this was acquired for my use. From the description of this transcript the important fact emerges that the Puri Manuscript which is in Uṛiyā was copied from the palm leaf Manuscript of the late Gopīnātha Miśra. The late Mahāmahopādhyāya Sadāśiva Miśra got the Manuscript copied from the palm leaf Manuscript of the late Gopīnātha Miśra who was his co-villager. The former kept it in the Muktimaṇḍapa Library of the Jagannātha Temple of which he was the secretary. The same MS. was

1 ibid.

2 The Alphabetical Index of the Sanskrit Manuscripts of the Madras Library (1893), p. 15.

3 In the Report (1893-94) the Curator remarks that he engaged an Uṛiyā man to copy the poem in Telugu character but owing to his (copyist's) ignorance of Sanskrit the transcript is very imperfect and requires a careful collation.

4 The curator of the Library supplied this information in his letter No. R. C.539/31 dated 21. 12. 31 to the secretary to the Govt. of Madras Law (Education), Dept. and was forwarded by the latter authority to the Librarian, India office, who supplied a copy of the same to Professor Thomas.

5 Vide, Annual Report 1904—1905, No. 4 in the list of Manuscripts transcribed for the Govt. Oriental MSS. Library, Madras.

transcribed in Madras [No. 11461], indicated as [M3]. So by this co-incidence a transcript of Haraprasāda's Manuscript was acquired.

When Professor Thomas asked me to undertake the study of this work, it occurred to me that since the author was a native of Kashmir it was probable that some trace of the poem might be found in the libraries of Kashmir, especially as some of them have not published their catalogues. On enquiring through the India Office it was discovered that a manuscript of the poem existed in the Kashmir Research Department Library. The India Office arranged to obtain for me from Kashmir a transcription of the same, which after collation turned out to be a copy of 11461 [M3]. Madras was mentioned as its place of acquirement.

The work on the poem was started in October 1931 at Oxford under the supervision of Professor F. W. Thomas, who kindly lent the transcript of MS. [11463] of Madras belonging to him. It had been collated with [11461]. The original manuscript and transcript could not be had there as the regulations forbid their sending abroad.

However, during my two years stay at Oxford I secured the transcripts from Puri and Kashmir which are the same as 11461 [M3], already incorporated in the transcript belonging to Professor Thomas. These transcripts from Puri and Kashmir have not proved of much use, but they have shown how scribal errors can be manipulated when the same manuscript is copied at different times by different scribes in different countries.

On my return to India in Oct. 1933, I borrowed the Uṛiyā Manuscript [11460] from Madras and transcribed it myself into Devanāgarī from the Uṛiyā script, which is the most intricate of the Indian scripts. To an ordinary observer the script seems to be a series of circles and curves with dots intervening. On examination it was found that this MS. formed part of a bigger volume as its folios run from 58–104, i. e. 46 folios or 92 pages. It is very clearly written and with the help of a magnifying glass I had not much difficulty in transcribing it for my use.

During the progress of my work in Lahore, I received a note from Principal Dr. A. C. Woolner that Dr. Johnston from Oxford had written to him to inform me that Dr. Tucci of Rome had made a reference to a Nepal manuscript of Śivasvāmin's Kapphiṇābhyudaya in his article contributed to the Winternitz Commemoration[1] Volume. This was a very happy news. So far I had

1 Festschrift Moriz Winternitz (1933), pp. 243-247.

lost hope of finding a second MS. of this poem and was contented to base my text on the only available Uṛiyā Ms. But this reference gave me a ray of hope and I started on a new line of enquiry. After consulting Professor Tucci's article I at once wrote to him at Rome if he could supply me with a transcript of his copy of the poem and also wrote to the owner of the Ms. at Nepal, His Holiness Rājaguru Hemarāja Paṇḍita, C. I. E., D. P. I., Suprasiddha-Prabala-Gorakhā-Dakṣiṇabāhu. Professor Tucci in reply referred me back to the Rājaguru who was very kind to send me a transcript[1] in Devanāgarī of the Ms. in his possession, and a note on the same written by him in Sanskrit. This transcript I call N.

The Secretary of the Asiatic Society of Bengal, Calcutta, on enquiry informed that there was no Ms. of this poem in the MS. collection of the society, as printed catalogue was not available at that time.

THE COLLATION OF THE MANUSCRIPTS

a) The number of stanzas in M and M3 :—

Cantos :	I	II	III	IV	V	VI	VII	VIII	IX	X
Stanzas in M	44	53	43	42	51	84	39	60	40	34
" " M3	44	53	43	41	35	67	32	48	34	38
Cantos :	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII	XIX	XX
Stanzas in M	37	47	40	40	34	95	46	80	40	38
" " M3	19	42	35	33	30	95	41	80	40	34

M3 is an incomplete text, as it omits the following stanzas which are found in M and eventually in N, for the latter is more complete in the extant portions than M :—

IV 29=1

V[2] 18–27, 29, 30, 31, 38, 43, 44=16

VI 33, 37, 40, 42, 44, 53, 58, 59, 61, 63–66, 76, 77, 80, 83=17

VII 14, 16, 20, 21, 27, 33, 34=7

VIII 4, 16, 17, 21, 32, 33, 34, 41, 42, 44, 50, 56=12

IX[3] 13, 15, 23, 26, 37, 39=6

X 10, 16, 18, 27=4

XI[4] It breaks off after the fourth syllable of 3b up to the 9th syllable of 16b. It gives 13ab after 16d. It omits therefore, 3–16b, (excluding 13ab); and 25, 26, 30, 33, 36=18. The numbering shows that some

1 Vide, facsimile on the frontispiece.
2 M3 omits 31 and not 32
3 M3 omits 23
4 M3 omits 3-16b and not 3-13. It does not

folios were lost; after 2 the text gives 14.

XII 10, 17, 20, 22, 45=5

XIII[1] 11, 14, 25, 31, 38=5

XIV 12, 13, 24, 26, 29, 32, 39=7

XV 4, 8, 14, 19=4

XVI The confusion in this text after 67 is an exemplary one, on collation with M it runs 1–68ab, 56–61, 75–80, 68cd, 69–74, 87–92, 81–86, (XVII 1–5), 93, 94, 95. Therefore it repeats 56–61. In all it has the same number of stanzas as M.

XVII The first page of XVII is read before the last page of XVI, as such reversion generally happens in MSS. with loose leaves. The stanzas are not numbered after 4. It omits 7–11=5.

XVIII The stanzas are not numbered after 24. The first three stanzas of XIX preceded by the last one of XVIII along with its colophon come in between 22 and 23. This confusion is of the nature of XVII. In all it has the same number of stanzas as M.

XIX It has the same number of stanzas as M.

XX It has no Praśasti, i. e. it omits 43–46 and those which are not found in M. It breaks off at 42b.

b) THE N TEXT

The Nepal text begins with the last four syllables of 12a of the first canto and breaks off after the first syllable of 12c of the second canto. Then the folios are missing till the end of the eighth canto where it again begins with the last syllable of the 54th stanza. It again breaks off at the fourth syllable of 35d of the tenth canto and begins with the 4th syllable of 12b of the eleventh canto and continues up to the 7th syllable of 34d of the 14th canto. Again it begins with the 9th syllable of 9a of the 15th canto and continues till the end. Thus the N text breaks at four places, the longest break being the complete loss of the text of III–VII Cantos.

This text is fuller as compared with M and gives a larger number of stanzas in the following cantos :—

X	XV	XVI	XVII	XVIII	XIX	XX
40	40	130	57	151	45	47

By no means can these additional stanzas be proved to be interpolation, for xv, 32 is quoted from this poem in Skm. ii, 713, and it is not

1 M3 omits 31.

found in M; and xviii, 14 is quoted in the Ṭīkāsarvasva. The N text has the following stanzas not found in M:—

X	33cd, 34, 35=2½ [M3 numbers two lines viz. 38cd as one stanza, M numbers two lines viz. 36cd as one stanza.]
XV	27 cd, 28 ab, 32, 33, 36, 37, 38=6
XVI[1]	9, 18, 28, 29, 33, 34, 42, 45, 53, 55, 62, 67, 69, 70, 73, 75, 76, 80, 81, 95, 96ab, 99cd, 103, 106, 110–119, 126, 127=35
XVII	6, 13, 22, 23, 28, 29, 34, 45, 49, 53, 56=11
XVIII[2]	6, 8, 12–15, 20, 21, 25, 26, 29, 30, 31, 33, 34, 36, 37, 38, 40, 41, 43, 45, 46, 49, 51–58, 60, 61, 63–66, 68, 70–73, 75–78, 81–84, 86, 87, 88, 94, 95, 97, 98, 100, 102, 103, 110, 111, 112, 116, 119, 122, 132, 135 cd, 136 ab, 143, 150=71
XIX	6, 10, 13, 21, 23=5
XX	14, 15, 18, 19, 26, 28, 37cd, 39, 41, 47=9½ [M numbers two lines 33ab as one stanza]; M omits the 5th stanza of the Praśasti and N omits the 4th one.

c) THE HISTORY AND RELATIONSHIP OF THE MANUSCRIPTS

Texts in Classical Sanskrit, unlike those in the Vedic where the purity of the text is vouchsafed by the scholarly methods sanctified by the religious use, have been mutilated and defaced by the laxity and ignorance of scribes in every age. It is the business of the editor to get behind these corruptions in the endeavour to recover the autograph, i. e., the text as originally written by the author.

It is obvious that several ancestors must have intervened between our MSS. of the poem of this period and the distant archetype. We know of course that all the extant MSS. of our author are later by many hundred years than the author himself. We are certain that even in the life time of our author very faulty copies of his copies must have been put into circulation and the errors must have accumulated immensely as the text was transmitted from generation to generation. The text runs the same risks on each occasion when it is transcribed, since all copyists are subject to the same infirmities. 'A text is like a traveller who goes from one inn to another losing an article of luggage at each stage'. Copies of our text were not mechanical production and were not exemplary as they were the product of human hand guided by human intelligence.

1 M omits 45 and not 44; It also omits 126, 127. 2 M omits 37.

Differences in the three texts in our case may be classified under loss and change in text. The possibility of addition is out of question, since N is fragmentary, though complete in the extant portions, M is not complete, for all the quotations from the author are not traceable in it, and it is fragmentary in many stanzas. Loss in the case of N is due to an external cause of corruption—a complete set of folios unfortunately got detached and was lost; the transcripts at Puri and at Madras [indicated as M3] may be said to be eclectic in their nature as they omit those stanzas which are either fragmentary or were missing in the original from which they were copied. Omissions are the surest tests of affinity in this case of M3 and the Puri transcript, which are derived from the same source. The omission of stanzas in M3 seems to be deliberate in the fifth canto, for nearly all those stanzas are omitted which are fragmentary, while in other cases such omissions are cases of oversight by the scribe, e. g., the eye wanders from a particular word or portion of a word to a similar word elsewhere in the context with the result that the intervening words are omitted. This is known as *omissio ex homoeotelento*. In the case of poems when a scribe has finished one stanza his eye wanders to the close of another stanza and he may begin to write the next one omitting that which he had to write in the actual sequence.

Another possible source of omission may be due to the overlooking of lines in the first instance but shown on the margin and their total disappearance in the second instance. It may also be mentioned that several copies may have been prepared at one time by asking several scribes to write to dictation, and the slow writer was liable to omit certain passages in order to keep pace with the rapid writer, and the copy of the former was never corrected. Copies from this incorrect copy put in circulation amplified the mistakes.

Omissions may be due to haplography i. e. one only of the two identical or similar syllables or words is written. This loss of syllables occurred specially in the śabdālaṅkāras of VI and XVIII cantos. Another source of error is dittography i. e. repetition from the immediate or neighbouring texts. For details see the footnotes in the text and the comparative statement of variants.

The possibility of confusion varies according to the character of alphabet in which a text has been copied. The minor scribal errors noticed in the footnotes in our text which have resulted in actual variants are due to the special orthographic similarities in the script.

In Uṛiyā the following letters can be confused and this confusion re-

sults in possible variants :— ग and श (vide, अङ्ग, अंश; VI, 47c; रागा, राशा XIV. 2a; गत, शत VI, 23b). रोगाय, रोषाय through confusion of श and ष XVI, 51a; ज and द (vide, गज and गद III, 33c); ब and न (vide, बल and नल V 2a, V, 10d); घ and प (vide, घोष and पोष IV, 42b; XIII, 8d); प and स (vide, लपति and लसति VI, 21,c); व, ग, and द (vide, देह and गेह XII, 43c; XIII, 7b; ०नव and ०नदि X, Ic); व and च (vide, वल्द् and चल्द् VI, 39b, 47b, 56a; VII, 11c; XV, 27a); ग and प (vide, गीयते and पीयते V, 35d, VI, 26b).

Pronunciation of the scribe influences the orthography of the MS. e. g. in Uṛiyā there is only one symbol to represent व and ब hence व and ब interchange. Similarly the three sibilants tend to be pronounced as स; and च्छ्व is written as स्व (vide उस्वास and उच्छ्वास).

Phonetic confusions in the symbols in the Devanāgarī script result from the similarity in pronunciation of प and ख; व and ब.

The Devanāgarī transcript 11463 [M2] contains errors, for it was copied from Telugu transcript which itself was imperfect because the man who copied it from Uṛiyā was not competent in Sanskrit. This fact only shows how errors are handed down from generation to generation.

With regard to the variants we have been guided in their choice for adoption in the body of the text, by the principle of what the author from all we know of him is likely to have written and what corruptions the transcribers of various periods are likely to have substituted for the original text. The genesis of some of these variants lies in the very nature of words which are metrically equivalent synonyms or of words and phrases of similar significance e. g. कोप, क्रोध, रोष; तरस्विन्, रजस्विन्. (Vide, the comparative list of variants). It is possible that in the original text some of these variants might have appeared on the margin as paraphrasing element, but were later on incorporated in the body of the text by some indiscriminate scribe. It is further possible that in the original text, the author might have allowed synonyms to remain which were later on substituted, one for the other, in the subsequent copies. Sometimes the scribe voluntarily substitutes familiar words for unfamiliar words. At other times fluctuation in the spelling of proper names may result in variants e. g. कफ्फण and कप्फिण.

We have recognized the purity of Prakrit text in XIX canto, for here the scribe could not exercise his guesses. With regard to the relation of MSS. we have to observe that at the end of M and N there is an important fact mentioned by the scribe. At both the places we find :—

ग्रन्थः सहस्रमेकं सप्तशताभ्यधिकमधिकधीमद्भिः ।
अपि वर्णाः षड्विंशतिरिति गणितः कप्फिणाभ्युदयः ॥

This shows that both belong to the same archetype. Omissions in M can be accounted for by reasons stated above. The text in M3 is still more incomplete. It does not contain the Praśasti. M is found in Uṛiyā while the original of M3 was also Uṛiyā. N is written in Newārī script.

Hence, M and N belong to one family, while M3 comes from another source. As the readings in N in greater number of cases have proved to be more probable, therefore in cases of doubt the readings in N in general have been taken to be more trustworthy than those in M. But sometimes M has preserved a true reading which N has lost. It is very unfortunate to note that no manuscript of this poem has come to light from Kashmir, the home of the poet. It is preserved in Uṛiyā script, for it was in the eastern provinces of India that Buddhism lingered as late as the invasion of Khiljaite Bakhtiar in the 12th century. We find it also in Newārī, the script of Nepal, the last strong-hold of Hindu and Buddhist culture in northern India.

Conjecture in emendation of corrupt passages, if at all exercised, has been applied very carefully and has been the last resort where all other methods have failed. The reader will find very few cases of such suggestions in the body of the footnotes.

d) The following is a comparative statement[1] of select variants which illustrate more fully the above remarks :—

Canto	✓	M	M3	Remarks
I	4c	मरुच्चलितषु	मरुद्वलितेषु	M3 meaningless.
	5b	नद्ध	बद्ध	M more appropriate.
	5c	सानु	साल	,,
	6b	पांशुम्	पांसुम्	lexicon gives both.
	6c	सचूर्ण	स्मयात्स्म	M3 follows the use of the past tense in other stanzas in the context.
	7d	मुक्तावली	हारावली	M more appropriate.
	8d	त्रियामाम्	निशायाम्	M gives correct context.
	12a	चीनवस्त्र	चीरचारु	M3 alliterative.
	14a	पद्म	रत्न	M more appropriate.
	16c	बभ्रुः	भेजुः	synonymous.

1 Here as well as in the body of the book sometimes syllables or part of words or words are shown as variants.

		M	N	
	16d	लीलाम्	लीनाम्	words with the interchange of न and ल are also possible.
	20b	सलानि	तरानि	र and ल interchange.
	20c	निविष्ट	विसुग्ध	N preferable.
	21a	लीनैः	नीलैः(M3)	cf. I, 16d.
	21c	जग्मुः or जहुः	ऊहुः	जग्मुः preferable.
	22d	सारम्	सानुः	N more appropriate, cf. I 5c.
	23d	चूडः	चूलः	ड and ल interchange.
	26a	उत्तान्य-	उत्तम्य-	M preferable.
	27b	वैकल्यतो	वैह्वल्यतो	synonymous.
	27d	रेखा(M3)	लेखा	cf. I, 23d.
	28b	उद्गत	उद्धुत (M3)	synonymous.
	28c	मरीचिशोचि-	मयूखकान्ति-	,,
	28d	उन्मीलिता	उत्पेतुषी	M more suggestive.
	29c	निविष्ट	विचित्र	M more appropriate.
	32d	आमिमिन्दन्	आममन्त्रन्	N preferable.
	33b	सम्बन्धबन्धुभिः	सब्रह्मचारिभिः प्रभ्रष्टवारिभिः(M3)	M clearer and more appropriate.
	35b	भ्रश्यत्	पुष्यत्, शुष्यत् (M3)	M more appropriate.
	36d	भित्तिरचितान्	चित्ररचितान् निर्झरनिभान् (M3)	N more meaningful.
	39b	निम्नैः	चित्रैः, दिव्यैः (का०)	M more suggestive.
	39b	प्रभाभिः	प्रजाभिः	
	40d	ईयुः (M and N)	आपुः (M3)	N suits चित्रैः
	41c	दुग्धं	भुक्त्वा दुग्धं (M3)	synonymous. M more suitable.
II	1c	समये	समरे	
	3b	क्षालित	पाटव (M3)	similarity of sound.
	4b	नृप	भृत	M more appropriate
	7d	रतिम्	गतिम्	,,
	8d	अमरे	परो	M more suggestive.
	11cd	The transposition of phrases is noticeable in तेजसां श्रियो and हारवल्लरीम् which is due to scribal error.		M more appropriate.
		M	M3	
	12b	विवर्तयन्तं	विवर्णयन्तं	M more appropriate.

	15a	लोलेक्षण	चलाचल	M redundant.
	17b	विचित्र	विभिन्न	synonymous cf, IV. 9b.
	17b	विराजितम्	सभाजितम्	,,
	18c	चित्रीकृतसम्य-	सारीकृतकृत्य-	M3 more alliterative.
	24c	स्वतः	अतः	M more suggestive.
	25c	विचित्र	विभिन्न	cf. II,17b.
	26d	हीयते	दीयते	synonymous.
	29b	चेतसा	तेजसा	M more appropriate.
	52d	वृषद्युते	प्रयुज्यते	M alliterative.
III	7b	उन्मत्त	उत्तुङ्ग	M3 preferable.
	11a	व्यथित	क्षुभित	M supplies the verb.
	14a	क्ष्मापालः	भूपालः	synonymous.
	16c	उत्ताम्यत्	उत्त्रास्य	M gives better sense.
	18d	क्रोधाग्नि	प्रेद्धाग्नि	,,
	21d	,,	कोपाग्नि	synonymous.
	23d	,,	कोपोष्म	,,
	26a	मलनेन	मथनेन	,,
	32a	स्वेदाम्बु	स्वेदाम्भः	,,
	42b	क्रोधेनेद्धाः	क्रोधोत्सद्धाः	M gives better sense.
IV	2d	अनुज्ञाम्	नूनम्	M more appropriate.
	3d	वृन्दे	तन्त्रे	synonymous.
	6b	वर्णाम्	वक्त्रम्	M suits better.
	8d	जायते	भ्राजते	M3 more alliterative.
	9b	चित्र	भिन्न	cf. II, 17b, and 25c.
	9d	उपजोषं	उपयोगं	M more alliterative.
	15a	तद्द्वार	च क्रूर	M suits better.
	24d	किमन्यत्	किमेतत्	M far better.
	26c	शक्तिरग्रे	संगराग्रे	M3 meaningless.
	28b	-तायै	तापैः	,,
	30b	प्रभाव	प्रसङ्ग	M more meaningful.
	31b	भोग्या	योग्या	M gives no sense.
	35c	त्रासिता विद्यमान	स्विद्यमानाहवश्री	M3 more suggestive.
	41d	व्यंसितांसो	व्यंसिताङ्गो	M alliterative.
	42b	पोषैः	घोषैः	M more meaningful.
V	1d	नृपस्य चेष्टितम्	नृपेषु निष्ठुरम्	M3 more appropriate.
	4d	आकृतौ	आववौ	M3 meaningless.
	5a	अभिभाषिणं	विलापिनं	M more forceful.

	8d	पिंपति	बिभ्रति	M alliterative.
	10d	बले	नले	cf. v. 2a
	15a	भिषक् स	भिषज्य	M more appropriate.
	41d	स्थिति	स्मित	M gives some sense.
	45a	रजस्विता	जवस्विता	M more appropriate.
	47c	दूत्य	भृत्य	,,
VI	3a	पीताम्बर	स्फीताम्बर	M3 more suggestive.
	13a	उद्धूत	उद्भूत	cf. I, 28b
	17c	अमलः	अनलः	M gives better sense.
	19d	श्लिष्टं	शिष्टं	,,
	22a	वहति न	वलयिनि	M supplies the verb.
	24c	सर्वेषु	सर्वेष्ट	cf. IV. 11a
	29c	पश्यन्	नश्यन्	M3 more meaningful.
	30a	चारिणां	वारिणां	both can give meaning.
	35a	स्फुटोत्सार	स्फुटेन्दुरागाः	M3 more appropriate.
	36a	प्रश्नौति	प्रस्तौति	similarity in sounds.
	41a	वृष्टि	दृष्टि	M3 meaningless.
	75c	स्फीत	शीत	cf. VI, 3a.
VII	11c	पूजोचित	शृङ्गार्जित	M more appropriate.
	11d	चलद्	वलद्	cf. VI, 39b, 47b, 56a,
	12a	सूत्कारेण	सीत्कारेण	cf. III, 6d.
	12d	योद्धुं	रोद्धुं	M3 seems better.
	17d	व्यपजहुः	परिचक्रुः	M more appropriate.
	19a	नवा	जवा	both can give sense.
	23b	स्तुति	श्रित	confusion between श and स.
	24c	नाशं	नासं	,,
VIII	6a	अवलम्ब्य	अवलोक्य	M more appropriate.
	7a	श्रियः	श्रितः	M3 suitable.
	12a	विरचितं	अविरतं	both obscure.
	24c	प्यधित	वितत	M supplies the verb.
	26b	मण्डलताण्डवम्	मण्डितमण्डलम्	M seems more appropriate.
	31a	अचलश्लक्ष	अतुलतुङ्ग	M more sensible.
	39a	भुवि यवे	प्रतिवनो	M decidedly better.
	40c	उच्चलत्	उल्लसत्	both possible.
	46a	विदलिते	विगलिते	M more appropriate.
	60a	वल्गु	वन्य	M seems better.

		M	M3	N	
IX	1d	अवनीं	आवर्ली	अवनिं	both permissible.
	1d	व्यहृत	व्यकृत	व्यहृत	M, N more appropriate.
	2a	उपवन	अथ वन	उपवन	,, ,,
	3c	उक्तवान्	अभ्यधात्	अभ्यधात्	M3 and N ,,
	11c	विप्लुतैः	निह्नुतैः	विप्लुतैः	M and N ,,
	13a	आपुः	omits	ईयुः	cf. I, 40d.
	13b	तलेषु	omits	दलेषु	N more appropriate.
	17a	नग	नग	नख	N far better.
	17b	लञ्चयाम्	लञ्चिताम्	लक्षिताम्	M3, N more appropriate.
	26b	सौख्यतः	omits	मौग्ध्यतः	N more suitable.
	34b	विलोचनम्	विडम्बनाम्	विलोचनम्	M and N ,,
	36c	निपुणरसज्ञ	न पुनरसज्जि	न पुनरसज्जि	a case of similarity of sounds resulting in two readings,
	38b	विकरत्व	विकलत्व	विकचत्व	N most appropriate.
	39a	मनस्विनी	omits	नितम्बिनी	N appropriate.
	40c	ईयुः	आपुः	ईयुः	cf. IX, 13a; I, 40 d.
X	1c	अभिनव	अभिनदि	अभिनदि	M not preferable.
	2c	बभुः	ययुः	बभुः	M3 inappropriate.
	3a	धृत	धृत	भृत	N ,,
	3b	प्रतापं	प्रयासं	प्रतापम्	M3 ,,
	5d	वन्ध्यम्	विद्धम्	वन्ध्यम्	,, ,,
	9c	गलन्ती	गलन्ती	मयान्ती	N not preferable.
	11d	सहेलाः	महेलाः	महेलाः	M ,,
	14b	नलिन	मुकुल	मुकुल	M preferable.
	15d	पिङ्गलमङ्गल	मङ्गलपिङ्गल	मङ्गलपिङ्गल	A case of transposition.
	17b	रस-सस्मर	omits रस	सरसस्मर	,,
	17c	ससर्ज	ससञ्ज	ससञ्ज	cf. XI, 34b.
	20a	प्रबल	श्रवया	श्रवया	M ludicrous.
	23b	चिरं सम्	निराशं	निरंशम्	N more appropriate.
	27b	विचचार	omits	विरराज	N more appropriate.
	31a	उपरि	उरसि	उपरि	M3 inappropriate.
	32b	कुण्ठित	कूणित	कूणित	M ,,
	37d	समररवव्रात	समसरदच्युत	समसरदच्युत	N and M3 supply the verb.
XI	1b	समसुदियाय	समुदभवत्	omits	M more appropriate.

	16b	द्विरदरदो	omits	विकटशिरो	N more appropriate.
	17b	विसृमरदीर्घ	दधदतिदीर्घे	दधदतिदीर्घे	M ,,
	18a	परिकलन्	परिकलय्य	परिकलय्य	M meaningless.
	20b	धान्यमान	धान्यमान	बाध्यमान	a case of transposition.
	20d	अधात्	अगात्	अधात्	M3 inappropriate.
	22d	उड्ड	उड्ड	मृद्ड	similarity in pronunciation led to this variant.
	23c	अहस्कर	भास्कर	भास्कर	M not appropriate.
	24d	अतिपात	अश्रुपात	असुपात	N decidedly the best.
	24d	एतादृशाम्	एणदृशाम्	एणदृशाम्	M very inappropriate.
	28b	सुखाविलास	सुखाभिलास	सुखाभिलाष	variants due to pronunciation.
	30c	जलोद्भिदैः	omits	तलोद्भवैः	similarity of sounds.
	30d	मलिनैः	omits	कलुषैः	M alliterative.
	34b	ससर्ज	ससर्ज	ससञ्ज	cf. X, 17c.
XII	1a	अथैकदा	अथोपदा	अथेपदा-	N decidedly the best.
	15c	उत्स्वसन्त्यः	उल्लसन्त्य	उच्छ्वसन्त्यः	synonymous.
	16c	उत्स्वास	उत्स्वास	उच्छ्वास	pronunciation leads to the incorrect variant.
	19d	वापीषु कामीव	कामीव वापीषु	कामी च वापीषु	a case of transposition.
	20c	कम्पितुम्	omits	चुम्बितुम्	N more appropriate.
	25b	क्रुधेव	मुधैव	क्रुधेव	M3 inappropriate.
	26b	उच्छ्वासि	उत्स्वास	उच्छ्वासि	cf. XII, 15 and 16.
XIII	5a	चलोष्ठं	चलौष्ठं	चलोष्ठं	both possible.
	7b	वभ्वाः	दध्युः	दध्युः	M gives no sense.
	14a	अमृशत्	omits	अमथ्नात्	N more appropriate.
	19b	उत्सलिते	उत्सलिते	उच्छलिते	Cf. XII, 15, 16, 26.
	20a	अलसं वचनं	लघु संचलनं	अलसं वचनं	M3 inappropriate.
	34a	मानिनीभिः	कामिनीभिः	मानिनीभिः	,, ,,
	35b	बन्धात्	गर्वात्	गर्वात्	M inappropriate.
	39d	घोष	घोष	पोष	N more appropriate. cf. IV 42 b.
XIV	7d	विनिन्यिरे	विललम्बिरे	विलिल्यिरे	N most appropriate.
	13c	नीवी	omits	नीविः	both possible.
	18a	वाक्षि	काक्ष	काक्ष	M inappropriate.
	18b	अलभ्यत	अजन्यत	अजन्यत	M adopted.
	18c	पटुपरिमृजन्	पटुपरिमृजन्	यदुपरिमृजत्	N inappropriate.

	22c	रमणा	सुरत	रमणा	synonymous.
	25b	विधूननाम्	विमाननाम्	विमाननाम्	M more alliterative.
	30c	विकृतं	विकृतं	विहृतं	N decidedly the best, cf. IX, 1d.
	30b	परिकर्मणा	मृदुकर्मणा	प्रतिकर्मणा	M most appropriate.
XV	11c	बिभ्रति	दूराद्	बिभ्रति	M & N supply the verb.
	13b	दित्सता	दित्सता	दित्सुना	both possible.
	18b	संप्राप्तायां	omits	कुर्वाणायां	N inappropriate.
	19d	पश्चिमात्यः	omits	पश्चिमाब्धिः	N more appropriate.
	20a	नीलाभ्र	लीना च	लीलाभ्र	M decidedly the best.
	27a	चलद्	चलद्	वलद्	cf. VII, 11d.
	29d	प्राप	द्राक्	द्राक्	M meaningless.
	30b	हुंकृतं	हुंकृतं	झंकृतं	onomatopoetic words.
	31c	भव्य	भव्य	रुक्म	N more appropriate.
	35c	जपति	जगति	झगिति	N decidedly the reading.
XVI	3d	श्यामल	सालक	सालक	M appropriate.
	10d	बभौ	ददौ	ददौ	M does not suit the context.
	,, ,,	निशि निशि	दिशि दिशि	दिशि दिशि	,,
	,, ,,	द्विषः	व्यथाम्	व्यथाम्	,,
	17d	क्रामत्याशा	क्रामत्याशा	व्यनक्त्याशा	N more appropriate.
	,, ,,	रविर्भृशम्	रविर्भृशम्	रविर्नृणाम्	N more appropriate.
	40a	विषण्णायां	विषोढायां	विषोढायां	M inappropriate.
	40d	धुतिः	धुतिः	प्लुतिः	N more appropriate.
	60c	कुर्वन्ति	कुर्वीत	कुर्वीत	M inappropriate.
	65c	क्रोध	क्रोध	कोप	synonymous.
	68a	बलस्वामि	वलस्वाम्य	लवस्वाम्य	a case of transposition.
	89d	अस्तमित	अस्तमित	मुषित	synonymous.
	102b	कर्बुरम्	दन्तुरम्	दन्तुरम्	both possible.
XVII	1b	बधूनाम्	omits	पितृणाम्	N decidedly better.
	1c	अपि चतुरं	omits	घटयितुं	N decidedly better.
	8a	अवलत्	omits	अचलत्	cf. XV 27a.
	21d	पप्रथे विपम	अग्रिमप्रथम	obscure	M appropriate.
	30a	प्रमदाभिः	प्रमदाभिः	समदाभिः	N more appropriate.
	32a	घट	घट	पद	cf. XIII, 39d.
	32c	कामिनः	मानिनः	मानिनः	M inappropriate cf. XIV, 34a.

	38d	रख	रख	नर	transposition.
	41b	सुदुर्जयपाब्दः	सृदुर्जयगर्जः	सुदर्जयगर्जैः	N far better.
	41c	जगद्दिततांशु	obscure	दिगर्दितपांसुः	N more meaningful.
	47a	भ्रुकुटीभिः	भ्रुकुटीभृत्	भ्रुकुटीभृत	N more appropriate.
	50a	सुधयौस्तत्	obscure	युधि योधान्	M supplies the verb.
	52a	वर्मा	obscure	वर्प्मा	synonymous.
	5d	मृग	मृग	वृष	N more appropriate.
	57d	जन्ये	जन्ये	जज्ञे	N supplies the verb.
XVIII	4a	बुद्ध्वा यं	obscure	क्रुद्धाक्षं	N more appropriate.
	5c	मत्ताभा	मन्द्राभा	अभ्राभा	N ,,
	16c	संहर्त्रे	संपार्श्वे	संग्रामे	N ,,
	48c	कोप	क्रोध	क्रोध	cf. XVI, 65c.
	89c	पूजालब्धं	पूजालब्धं	पुष्पान्बलं	N more appropriate.
	93a	स तेन	स तेन	शतेन	similarity of sounds.
	149a	ज्वालनैः	ज्वालनैः	दाहनैः	synonymous.
	149c	आलिङ्ग्य	आलिङ्ग्य	आह्लाद्य	N more appropriate.
	151c	यन्त्राख्य	मन्त्राख्य	मन्त्राम्भः	,,
XIX	See the section on Prakrit in the Language and Metre of the poet.				
XX	5a	प्रतापं	प्रभातं	प्रभातं	M inappropriate.
	10d	यो बभार	यो बभार	उज्जगार	N decidedly the best.
	17b	धीरैः	धीरैः	सिद्ध्यै	N inappropriate.
	23a	प्रस्तुवाने	प्रस्तवाच्ये	स्वस्तवाच्ये	M more appropriate.
	38c	च येषां	न येषां	दमे दए	N more appropriate.
	40d	इत्याचक्ष्य	omits	भूतोत्तारे	M incorrect.
	42a	संभाष्यैवं	संभाष्यैवं	ऋद्ध्यावौद्ध्या	N appropriate.

TESTIMONIA

In the case of classical Sanskrit authors generally the commentary to their texts provides an authentic testimonia for the editing of the text. But our author was never commented upon and as an aid of partial or subsidiary character in the editing of this text we only possess some quotations from him which are traceable in both published and unpublished works.

a) Quotations from Kapphiṇābhyudaya in Sanskrit Anthologies.

Professor Thomas in his edition of the Kavīndravacanasamuccaya has given the 'pratikas' of verses ascribed to Śivasvāmin and found in Anthologies, both published and unpublished, in the Kavikaṇṭhābharaṇa of

Kṣemendra, and in the Padacandrikā of Rāyamukuṭa (first noticed by Aufrecht in Z. D. M. G. XXVIII pp. 118-21). He has also made a reference to Sarvānanda and Liṅgabhaṭṭa.

The verses ascribed to Śivasvāmin are found in the following Anthologies :—

I Kavīndravacanasamuccaya (Circa 1000 A. D.)
II Saduktikarṇāmṛta of Śrīdhara (1205 A. D.)
III [1]*Anthology by Jalhana. (1247 A. D.)
IV Śārṅgadharapaddhati (1363 A. D.)
V Subhāṣitāvali of Vallabhadeva (15th century)
VI *Subhāṣitahārāvali of Harikavi.
VII *Sabhyālaṅkaraṇa of Bhaṭṭagovindajit.
VIII Padyaracanā.
IX Sārasaṃgraha of Śambhudāsa.
X *Subhāṣitaratnākara of Bhaṭṭaśrīkṛṣṇa.

(1) In the Kavīndravacanasamuccaya (p. 98) a note is given that fol. 53a begins with चीयत (for दीयते, end of the verse Sbhv. 2099) भट्टश्रीशिवस्वामिनः

Sbhv. has 'पतति भुजयोरन्त···न दीयते' and it is noticed by the editor that "A and D mark a gap in the fourth line as we have done. B omits this verse."

The text in Kapphiṇā-. XIV, 29, न पतिभुजयोर्निस्पन्दान्तः प्रिया निरचीयत makes this note in Kavīndra-. more probable and it also completes the fragmentary text in Sbhv. For Kapphiṇā-. किमुपगमिता in XIV, 29a; Sbhv. has किमुपरिगता

(2) Sbhv. shows a lacuna in 1756 d: क्रममनुदामपि······ममनोभ्रमः. According to the Kapphiṇā-. (xiii. 30) we ought to read the above text as क्रममनुदामनुदारमनोमुदः

(3) Sbhv. (1416) and Śārṅga-Pad. (3511) have उल्लापयन्त्या. The text in Kapphiṇā-. (xii. 27) reads संलापयन्त्या.

(4) Sbhv. (2062d) has प्रसदनविधिर्नासौ बाला न येन विलिल्यिरे. The editor remarks that A, D omit बाला न येन which is given by C, B, The Kapphiṇā-. xiv. 7 reads प्रसदनविधिर्नासौ यूनां न येन विलिल्यिरे.

(5) Sbhv. (2100b) has कुवलयदृशः प्रत्याजज्ञे सरागतरुस्तदा. The reading in Kapphiṇā-. (xiv. 14) is different viz. कुवलयदृशः पत्युर्जज्ञे स रागतरुस्तदा.

(6) In the MS. of the Saduktikarṇāmṛta of Śrīdhara in the Aufrecht Collection at the India office Library, London, there is a lacuna in Skm. ii. 268 which is supplied by Kapphiṇā-. in XIV. 37cd. viz. निधिस्तरतेः सर्वस्वं नु स्मरस्य न वल्लभैरिति सुवदनाबिम्बोष्ठानां रसः परिचिच्छिदे

1 The asterisk (*) denotes here the unpublished works.

b) The Kapphiṇābhyudaya is found quoted in the following commentaries on the Lexicon of Amarasiṃha :—

i The Ṭīkāsarvasva of Sarvānanda (1159 A. D.)
ii *The Padacandrikā of Rāyamukuṭa (1431 A. D.)
iii *The Liṅgabhaṭṭīya of Liṅgabhaṭṭa.
iv *The Subhūticandrikā of Subhūticandra.

i The Ṭīkāsarvasva published in the Trivandrum Sanskrit Series, has the following fragments from the Kapphiṇābhyudaya which were first identified by Śeṣagiri Śāstriṇ (Report 1893–94).

	The Kapphiṇābhyudaya		The Ṭīkāsarvasva
II,38d	निर्माष्टिर्यसौ नीतिमयेन हेतिना	(iv, 98)	The same as in Kapphiṇā-.
VI,6a	यत्रालसप्रक्रमसारसालं	(iv,176)	प्रभारसप्रक्रमसारसालाम्
VIII,36	नवकदम्बकदम्बकसन्तत- प्रसवनीयवनीयकषट्पदः	(iv, 24)	The same as in Kapphiṇā-.
VIII,43	सकलशे कलशेवलमालिके	I. 203	The same as in Kapphiṇā-.
		III. 177	सकलशे कलशे वनमालिके

(Mark above the difference in the readings of the same passage in the Ṭīkāsarvasva).

VIII,53	नवनमेरुकलावलिराबभौ सुकपिशा कपिशावसुखादपि	II. 251	The same as in Kapphiṇā-.
XII,29	आबिभ्रती बभ्रु बभौ नतभ्रूः कालीयकीयं तिलकं ललाटे । निमग्ननिःशेषमिव स्मरेषुं स्वर्णज्वलत्पुङ्खमुखाङ्कितेव ॥	II. 381	It differs in d alone. स्वर्णाज्वलत्पुङ्खमुखाङ्कितेन or स्वर्णज्वलत्पुङ्खमुखान्विते च
XV,13	प्रेर्यन्तेऽमी परमरयो हर्म्यवाताय- नानाम्	II. 39	The same as in Kapphiṇā-.
XVII,32	मानिनः कुलवधूरिव रागा- दप्सरा व्यधित पार्श्वमशून्यम्	I. 39	The same as in Kapphiṇā-.
XVIII,14	दर्शकाश्मकभूपालौ विष्वगारम्भरोषितौ । योद्धुं निविविशाते ता- विष्वगाररम्भरोषितौ ॥	I. 18	दर्शकाश्मकभूपालौ विष्वगारम्भरोषितौ योद्धुं विनिविशाते ता- विष्वगारम्भरोषितौ
XVIII,55	सेवावाशिशिवावाशे	I. 132	The same as in Kapphiṇā-.
XVIII,125	मायातश्च्युतिमायातः शोभितः शतशोभितः। सव्यासं धाम्नि सव्यासं मानशेवधिमानशे ॥	I. 51	The same as in Kapphiṇā-.
XIX,17	रवावद्धा	IV, 163	The same as in Kapphiṇā.-

ii) The text of the Kapphiṇābhyudaya and the *padacandrikā[1].

	The Kapphiṇābhyudaya.		The Padacandrikā[2].
VIII,26	जवनिकावनिकान्तिकृदातता	I.O,558	जवनिकावनिकान्तिरुतता
		I.O,542	The same as in Kapphiṇā-.
X,11	प्रसभमिवाह्लदविह्वला महेलाः		प्रसभमिवाङ्गदविह्वला मेहला
XV,13	The same as in the Ṭikā-sarvasva.		The same as in the Kap-phiṇā-.
XIX,17	रवावद्धा		The same as in the Kap-phiṇā-.

(For Rāyamukuṭa see the British Museum Catalogue (1893) II part, No. 14093 d10; and see also the note on pp. 202 and 769 of the Vyākhyāsudhā on Amarakośa.)

The Subhūticandrikā (Vide, p. 4246 vol IV of the Triennial Catalogue of MSS., Government Oriental Manuscripts Library, Madras; and not p. 4945 as given in the index, due to misprint) quotes Kapphiṇā XVII, 32. The Liṅgabhaṭṭīya is said to have quoted from the Kapphiṇābhyudaya. (See p. 188 of Śeṣagiri's Report 1893–4.) Both of these commentaries are yet unpublished.

iii) The following text of xviii, 55, Kapphiṇābhyudaya is quoted by the writer of the commentary on the Kātantragaṇadhātuvṛtti which was composed in 1537: सेवावाशिशिवावाशे शिवावाशशराशिवम् (See the Ṭikāsarvasva I. 132 above.) Here the first half is from XVIII, 55 and the second half is from XVIII, 92. Rāmanātharāya reads शरा for शवा here.

(See page 176f. of the text of the Manoramā by Rāmanātharāya in Bengali Script– printed at Calcutta B. S. 1311. See also Catalogus Catalogorum I, pp. 90, 493, II. p. 15 and the British Museum Catalogue p. 951).

iv) The text of the Kapphiṇābhyudaya and poetics :—

Mammaṭa the writer of the Kāvyaprakāśa[3] a standard work on Sanskrit poetics written about 1100 A. D., has four verses from the first canto of the Kapphiṇābhyudaya, although he does not give the source. These are traced out here for the first time. They are also found in the Subhāṣitaratnabhāṇḍāgāra, a recent Sanskrit Anthology.

(a) In the Kāvyaprakāśa IV, 38, Kārikā 55, the following is given as an example of śābdaśaktimūlā Dhvani :—

उल्लास्य कालकरवालनवाम्बुवाहं देवेन येन जरठोर्जितगर्जितेन ।
निर्वापितः सकल एव रणे रिपूणां धाराजलैस्त्रिजगति ज्वलितः प्रतापः ॥१,२४॥

1 India Office Catalogue of the Sanskrit Manuscripts, Part I, (1887) by J. Eggeling, p. 269.

2 See Kavīndravacanasamuccaya, Introduction p. 113.

3 Ānandāśrama Sanskrit Series No. 66.

The Kāvyaprakāśa reads महाम्बु for नवाम्बु

(b) In the Kāvyaprakāśa IV. 34, Kārikā 63, the following is quoted as an example of Vastudhvani suggested by a figure :—

दर्पान्धगन्धगजकुम्भकवाटकूटसंक्रान्तिनिघ्नघनशोणितशोणशोचिः ।
वीरैर्व्यलोकि युधि कोपकषायकान्तिः कालीकटाक्ष इव यस्य करे कृपाणः ॥१,३७॥

(c) In the Kāvyaprakāśa II, 19; Kārikā 12, the following is quoted as an example of śābdīvyañjanā :—

भद्रात्मनो दुरधिरोहतनोर्विशालवंशोन्नतेः कृतशिलीमुखसंग्रहस्य ।
यस्यानुपप्लुतगतेः परवारणस्य दानाम्बुसेकसुभगः सततं करोऽभूत् ॥१,३८॥

(d) In the Kāvyaprakāśa X, 39, Kārikā 87, the following is quoted as an example of a śrautī simile in a compound :—

अत्यायतैर्नियमकारिभिरुद्धतानां निम्नैः प्रभाभिरनपायमयैरुपायैः ।
शौरिर्भुजैरिव चतुर्भिरदः सदा यो लक्ष्मीविलासभवनैर्भुवनं बभार ॥१,३९॥

v) Pratīkas of quotations from the Kapphiṇābhyudaya and of stanzas attributed to śivasvāmin :—

1 अत्यायतैर्नियमकारिभिरुद्धतानाम् Kapphiṇā-. I, 39; Kāvya. X. 38; S. R. B. p.110.
2 आतन्वन् सरसां स्वरूपरचनाम् Kkbh. V, 1.
3 आद्यत्वावधि शिण्ढि शिण्ढि Kkbh. IV, 1.
4 आविभ्रती बभ्रु बभौ नतभ्रूः Kaphiṇā-. XII, 29; Ṭīkā. II. 381.
5 उत्खातप्रखरां सुखासुखसखी Kkbh. IV, 1.
6 उल्लास्य कालकरवालनवाम्बुवाहं Kappiṇā-. 1, 24; Kāvya. IV, 39; S. R. B. p. 139.
7 किमुपगमिता भर्त्रा तप्तद्विलोहवदकेताम् Kapphiṇā-. XIV, 29; Sbhv. 2099.
8 गतोऽस्तं घर्मांशुः Sbhv. 1140.
9 गुणमयोऽपि सदोष इव क्वचित् Kapphiṇā-. VIII, 30; Sbhv. 1756.
10 चित्रैर्यस्य पतत्रिभिर्दशदिशो Sbhv. 810.
11 जवनिकावनिकान्तिकृदातता Kappiṇā-. VIII, 26. Pada. ii, 6, 3, 22.
12 तेजोराशौ भुवनजलधेः Kapphiṇā-. XV, 32; Skm. ii, 713.
13 दृशा सपदि मीलितम् Sbhv. 2097.
14 दर्शकाश्मकभूपालौ Kapphiṇā-. xviii, 14. Ṭīkā I, 18
15 दर्पान्धगन्धगजकुम्भकवाटकूट Kapphiṇā-. I, 37. Kāvya. IV, 39. S. R. B. p. 129.
16 नवनमेरुफलावलिराबभौ Kapphiṇā-. VIII, 53; Ṭīkā. II, 251.
17 नवकदम्बकदम्बकसन्तत– Kapphiṇā-. VIII, 36. Ṭīkā. IV, 29.
18 निर्माष्टियसौ नीतिमयेन हेतिना Kapphiṇā-. II, 38. Ṭīkā. IV, 98.
19 नैषा वेगं मृदुतनुः Sbhv. 2107.
20 पित्तापि त्रायते या न खलु Kkbh. IV, 1.
21 प्रसभमिवाह्लदविह्वला महेलाः Kapphiṇā-. X, 11; Pada. ii, 6, 1, 2; footnote in Vyākhyāsudhā, under महेला

22 प्रेर्यन्तेऽमी परमररयो हर्म्यवातायनानाम् Kapphiṇā-. XV, 13; Ṭīkā, II, 39; Pada ii, 2, 17; footnote in Vyākhyāsudhā under अररि
23 फलमलघु किं लीलावल्ल्याः Kapphiṇā-. XIV, 37. Skm. ii, 628.
24 भद्रात्मनो दुरधिरोहतनोर्विशाल– Kapphiṇā-. I, 38. Kāvya II, 29; S. R. B. p. 109.
25 भोक्तुं भङ्क्त्वा न भुङ्क्ते Sbhv. 1826.
26 मानिनः कुलवधूरिव रागात् Kapphiṇā-. XVII, 32. Ṭīkā. I, 39; Subhūti–.
27 मायातश्च्युतिमायातः Kapphiṇā-. XVIII, 125; Ṭīkā. I, 51.
28 मुक्ताभानि पयांसि Sbhv. 710.
29 यत्रालसप्रक्रमसारसालं Kapphiṇā-. VI, 6; Ṭīkā. IV, 176.
30 रवावद्धा Kapphiṇā-. XIX, 17; Ṭīkā. IV, 163; Pada. iii, 4, 12; footnote in Vyākhyāsudhā under अद्धा
31 रूद्धं विरौति परिकुप्यति Sbhv. 438.
32 वदननिहिते ताम्बूलांशे Kapphiṇā-. XIV, 14; Sbhv. 2100.
33 व्यसनमचलं यत्राचार्यो Kapphiṇā-. XIV, 33; Sbhv. 2101.
34 वदनशशिनः स्पर्शो Kapphiṇā-. XIV, 15; Sbhv. 2098.
35 सकलशे कलशेवलमालिके Kapphiṇā-. viii, 43; Ṭīkā. I. 203.
36 संलापयन्त्या दयितस्य दूतीम् Kapphiṇā-. XII, 27; Sbhv. 1416.
37 समजनि न तत्प्रेम Kapphiṇā-. XIV, 7; Sbhv. 2062.
38 स धूर्जटिजटाजूटो Subhāṣitahārāvalī*. The authorship is disputed. See the Kavīndravacanasamuccaya.
39 सेवावाशिशिवावासे Kapphiṇā-. XVIII, 55; Ṭīkā. I, 132; Manoramā of Rāmanātharāya p. 176.
40 शिवावाशशवाशिवम् Kapphiṇā-. XVIII, 95; Manoramā of Rāmanātharāya.

THE SOURCES OF THE POEM

The story of Kapphiṇa, or Mahākapphiṇa or Kapphiṇa the Great or Kapphiṇa the Elder is found in the Avadānaśataka[1] in the Manorathapūraṇī[2], which is a commentary on the Aṅguttara Nikāya, and in the commentary on the Dhammapada[3].

The Kapphiṇābhyudaya is based on the story in the Avadānaśataka with minor modifications.

1. THE AVADĀNAŚATAKA[4]

Kapphiṇa in one of his previous births was contemporary with Vipaśyī

1 Bibliotheca Buddhica III.
2 P. T. S. Manorathapūraṇī Vol. I.
3 P. T. S. The commentary on the Dhammapada, Vol. II.
4 Les Annales du Musée Guimet, Tome 18, pp. 336f. and 459.

and built a Vihāra. He was, then, known as Brahmadatta, King of Benares, when he served a Pratyeka Buddha, and, in the time of Kaśyapa, he achieved complete control of his senses. In the time of Śākyamuni he was known as the son of Kalpa, a King in the Southern India. When he was in power he sent an insolent message to the rulers of six cities, Śrāvastī and others, in Northern India, that they must submit to his rule. The rulers of those cities took refuge under Buddha who by a miracle converted King Kapphiṇa who had come there under the command of the Buddha. He was then raised to the status of an Arhat.

2. THE MANORATHAPŪRAṆĪ

In the days of the Padamuttarabuddha, Kapphiṇa, in his previous birth lived at Haṃsavatī, and in the time of the Kassapasammāsambuddha was born at Bārāṇasī.

In the time of the Buddha he was born at Kukkuṭavatīnagara as King Kapphiṇa and his wife was Anojā who had desired earnestly in her previous birth when she was the wife of King Kapphiṇa, (who was then the chief house-holder in Bārānasī) to be so named.

King Kapphiṇa heard of the Law, the Buddha, and the Saṅgha from merchants who visited his country. He renounced his kingdom and went forth to meet the Buddha, who foreseeing Kapphiṇa's attitude had stationed himself on the bank of the Candabhāgā. King Kapphiṇa with his followers crossed the Gaṅgā and another river before he came to the Candabhāgā, where he met the Buddha, who converted him to Buddhism. His queen, Anojā, when she heard of her husband's renunciation, followed in his footsteps and came to the Buddha who converted her as well. One day Mahākapphiṇa was heard saying, 'Oh happiness ! Oh happiness !' The monks concluded that he was thinking of the happiness of his kingdom, but the Buddha told the monks that it was the happiness of drinking of the Law that he was thinking of and the Buddha recited the 79th verse of the Dhammapada :—

'He who drinks of the Law lives happily with a serene mind. In the Law preached by the noble, the sage ever finds his joy'.

3. THE DHAMMAPADA COMMENTARY[1]

Kapphiṇa, in his previous birth, was a contemporary of the Buddha Padamuttara. In another birth, as a head weaver he served a thousand

1 See 'Buddhist Legends' by E. W. Burlingame (H. O. S.), Vol. 28, p. 101, Vol. 29, p. 166.

Paccekabuddhas. In the times of the Buddha Kassapa he was the senior house-holder at Benares where he and his community presented a monastery to the monks. His wife presented Anojā flowers to the Buddha.

This community of house-holders was born in Kukkuṭavatī and their senior was King Kapphiṇa whose wife was Anojā. King Kapphiṇa and the courtiers, Queen Anoja and her ladies-in-waiting, heard of the Buddha, the Law, and the Order, and they set out to visit the Buddha. They crossed three rivers—the Aravacchā, the Nīlavāhanā, and the Candabhāgā before they met the Buddha who expounded to them the Law and they retired from the world.

The elder Kapphiṇa was found rejoicing and saying 'Oh happiness'. The monks thought that he was reminded of his former happiness as the king. The Buddha told them that it was the happiness of the Nibbāna and recited the 79th Stanza of the Dhammapada.

The same story with very minor differences from the one given above is translated by T. Rogers in his Buddhaghoṣa's parables, pp. 78-85. Its summary may be given as follows :-

There lived near Benares a thousand weavers who served a thousand Pacceka-Buddhas with food and drink and built monasteries for them. They were reborn in Benares in families of wealthy men and pleased Kassapa who was then preaching the Law. Afterwards they appeared in the Nat country, and in the time of the Gotama they were born in the country of Kukkuvatī. The head weaver became King Mahākappiṇa whose wife was the daughter of the great king of the Sāketa country. Five hundred merchants came from the country of Sāvatthī and informed the king of the 'Three Jewels', the Buddha, the Dharma, and the Saṅgha. The King was filled with devotion and joy when he heard of the 'Three Jewels'. He renounced his kingdom and set off on his journey to the place where 'The Jewels' were found. He crossed the Avarakka, the Nīlavāha and the Kandāpa rivers. On the other side of the Kandāpa river he met the Buddha who expounded the Law to him and made him a Sotāpanna. The Queen also, with her attendants, was admitted into the Order.

Thus we possess two versions of the legend of Kapphiṇa as preserved in the Sanskrit Avadānaśataka and the Pāli commentaries. In the former King Kapphiṇa is said to have ruled in the Dakṣiṇāpatha and in the latter at Kukkuṭavati, whose geographical position has not yet been ascertained. In the Avadānaśataka Kapphiṇa invades Śrāvastī when he is converted to

Buddhism by a miracle while in the Pali versions he voluntarily renounces his kingdom after hearing of the 'three jewels'.

Śivasvāmin following the version of the Avadānaśataka in writing his Kapphiṇābhyudayam has introduced many changes and that with evident reason. The deviations from the legend in the Avadānaśataka are :—

i. King Kapphiṇa is informed by a spy that Prasenajit, ruler of Śrāvastī is hostile towards him. He holds a council of his allies who decide that an embassy should be despatched to Prasenajit asking him to make submission to him. Otherwise war will be declared. (Kapphiṇā-1—V.)

ii. The digression which follows is purely introduced to conform to the rules of writing a Mahākāvya. (VI—XV)

iii. The envoy goes to Prasenajit who refuses to submit.

iv. War is declared and the two opposing armies engage in a fierce battle.

v. The Buddha appears on the scene as the result of the prayers of Prasenajit who is unable to withstand the advance of the enemy. The Buddha changes the mind of King Kapphiṇa with a miracle. He preaches to him the Law, but when requested by King Kapphiṇa to initiate him into the order, he refuses to do so but admonishes him to practise selflessness in the discharge of his duties as the ruler of his kingdom.

vi. Queen Anojā does not find any mention by Śivasvāmin.

vii. Our poet has introduced several characters besides Kapphiṇa (vide, the Analysis of the poem). King Kapphiṇa, according to all testimony was one of the Mahāśravakās and a contemporary of the Buddha. Prasenjit is a historical personage, the ruler of Śrāvastī and a contemporary of the Buddha, other persons introduced as courtiers of King Kapphiṇa and Prasenjit are not mentioned either in the Avadānaśataka or in the Pāli Texts, the names however are traceable in the Mahābhārat[1] and the Purāṇas.[1] This shows that our author was familiar with Purāṇic lore and the epic literature.

The first four of these departures from the original are due to the regulations for writing Sartificial anskrit poetry of high standard, while the fifth one shows the influence of the Hindu ideal of life as found in the Laws of Manu. The doctrine of 'Non-attachment' in the pursuit of one's duties finds

1 See, Ancient Indian Historical tradition by Pargiter and Index to the names in the Mahābhārata by Sörensen.

full adherence in Śivasvāmin. The Buddhist ideal of monkhood is replaced by that of a householder who seeks salvation by doing his duties in a spirit of self-renunciation.

The Sanskrit text of the story of Kapphiṇa as found in the Avadānaśataka which was closely followed by the poet as shown elsewhere is as follows :—

कप्फिण इति ८८

बुद्धो भगवान्सत्कृतो गुरुकृतो मानितः पूजितो राजभी राजमात्रैर्धनिभिः पौरैः श्रेष्ठिभिः सार्थवाहैर्देवैर्नागैर्यक्षैरसुरैर्गरुडैः किन्नरैर्महोरगैरिति देवनागयक्षासुरगरुडकिन्नरमहोरगाभ्यर्चितो बुद्धो भगवान् ज्ञातो महापुण्यो लाभी चीवरपिण्डपातशयनासनग्लानप्रत्ययभैषज्यपरिष्कारायां सश्रावकसङ्घः श्रावस्त्यां विहरति स्म जेतवनेऽनाथपिण्डदस्यारामे । तेन खलु समयेन दक्षिणापथे कल्पो नाम राजा राज्यं कारयति ऋद्धं च स्फीतं च क्षेमं च सुभिक्षं चाकीर्णबहुजनमनुष्यं च प्रशान्तकलिकलहडिम्बडमरं तस्कररोगापगतं शालीक्षुगोमहिषीसंपन्नं प्रियमिवैकपुत्रकं राज्यं पालयति । सोऽपरेण समयेन देव्या सार्धं क्रीडति रमते परिचारयति । तस्य क्रीडतो रममाणस्य परिचारयतः पुत्रो जातोऽभिरूपो दर्शनीयः प्रासादिकः सर्वाङ्गप्रत्यङ्गोपेतः । तस्य जातौ जातिमहं कृत्वा कप्फिण इति नामधेयं व्यवस्थापितम् । कप्फिणो दारकोऽष्टाभ्यो धात्रीभ्यो दत्तो द्वाभ्यामंसधात्रीभ्यां द्वाभ्यां क्षीरधात्रीभ्यां द्वाभ्यां मलधात्रीभ्यां द्वाभ्यां क्रीडनिकाभ्यां धात्रीभ्याम् । सोऽष्टाभिर्धात्रीभिरुन्नीयते वर्ध्यते क्षीरेण दध्ना नवनीतेन सर्पिषा [1]सर्पिमण्डेनान्यैश्चोत्तप्तोत्तप्तैरुपकरणविशेषैराशु वर्धते ह्रदस्थमिव पङ्कजम् । यस्मिन्नेव दिवसे कप्फिणः कुमारो जातस्तस्मिन्नेव दिवसे अष्टादशानाममात्यसहस्राणां पुत्रा जाताः सर्वे महानग्नाः । तेषां प्रतिरूपाणि नामानि व्यवस्थापितानि ॥

यद्राजा कल्पः कालधर्मेण संयुक्तस्तस्यात्ययात्कप्फिणः कुमारो राज्ये प्रतिष्ठितः तानि चाष्टादशामात्यपुत्रसहस्राणि सर्वाण्यमात्यत्वे नियुक्तानि ॥ अथापरेण समयेन राजा महाकप्फिणोऽष्टादशामात्यसहस्रपरिवृतो मृगवधाय निर्गतः । पुरस्तात्पृष्ठतश्च सर्वबलौघमवलोक्यामात्यानामन्त्रयते । अस्ति भवन्तः कस्यचिदेवंरूपो बलौघस्तद्यथा ममैवैतर्हीति । ततः प्रियवादिभिरमात्यैरभिहितम् । देव नान्यस्य कस्यचिदिति । अथ मध्यदेशाद्वणिजो दक्षिणापथं गताः । तै राज्ञो महाकप्फिणस्य प्राभृतमुपनीतम् । राज्ञा उक्ता भो वणिजः कस्तत्र राजेति ॥ वणिजः कथयन्ति । देव केचिद्देशा गणाधीनाः केचिद्राजाधीना इति ॥ यावद्राज्ञा महाकप्फिणेन श्रावस्त्यादिषु षट्सु महानगरेषु दूतसंप्रेषणं कृतम् । यद्युत्थिता भवथ नोपवेष्टव्यं शीघ्रमागन्तव्यमन्यथा व उत्तमेन दण्डेन समनुशासिष्यामीति ॥ एतद्वचनमुपश्रुत्य षण्महानगरवासिनो राजानो भीतास्त्रस्ताः संविग्ना आहृष्टरोमकूपाः संगम्य एकसमूहेन श्रावस्तीमनुप्राप्ताः । ततो भगवत्सकाशं गताः तैस्स वृत्तान्तो भगवतो विस्तरेण निवेदितः । भगवता ते समाश्वासिता उक्ताश्च स दूतो मत्सकाशमानेतव्य इति ॥ ततस्तैर्दूतस्य निवेदितम् । अस्त्यस्माकं राजाधिराजस्तं तावत्पश्येति ॥

ततो भगवता दूतागमनमवेत्य जेतवनं चतूरत्नमयं निर्मितं देवानामिव सुदर्शनं नगरम् । अत्र चत्वारो महाराजानो दौवारिका स्थापिता ऐरावतसदृशा हस्तिनो [2]बालाहकसदृशा अश्वा [3]नन्दी-

1 सर्पि—ought to be सपिर्—

2 वलाहक in classical Sanskrit.

3 नन्दिघोष in classical Sanskrit.

घोषसदृशा रथा न्याडयन्त्रसदृशा मनुष्या स्वयं च भगवता चक्रवर्तिवेषो निर्मितः सप्ततालोद्गतं च सिंहासनं यत्र भगवान्निषण्णः। ततो दूतस्तथाविधां शोभां दृष्ट्वा परं विस्मयमापन्नः॥ ततो भगवता लेखं लेखयित्वा स दूतोऽभिहितः। कप्फिणो मद्वचनाद्वक्तव्यो लेखवाचनसमकालमेव यद्युत्थितो भवसि नोपवेष्टव्यं शीघ्रमागन्तव्यम्। अथवा नागच्छसि अहमेव महता बलौघेन सार्धमागमिष्यामीति॥ ततो दूतेन गत्वा राज्ञो महाकप्फिणस्य लेखं वाचिकं च यत्संदिष्टं तत्सर्वं निवेदितम्॥

ततः कप्फिणो राजा अष्टादशामात्यगणसहस्रपरिवृतोऽनुपूर्वेण चञ्चूर्यमाणः श्रावस्तीमनुप्राप्तः। प्रातिसीमानश्च राजानो राजानं महाकप्फिणं प्रत्युद्गताः। तैर्महासत्कारेण नगरं प्रवेशितः। मार्गश्रमं प्रतिविनोद्य भगवतो निवेदितवन्तः। ततो भगवता तस्यागमनमवेत्य जेतवनं चतूरत्नमयं निर्मितं देवानामिव सुदर्शनं नगरं यत्र चत्वारो महाराजानो दौवारिका स्थापिता ऐरावतसदृशा हस्तिनो [1]बालाहकसदृशा अश्वा [2]नन्दीघोषसदृशा रथा न्याडयन्त्रसदृशा मनुष्याः स्वयं च भगवता चक्रवर्तिवेषो निर्मितस्सप्ततालोद्गतं च सिंहासनं सर्वं तथैव निर्मितम्। ततो राजा महाकप्फिणो जेतवनं प्रविष्टः। सहदर्शनादस्य यो रूपे रूपमद ऐश्वर्ये ऐश्वर्यमदः स प्रतिविगतः। बलदर्पोऽद्यापि प्रतिबाधत एव॥ ततो भगवता लौकिकं चित्तमुत्पादितम्। अहो बत शक्रो देवेन्द्र ऐन्द्रं धनुरादायागच्छत्विति। सहचित्तोत्पादाद्भगवतः शक्रो देवेन्द्रः सारथिवेषेण ऐन्द्रं धनुरुपनामयति। भगवता महाकप्फिणस्योपनामितम्। तच्च राजा महाकप्फिण उत्क्षेप्तुमपि न शक्नोति कुतः पुनरारोपयिष्यति॥ ततो भगवता सप्तायोभेर्यो निर्मिताः स्वयं च तद्धनुरर्धचन्द्राकारेणारोप्य शरः क्षिप्तो येन ताः सप्तायोभेर्यश्छिद्रीकृताः। ततः शब्दो निर्गतः।

आरभध्वं निष्क्रामत युज्यध्वं बुद्धशासने।
धुनीत मृत्युनः सैन्यं नडागारमिव कुञ्जरः॥
यो ह्यस्मिन्धर्मविनये अप्रमत्तश्चरिष्यति।
प्रहाय जातिसंसारं दुःखस्यान्तं करिष्यति॥

स च शब्दो यावदकनिष्ठान्देवान्गतः॥ ततो राज्ञः कप्फिणस्य योऽभूद्बलमदः स प्रतिविगतः। तस्य बुद्धिरुत्पन्ना किमिदमिति॥ ततो भगवान्राज्ञो महाकप्फिणस्य चित्तप्रकारमुपलक्ष्य राजवेषमन्तर्धाप्य इदं सूत्रमारब्धवान्॥

दशबलसमन्वागतो भिक्षवस्तथागतोऽर्हन्सम्यक्संबुद्धश्चतुर्वैशारद्यविशारद उदारमार्षभं स्थानं प्रतिजानीते ब्रह्मचर्यं प्रवर्तयति पर्षदि सम्यक्सिंहनादं नदति। यदुतास्मिन्सतीदं भवत्यस्योत्पादादिदमुत्पद्यते। यदुताऽविद्याप्रत्ययाः संस्काराः। संस्कारप्रत्ययं विज्ञानम्। विज्ञानप्रत्ययं नामरूपम्। नामरूपप्रत्ययं षडायतनम्। षडायतनप्रत्ययः स्पर्शः। स्पर्शप्रत्यया वेदना। वेदनाप्रत्यया तृष्णा। तृष्णाप्रत्ययमुपादानम्। उपादानप्रत्ययो भवः। भवप्रत्यया जातिः। जातिप्रत्यया जरामरणशोकपरिदेवदुःखदौर्मनस्योपायासाः संभवन्ति। एवमस्य केवलस्य महतो दुःखस्कन्धस्य समुदयो भवति॥ यदुतास्मिन्नसतीदं न भवति अस्य निरोधादिदं निरुध्यते। यदुताविद्यानिरोधात्संस्कारनिरोधः। संस्कारनिरोधाद्विज्ञाननिरोधः। विज्ञाननिरोधान्नामरूपनिरोधः। नामरूपनिरोधात्षडायतननिरोधः। षडायतननिरोधात्स्पर्शनिरोधः। स्पर्शनिरोधाद्वेदनानिरोधः। वेदनानिरोधात्तृष्णानिरोधः। तृष्णानिरोधादुपादाननिरोधः। उपादाननिरोधाद्भवनिरोधः। भवनिरोधाज्जातिनिरोधः। जातिनिरोधाज्जरामरणशोकपरिदेवदुःखदौर्मनस्योपायासा निरुध्यन्ते। एवमस्य केवलस्य महतो दुःखस्कन्धस्य निरोधो

1 ibid.

2 ibid.

भवति॥ स्वाख्यातो मे भिक्षवो धर्म उत्तानो विवृतश्छिन्नप्लोतिको यावद्देवमनुष्येभ्यः सम्यक्सुप्रकाशितः। एवं स्वाख्याते मे धर्मे उत्ताने विवृते छिन्नप्लोतिके यावद्देवमनुष्येभ्यः सम्यक्सुप्रकाशिते यावदलमेव भिक्षवः श्रद्धाप्रव्रजितेन कुलपुत्रेण अलं योगाय अलमप्रमादाय अलं शास्तुः शासने योगमापत्तुं कामं त्वक्स्नायुवस्थ्यवतिष्ठतां परिशुष्यतु शरीरान्मांसशोणितम्। अथ च पुनर्यत्तदारब्धवीर्येण प्राप्तव्यं स्थामवता वीर्यवतोत्साहिना दृढपराक्रमेणानिक्षिप्तधुरेण कुशलेषु धर्मेषु तद्वहनादनुप्राप्ता न वीर्यस्य स्रंसनं भविष्यति॥ तत्कस्य हेतोः। दुःखं हि कुसीदो विहरति व्यवकीर्णः पापैरकुशलैर्धर्मैः सांक्लेशिकैः पौनर्भविकैः सज्वरैर्दुःखविपाकैरायत्यां जातिजरामरणीयैर्महतश्चार्थस्य परिहाणिर्भवति। आरब्धवीर्यस्तु सुखं विहरत्यवकीर्णः पापैरकुशलैर्धर्मैः सांक्लेशिकैः पौनर्भविकैः सज्वरैर्दुःखविपाकैरायत्यां जातिजरामरणीयैर्महतश्चार्थस्य परिपूरिर्भवति॥ मण्डपेयमिदं प्रवचनं यदुत शास्ता च संमुखीभूतो धर्मश्च देश्यतः औपशमिकः पारिनिर्वाणिकः संबोधिगामी सुगतप्रवेदितः। तस्मात्तर्हि भिक्षवः आत्मार्थं च समनुपश्यद्भिः परार्थं चोभयार्थं चेदं प्रतिसंशिक्षितव्यम्। कथिन्नः प्रव्रज्या अमोघा भविष्यति सफला सुखोदया सुखविपाका येषां च परिभोक्ष्यामहे चीवरपिण्डपातशयनासनग्लानप्रत्ययभैषज्यपरिष्कारांस्तेषां ते काराः कृताः कच्चिदत्यर्थमहाफला भविष्यन्ति महानुशंसा महाद्युतयो महावैस्तारा इत्येवं वो भिक्षवः शिक्षितव्यम्॥

अस्मिन्खलु धर्मपर्याये भाष्यमाणे राज्ञा महाकप्फिणेनाष्टादशामात्यगणसहस्रपरिवारेण विंशतिशिखरसमुद्गतं सत्कायदृष्टिशैलं ज्ञानवज्रेण भित्त्वा स्रोतापत्तिफलं साक्षात्कृतम्। ततो दृष्टसत्यो भगवच्छासने प्रव्रजितः। तेन युज्यमानेन घटमानेन व्यायच्छमानेनेदमेव पञ्चगण्डकं संसारचक्रं चलाचलं विदित्वा सर्वसंस्कारगतीः शतनपतनविकरणविध्वंसनधर्मतया पराहत्य सर्वक्लेशप्रहाणादर्हत्त्वं साक्षात्कृतम्। अर्हन्संवृत्तस्त्रैधातुकवीतरागः समलोष्टकाञ्चन आकाशपाणितलसमचित्तो वासीचन्दनकल्पो विद्याविदारिताण्डकोशो विद्याभिज्ञाप्रतिसंविप्राप्तो भवलाभलोभसत्कारपराङ्मुखः सेन्द्रोपेन्द्राणां देवानां पूज्यो मान्योऽभिवाद्यश्च संवृत्तः।

भिक्षवः संशयजाताः सर्वसंशयच्छेत्तारं बुद्धभगवन्तं पप्रच्छुः। कानि भदन्त कप्फिणेन कर्माणि कृतानि येनाभिरूपो दर्शनीयः प्रासादिकोऽष्टादशामात्यगणसहस्रपरिवारो महानप्रबलः प्रव्रज्य चार्हत्त्वं साक्षात्कृतमिति॥ भगवानाह। कप्फिणेनैव भिक्षवः पूर्वमन्यासु जातिषु कर्माणि कृतान्युपचितानि लब्धसंभाराणि परिणतप्रत्ययान्योघवत्प्रत्युपस्थितान्यवश्यंभावीनि। कप्फिणेन कर्माणि कृतान्युपचितानि कोऽन्यः प्रत्यनुभविष्यति। न भिक्षवः कर्माणि कृतान्युपचितानि बाह्ये पृथिवीधातौ विपच्यन्ते नाब्धातौ न तेजोधातौ न वायुधातावपि तूपात्तेष्वेव स्कन्धधात्वायतनेषु कर्माणि कृतानि विपच्यन्ते शुभान्यशुभानि च।

न प्रणश्यन्ति कर्माणि कल्पकोटिशतैरपि।
सामग्रीं प्राप्य कालं च फलन्ति खलु देहिनाम्॥

भूतपूर्वं भिक्षवोऽतीतेऽध्वन्येकनवते कल्पे विपश्यी नाम सम्यक्संबुद्धो लोक उदपादि विद्याचरणसंपन्नः सुगतो लोकविदनुत्तरः पुरुषदम्यसारथिः शास्ता देवमनुष्याणां बुद्धो भगवान्। स बन्धुमतीं राजधानीमुपनिश्रित्य विहरति बन्धुमतीयके दावे॥ यावदन्यतमेन सार्थवाहेन महासमुद्राद्भूतानि रत्नान्यानीतानि। विपश्यी सम्यक्संबुद्धः सश्रावकसङ्घस्त्रैमास्यं भक्तेनोपनिमन्त्रितः विहारं च कारयित्वा चातुर्दिशाय भिक्षुसङ्घाय निर्यातितवान्॥

किं मन्यध्वे भिक्षवो योऽसौ सार्थवाह एष एवासौ कप्फिणो राजा तेन कालेन तेन समयेन। यदनेन विपश्यी सम्यक्संबुद्धः सश्रावकसङ्घस्त्रैमास्यं स्वान्तर्गृहे भक्तेनोपनिमन्त्रितः विहारं च

कारयित्वा चातुर्दिशाय भिक्षुसङ्घाय निर्यातिता ××× तेनेदानीमभिरूपो दर्शनीयः प्रासादिकः संवृत्तः ॥ अपराण्यपि भिक्षवः कप्फिणेन कर्माणि कृतान्युपचितानि । भूतपूर्वं भिक्षवोऽतीतेऽध्वनि वाराणस्यां महानगर्यां ब्रह्मदत्तो नाम राजा राज्यं कारयति ऋद्धं च स्फीतं च क्षेमं च सुभिक्षं चाकीर्णबहुजन-मनुष्यं च प्रशान्तकलिकलहडिम्बडमरं तस्कररोगापगतं शालीक्षुगोमहिषीसंपन्नं धार्मिको धर्मराजो धर्मेण राज्यं कारयति । सोऽपरेण समयेन संप्राप्ते वसन्तकालसमये संपुष्पितेषु हंसक्रौञ्चमयूरशुक-शारिकाकोकिलजीवञ्जीवकनिर्घोषिते वनषण्डे अष्टादशामात्यगणसहस्रपरिवृत उद्यानं निर्गतः । तेन तत्रोद्याने ग्लानः प्रत्येकबुद्धो दृष्टः । स तेन सांप्रेयभोजनेन त्रैमास्यमुपस्थितः परिनिर्वृतस्य च शरीरस्तूपं कारयित्वा अमात्यगणसहायेन तैलाभिषेको दत्तः । तेन सपरिवारो महानप्रबलाधानेन सवृत्तः ॥ भूयः काश्यपे भगवति प्रव्रजितो बभूव । तत्रानेनेन्द्रियपरिपाकः कृतः । तेनेदानीमर्हत्त्वं साक्षात्कृतम् । इतिहि भिक्षवः एकान्तकृष्णानां कर्मणामेकान्तकृष्णो विपाक एकान्तशुक्लानामेकान्तशुक्लो व्यति-मिश्राणां व्यतिमिश्रस्तस्मात्तर्हि भिक्षव एकान्तकृष्णानि कर्माण्यपास्य व्यतिमिश्राणि चैकान्तशुक्लेष्वेव कर्मस्वाभोगः करणीय इत्येवं वो भिक्षवः शिक्षितव्यम् ॥

इदमवोचद्भगवानात्तमनसस्ते भिक्षवो भगवतो भाषितमभ्यनन्दन् ।

[An extract taken from Avadānaçataka—A century of Edifying Tales belonging to the Hīnayāna, Edited by Dr. J. S. Speyer, Professor at the University of Leiden—vol. II vargas 8–10, published at St. Pétersbourg 1909, in Bibliotheca Buddhica III, pages 102–110.]

ANALYSIS OF THE POEM

Canto — Stanzas

I.
- 1. Invocation to the Buddha as Daśabala.
- 2–22. Description of Līlāvatī, a town situated on the Vindhyas.
- 23–44. Description of Kapphiṇa, master of Līlāvatī.

II.
- 1. A spy from the North arrives in the Court of King Kapphiṇa.
- 2–3. The poet remarks on the need for the system of espionage.
- 4. The spy enters the Assembly Hall.
- 5–9. The Hall is described.
- 10–18. The spy sees King Kapphiṇa who is again described.
- 19–22. The King receives the spy, who addresses the Assembly.
- 23–53. The spy speaks of the Kosala Kingdom and its ruler, King Prasenajit, the latter's hostility towards King Kapphiṇa, and his advice to overcome him.

III.
- 1. The description of the effect produced on the vassal cheiftains who were attending the Court of King Kapphiṇa by the news brought by the spy. The chieftains are:–
- 2. Subāhu.
- 3. Darśaka.
- 4. Bindu.
- 5. Ekalakṣaya.

- 6. Subandhu.
- 7. Jiṣṇu.
- 8. Bala.
- 9. Suśarman.
- 10. Bhūridhāman.
- 11. Pāṇḍya.
- 12. Surāṣṭra.
- 13. Suketu.
- 14. Bhīṣmaka.
- 15. Pavana.
- 16. Kirmīra.
- 17. Āndhra.
- 18. Utkala.
- 19. Bhīma.
- 20. Samudra.
- 21. Dṛḍhadhanuḥ.
- 22. Ambarīṣa.
- 23. Kaṅka.
- 24. Sitadhavaja.
- 25. Indu.
- 26. Nala.
- 27. Śatadhanuḥ.
- 28. Śālva.
- 29. Pṛthudhvaja.
- 30. Jṛmbha.
- 31. Pradyota.
- 32. Babhru.
- 33. Gada.
- 34. Protha.
- 35. Ugrasena.
- 36. Karandhama.
- 37. Dantavakra.
- 38. Rukmin.
- 39. Sauvalka.
- 40. Kauravya.
- 41. Duḥṣena.
- 42–43. A general description of the disturbance created.

IV.
- 1–4. Description of the Assembly.
- 5–41. Subāhu's speech: He asks the King to prepare for a battle and mentions individually the members of the audience, viz., Suśarman (20), Dṛḍhadhanuḥ (21), Bala, Nala, Gada, Pāṇḍu, Protha, Kirmīra, Kaṅka, Ākṛti, Pavana, Surāṣṭra, Āṇdhra, and Indu (all in stanza 22).
- 42. The poet brings in again the mention of Pavana, Śatadhanuḥ, Babhru, Jṛmbha, Ambarīṣa, Pradyota, Protha, and Pāṇḍya.

V.
- 1. The Council of war is still sitting after the speech of Subāhu, and the Kings are again mentioned by name:—
- 2. Nala.
- 3. Suśarman.
- 4. Ākṛti.
- 5. Pavana.
- 6. Śatadhvaja.
- 7. Gada.
- 8. Bhūridhāman.
- 9. Karandhama.
- 10. Bala.
- 11. Rukmin.
- 12. Bhīma.
- 13–15. Bhīṣmaka.
- 16–42. Bhīṣmaka addresses the assembly and proposes that a

messenger should be sent to Prasenajit before any action is taken against him.

43–45. King Kapphiṇa approves.

46–48. Darśaka is chosen as the messenger.

49. He sets out on his errand.

50–51. A Vidyādhara, Vicitrabāhu by name, comes and implores King Kapphiṇa to accompany him to the Malaya mountain. The King accedes to his request and goes with his royal camp to his friend, Vicitrabāhu.

VI. 1–10. King Kapphiṇa sees the mountain Malaya.

11–84. Vicitrabāhu describes the loveliness of the mountain.

VII. 1–39. The description of the encampment in which the Vidyādharas help the followers of King Kapphiṇa in their preparations.

VIII. 1. The six seasons appear simultaneously on the mountain, and they are described:–

2–15. Vasanta (spring)

16–23. Grīṣma (summer)

24–36. Varṣā (rains)

37–48. Śarat (dewy autumn)

49–54. Hemanta (autumn)

55–59. Śiśira (winter)

60. A general description of the seasons.

IX. 1–40. The description of the amusements of the king's attendants who are gathering flowers in the forest.

X. 1–40. The description of their enjoyment of water sports.

XI. 1–37. A description of the sunset.

XII. 1–21. A description of the rising of the moon.

22–47. The women make their toilet.

XIII. 1–40. A description of drinking parties.

XIV. 1–40. A description of amorous sports according to the Kāmaśāstra.

XV. 1–39. The Dawn is described.

40. King Kapphiṇa awakened by the sweet eulogies of the minstrels, leaves the abode of his friend Vicitrabāhu and returns to his capital.

XVI. 1. Darśaka reaches Śrāvastī.

2–11. Description of Śrāvastī.

12–14. Darśaka received by King Prasenajit.

15–25. Prasenajit enquires contemptuously the purpose of his visit.

26–48ab. Darśaka delivers his message.

48cd–64. Prasenajit becomes angry and declares that he would rather go to war than submit to Kapphiṇa.

65–82. Darśaka very much enraged urges Prasenajit to reconsider his decision.

83. He returns to his own city where King Kapphiṇa is holding an assembly.

84. The effect of the reply from Prasenajit on the camp of King Kapphiṇa is described again and the following kings are cited:—

85. Raghu.	97. Śivi.
86. Aśmaka.	98. Sauvīravarṇa.
87. Kukura.	99. Śaravarman.
88. Niṣāda.	100. Kadambaka.
89. Mucukunda.	101. Aja.
90. Sahadeva.	102. Manu.
91. Prasāda.	103. Tarṣa.
92. Surandhra.	104. Śruta.
93. Kandu.	105. Dhundhu.
94. Madraka.	106. Aṣṭaka.
95. Āditya.	107. Ruru.
96. Bala.	

108–110. Warriors come home and make preparations for the expedition.

111. Prasenajit also began to propitiate Buddha before his march against the enemy.

112–127. A description of the dejection of the warriors' wives as they contemplate the separation from their husbands who must go to war.

128–130. The army sets out for war.

XVII. 1. Kapphiṇa gets enraged.

2–46. Paraphernalia of battle are described, including the infantry, the cavalry, the chariots and the elephants. A fierce battle ensues.

XVIII. 1–16. The army of King Kapphiṇa harasses Prasenajit's forces. The combatant warriors are distinguished by name:— Trasadasyu and Yavana (2), Surandhra and Nala (4), Jiṣṇu

and Raghu (6), Subāhu and Niṣadha (8), Protha and Kandu (9), Mada and Anaraṇya (10), Mucukunda and Indu (11), Darśaka and Aśmaka (14), Bindu and Kukura (16).

17–19. King Kapphiṇa watches the progress of his army in the battle. The heroes of the battle are again mentioned :— Ekalavya (20), Subandhu (21), Bala (22), Śaravarman (23), Nakula and Sahadeva (25), Sahadeva and Andhra (26), Pāṇḍya (27), Druma (29), Bala (30), Mahāmiṣa (31), Yugandhara (32), Bhṛgusūnu (33), Jambha (34), Babhru and Madraka (35), Śivi (36), Bhūridhāman (42), Sauvīra (43), Rukmin (45), Aṣṭaka (46), Karandhama (47), Dhundhu and Bhīma (49).

51–64. Prasenajit advances but is forced to retreat.

67–88. King Kapphiṇa encourages his army.

89–103. Prasenajit becomes furious and attacks the army of King Kapphiṇa.

104. Kapphiṇa is dismayed to see his army thus harassed by Prasenajit.

105–120. Kapphiṇa routs the forces of Prasenajit.

121–140. Prasenajit is unable to withstand the attacks of Kapphiṇa's forces.

141–147. He prays to the Buddha for help.

148–150. The Buddha appears and subdues Kapphiṇa, who is rendered helpless on account of the miracles worked by the Master.

151. King Kapphiṇa acknowledges his need for the help of the Master and entreats him.

XIX. 1–45. King Kapphiṇa eulogises the Buddha.

XX. 1–23ab. The Buddha delivers a sermon. The Buddha is described 1–10.

23cd–28. King Kapphiṇa requests the Buddha to initiate him as a monk.

29–40abc. The Buddha advises that King Kapphiṇa should wait until the time for him to renounce the world has come, and that he should, till then, continue to rule his kingdom for the benefit only of the Buddha, the Dharma, and the Saṅgha.

40d. The Buddha vanishes.

41–42. King Kapphiṇa retires to his capital and continues to rule there according to the advice of the Buddha.

43–47. The Praśasti of the poet, i. e. his account of himself.

ABSTRACT OF THE POEM

I.

Śivasvāmin, the author, opens his poem, invoking the blessings of the Buddha, possessed of the ten powers, with the description of a town Līlāvatī by name, situated on the banks of the Narmadā in the Vindhyas. The prosperity of this town was obvious from its many beautiful buildings, whose silken banners kissed the sky. From the grandeur of its crystal palaces with golden domes and jewelled windows one could imagine that it was either the goddess Kālī or the royal Goddess of Glory incarnate. Sublimity, grace and strength were combined in its architecture.

Its ruler, King Kapphiṇa, was tall, brave and adventurous, and had a large following of vassal chieftains. He was Śiva personified, who by the mere sound of his voice could put his enemies to flight and whose fame had spread in all directions. His skill in wielding his sword was known to his enemies whose cities lay in ruins. He governed his kingdom according to the rules laid down in the books of politics and employed spies to enquire into the state of affairs both at home and abroad.

II.

Once a spy, who had been sent to the North, returned to the Royal Assembly of King Kapphiṇa reporting that there was a king Prasenajit, by name, who ruled over the thriving kingdom of Kosala. "Prasenajit" he said, "is loved by his subjects as he possesses all the virtues of a noble ruler, glories in his prowess and entertains a feeling of enmity towards you".

The poet gives an impressive description of Prasenajit, a contemporary of the Buddha, and his capital Śrāvastī, a favourite resort of the Buddha. When the messenger reaches Śrāvastī (XVI canto) the poet's description of the town and of the king bears witness to his love for both.

III.

On hearing from the messenger of the hostile attitude of Prasenajit the whole assembly becomes greatly enraged. Forty-one chieftains are mentioned all exhibiting their fury, tearing off their bracelets, wringing their hands, perspiring, and uttering menacing words. Of these Subāhu, Darśaka and Bhīṣmaka are of importance for their part in the later story, while the names of Pāṇḍya, Surāṣṭra, Āndhra, and Utkala refer to the territories over which they ruled.

IV.

The poet describes the great tumult in the assembly hall. In this atmosphere of great tension Subāhu begins a fiery speech which shows that he was well versed in the science of politics, as he points out with sound arguments that the only course of action left for king Kapphiṇa is to wage war at once against the enemy. To add weight to his arguments, he points to the members giving an epithet to each. He says that formidable Suśarman, furious Dṛḍhadhanuṣ, powerful Bala, and others can brook no further humiliation. Finally he taunts them by saying 'Do you stay here. I will fight the enemy alone'. This rouses their enthusiasm. At the close of his speech he is loudly applauded.

V.

Before the Council of War adjourns another chieftain, Bhīṣmaka, stands up and supporting the motion proposed by Subāhu suggests sending a messenger to Prasenajit, the hostile king, as a necessary measure before actually going to war. The anger of king Kapphiṇa, who was very much enraged, is assuaged, and he gives his approval to the idea. Darśaka, another member of the audience, is selected as messenger to Prasenajit. The import of the message is not given, but it is implied that the hostile king must either pay homage to king Kapphiṇa or suffer an invasion. It is an ultimatum. The king by a gesture orders the messenger to proceed on his errand and he at once sets out on his journey to the North.

So far the poet has been following the traditional Avadāna of Kapphiṇa current in his time. At the same time, since he claims to be a writer of a Mahākāvya, he must describe mountains, seasons, etc. He therefore, introduces a demigod, or a Vidyādhara, Vicitrabāhu by name, a friend of king Kapphiṇa, who invites the latter to his abode in the Malaya mountain. The king agrees to the proposal and follows his friend with all the paraphernalia of a king of India of the 9th century, including the harem and the army.

VI.

The description of the mountain Candanācala in this canto is consistent with the vast grandeur and the majestic scenery of the Himalayas which this poet knew very well. The poet's imagination nurtured in that abundant luxuriance of nature takes in long vistas and covers vast regions. Each stanza has one theme to describe and the poet each time exercises his imagination to such an extent that the description to the western mind may seem exaggerated

and too artificial. The poet focusses his attention on one subject which he is going to describe, and tries to see it from different angles of vision.

This scheme runs throughout the canto and the metre changes with the shifting of the scene and the dignity of metre varies according to the loftiness of the subject.

The glowing mountain appears to the poet as a huge mass of fire fanned by fierce winds. It has ravines and precipices where the trees were alive with the warbling of delighted birds. The lofty snow-clad peaks remind the poet of the ocean rising to clasp the moon. The arbours and the groves, the gold-coloured peaks at sunset, and the verdant plateaux attract his attention. He fancies that the sun seems to the rest for a while to cool itself.

Then the king's friend, Vicitrabāhu, who is more familiar with the place begins to describe its particular features. Here we are told of its richness in flowers, and of the brilliance of its outcropping minerals. There follows a description of the wild animals roaming about the penance groves of ascetics, of the cowherds and their huts, of the lotus ponds, and of the chirping birds. In stanza 23, the Vidyādhara compares the mountain to the sublime and calm image of the Buddha with the right shoulder covered.

The king's friend then proceeds to describe the crystalline walls used as mirrors by celestial ladies, the sweet smelling grass, fragrant flowers, sandal-woods, music of Kinnara ladies, and the calls of cuckoos. A reference is made to the Buddha; and the mountain is compared to the Indra and the Bodhisattva (vide, stanzas 46, 57, 59). The heaps of bones of Nāgas are pointed out in stanza 61. The Ideal of an Arhat with the several methods of attaining it form the subject of the 65th verse while Bodhi is mentioned in verse 69.

VII.

The king with his army consisting of elephants, horses, chariots, and soldiers, accompanied by the ladies of the harem, wishes to pass some time on the Mountain candanācala. All preparations for laying out the camp are made with the help of the Vidyādharas. Tents are pitched, huts are built, arrangement for the kitchen are made, and the ladies of the harem are well housed.

The elephants and horses are taken to ponds to bathe and the camp looks delightful.

VIII.

The six seasons simultaneously appear on the mountain to honour

king Kapphiṇa. There is spring, when mango groves, Vakula trees, saffron plants, and Navamālikā creepers put forth sweet and fragrant flowers. There is summer when peacocks hide themselves under their plumage, and when the men in the camp enjoy the breeze of fans in pleasure huts. There is the rainy season which depresses the ladies whose husbands are abraod as the sweet but melancholy notes of peacocks reach their ears and the rumbling noise of the clouds rends their hearts. There is autumn when the water in the ponds becomes limpid and the lilies smile brightly. There is dewy autumn when the nights are clear and the moon shines pleasantly. That is the time when Ketaka plants blossom and paddy fields ripen. There is the winter season when snow destroys the charm of lotus ponds. Everywhere it is desolate and dreary, and the Nameru trees with leaves yellow and sere are seen here and there.

IX–XV.

Men and women in the king's camp on the mountain are tempted by the abundance of flowers and the charm of the seasons to pluck flowers and enjoy the company of their loving friends in that pastime. When they are tired and overcome by the heat they bathe in the cool ponds and streams which are full of lilies and lotuses. They frolick about in the water. The waters of these streams are tinted with the toilet powders of these ladies. People say their evening prayers as the lotuses close. The parties of men and women retire to their rest-houses as the moon rises. Preparations are made by the ladies for the drinking parties which are attended with great mirth. The ladies wear ornaments to add beauty to their lovely limbs. Messengers move about carrying news from the lover to the beloved. Then begin the amusing scenes of enjoyment as the goblet passes from one to another, each vying with the other to excel in coquettish behaviour. When drunk they retire to rest. The poet here indulges in amorous and erotic descriptions. When it is morning and the sun begins to chase the gloom of darkness, when stars begin to disappear, and lotuses begin to bloom, when the bees again buzz about in the lotus ponds, when Brahmans begin to perform their morning ritual, and the sacrificial fires rise up to the sky, the bards sing the praises of king Kapphiṇa to awaken him.

King Kapphiṇa wakes up and having fully enjoyed the hospitality of his friend, Vicitrabāhu, retires to his capital, Līlāvatī, where he has been long expected.

XVI.

Here the poet takes up the story which he had left unfinished at the end of the fifth canto.

Darśaka, who had been sent as an envoy to Prasenajit, reaches Śrāvastī, where he sees that the houses are made of precious stone, that the people practise righteousness, that Māra has no influence over them, that the evil influences of the Kali age are no longer to be felt, and that there are many Buddhist monasteries, Vihāras and Caityas. The city indeed looks as if it were presided over by the Buddha himself.

He is received by the chamberlain as he enters the palace, and is introduced to Prasenajit who in a scornful tone enquires the object of his visit. Darśaka delivers the message of king Kapphiṇa which provokes Prasenajit very much. Prasenajit is furious and declares that he will not submit to Kapphiṇa and that the proper reply to his message would be an army ready for battle. Darśaka gives his parting advice to Prasenajit and withdraws to his own city. When he conveys the reply from Prasenajit to the allies of Kapphiṇa their anger was unbounded. Great confusion and a spirit of high tension are evident as was the case when Darśaka was sent to Prasenajit. Preparations for war are soon undertaken and the warriors arm themselves and march against Prasenajit.

XVII

Kapphiṇa is enraged and the chariots, the cavalry, and the elephants are at once arrayed to march against the enemy and a fierce battle follows.

XVIII

The dreadful battle continues in which the army of Prasenajit is put to flight. He finds himself helpless and prays to the Buddha for help. He appears and by means of a miracle overpowers Kapphiṇa who sees no other way out of the difficulty but to resign himself to the Buddha.

XIX

King Kapphiṇa pays homage to Buddha in a Prakrit Eulogy.

XX

King Kapphiṇa hears a sermon of the Buddha and expresses his desire to enter the order of the Buddhist monks. The Buddha advises him not to renounce the world but to practise selflessness in the discharge of his duties as the ruler of his kingdom. The Buddha disappears and king Kapphiṇa retires to his kingdom. At the close of the poem the poet gives an account of himself.

THE AUTHOR

a) His name: Kāśmīrabhaṭṭa Śivasvāmin.

Bhaṭṭa[1] in modern Kashmiri is 'baṭa', a brahman, a Kashmiri Pandit all of whom are Brahmans. It is derived from the Sanskrit word 'bhartṛ' which in Prakritic form gave Bhaṭṭa. The latter has been retained by the Sanskritists, and appended to the proper names at the beginning or at the end. It was used in the sense of 'learned'. Some of the important instances are Bhaṭṭa Nārāyaṇa, the author of the Veṇīsaṃhāra, Mammaṭa Bhaṭṭa, the author of the Kāvyaprakāśa, Kumārila Bhaṭṭa, the learned philosopher of Southern India. But mostly it is found affixed or prefixed to the names of writers from Kāśmīra, as a title given to a learned Brahman or a great teacher.

In the Kapphiṇābhudaya (XX, 44,46) and in the colophons of the same the author has written Śrīśivasvāmin and Śivasvāmin as referring to himself. Both of these names with and without the Śrī are found in the Anthologies.

b) The poet's account of himself:—

From the 'praśasti' which comes at the end of the Kapahiṇābhyudaya, we gather the following information.

i. Śivasvāmin was the son of Bhaṭṭācāryasvāmin (Bhaṭṭārkasvāmin ?) and he wrote this poem, the Kapphiṇābhyudaya which he calls 'sūktiḥ sakt-śrīḥ', at the instance and encouragement of the Buddhist preceptor, Candramitra. He talks of him in the past tense (Aorist past 'abhūt'). He might have come in contact with this religious teacher who asked him to show his talents as a poet in writing the poetic version of the Avadāna of Kapphiṇa.

ii. The poet dedicates the whole poem to Śiva (vide, the praśasti) which fact shows that he was not a Buddhist by faith, but that he was well versed in that Faith and could write on that subject. At the same time, from a religious point of view, he presents a state of affairs which is a compromise. His poem serves to show the process of absorption of Later Buddhism by Śaivism and Vaiṣṇavism.

iii. In the fourth verse (vide the praśasti) he glories in his work which he says is a lamp lit to remove the darkness of ignorance and which is also meant to stop the prattling of the poetasters:—

यद्वाची श्रुतिमात्रकेण सुधियां चेतश्चमत्कारिणी येनामुद्रि विरोधिनां मुखकुलं स्वोद्गारकौतूहलैः।
तेनाज्ञानघनान्धकारपटलप्रक्षेपदीपाङ्कुरं न्यातेने कृतिनां कृते सुकृतिना काव्यं शिवस्वामिना ॥२०,४६॥

1 See Monier Williams' Dictionary; and Grierson's Kashmiri Dictionary, p. 137.

'Śivasvāmin of noble deeds, the mere hearing of whose Muse evoked admiration in the hearts of savants and who sealed his opponents' lips by his wonderful strains, produced for the benefit of the righteous (this) poem which is a veritable shooting light dispelling the intense gloom of ignorance.'

In the last stanza of the praśasti the poet pays tribute to himself which fact shows that he had acquired great fame in his life time. It is also clear from this stanza that he had studied Kālidāsa, Daṇḍin and Bhartṛmeṇṭha:–

विदितबहुकथार्थश्चित्रकाव्योपदेष्टा यमककविरगम्यश्चारुसन्दानभाषी।
अनुकृतरघुकारोऽभ्यस्तमेण्ठप्रचारो जयति कविरुदारो दण्डिदण्डः शिवाङ्कः ॥२०,४७॥

'The eminent poet Śivasvāmin (lit. Śiva-marked, i. e., one whose name contains the word Śiva) or the eminent poet who is Śiva-marked i. e., who incorporates the word Śiva in the final stanza of every canto of his poem, knower of the subject matter of manifold stories, illustrator of 'citra'-figure, writer of stanzas adorned with 'yamaka', reciter of charming gnomic verses[1], follower of Kālidāsa (lit. author of Raghu i. e. the Raghuvaṃśa) practiser of Meṇtha's style, and Daṇḍin's castigator, stands paramount and transcendant'.

He unlike his contemporary Ratnākara, does not mention that he flourished at the Court of King Avantivarman, but this much is certain that he does allude to his contemporaries when he mentions 'virodhinām' opponents in the field of poetry.

c) Author's motive in writing the poem:—

Śivasvāmin wanted to write a Mahākāvya, and in doing so he has very closely followed the instructions of Daṇḍin, the writer of the Kāvyādarśa[2], who wrote in the 6th century (?).

The subject of the poem is taken from an old narrative. The hero is noble and adventurous. Ministers assemble and spies take part in discussions of state affairs. Descriptions of a mountain, of the seasons, of the sunset and the rising of the moon, of drinking and amorous dalliance, have their due place. The hero's campaign, his war with the enemy, and his final triumph bring us to the end of the poem, which is full of sentiments, emotions and effective transitions. In the use of metres the poet follows the rules. Each canto is written in a single metre with a change of metre in the last one or two stanzas.

As a matter of fact our poet closely follows the text of the Kāvyā-

1 सन्दान may mean सन्दानितक, a collection of three ślokas forming one sentence.

2 See Kāvyādarśa, I, 14-19.

darśa, in his illustration of the 'citra kāvya' in VI and XVIII cantos. The concluding stanza of the poem also indicates that the poet wanted to excel Daṇḍin in poetic merits.

It also seems that the poet meant to narrate allegorically the story of the human soul which has been slumbering and has been allured by the temptations of the world and which is at last awakened by a sudden shock at some outstanding event, as it was in the case of Aśoka and the Buddha himself. We might say that the conversion of Kapphiṇa represents the enlightenment of such a soul. Here this Mahākāvya may be compared with the Buddhacarita and the Saundarānanda of Aśvaghoṣa.

d) The name of the poem.

Śivasvāmin probably chose the name of his poem on the model of the Bhuvanābhyudaya[1], a work of his predecessor Śaṅkuka, now lost to us. The title 'abhyudaya' has been often used to name the works which celebrate the deeds of great heroes, viz. Puṣpasena's Dharmaśarmābhyudaya[2], Jinasena's Pārśvābhyudaya, and Veṅkaṭeśa's Rāmābhyudaya.[3]

THE NAME KAPPHIṆA.

M. Burnouf in the 'Lotus'[4] suggested Kāmpilya as the locality which gave rise to this name. He gives various readings of the name as found in the Buddhist Sanskrit works.

In Chinese Kapphiṇa or Kamphilla has come to be associated with the Constellation Scorpio and it is suggested that Kapphiṇa was so called

1 Rājataraṅgiṇī IV, 703–4.
Bühler's Report 1877, p. 42.
2 Aufrecht's Catalogus Catalogorum.
3 A descriptive Catalogue of the Sanskrit MSS. in Madras Govt. Oriental MSS. Library, Vol. XX.
4 Le Lotus de la Bonne loi. pp. 1, 294.
The reading are kapphilla, kaphiṇa, kaphin, kamphilla, kaphina, and kachphila.
A bibliography on the name and story of King Kapphiṇa :-
1 The Avadānaśataka, Bib. Buddhica III.
2 Saddharmapuṇḍarīka ed. H. Kern and Bunyiu Nanjio, 1912, pp. 2, 207.
3 The Saundarānanda ed. E. H. Johnston, 1928, (XVI, 90).
4 The Lalitavistara–Bibliotheca Indica 1877, p. 1.
5 S. B. E. Vol. XXI, 2, 2 n, 198; vol. XLIX (ii) 2, 90.
6 Rgya Tchér Ral Pa-tr. par Ph. Ed Fouceaux 1848.
7 J. R. A. S. 1880, p. 25.
The Pāli Text Society Publications, 8–25.
8 The Apadāna II, p. 468.
9 Manorathapūraṇī Vol. I. p. 318.
10 Saṃyutta Nikāya I, pp. 145. 146; II, pp. 284–5; V. p. 315.
11 Aṅguttara Nikāya I, p. 25; III, p. 299.
12 The Ṭhera and Ṭherīgāthā (1883) I. p. 61.
13 Udāna I, p. 5.
14 Sumaṅgalāvilāsinī p. 240.

because he was born in answer to a prayer addressed to the Regent of Scorpio[1]. M. Sylvain Lévi[2] has given Kosala and Kipin under the Nakṣatra Rohiṇī.

With regard to the association of the word Kapphiṇa with Kipin or Kapin or Kophene I have to make a suggestion:—

i. In the Pāli texts[3] the King is said to have crossed the Candrabhāgā before he met the Buddha. This shows that he must have come from the North if the Candrabhāgā is the modern Chenab of the Punjab[4]. His personal features, especially the Aryan nose, also resemble those of a man from the North.[5] [cf. 'Do you see that monk coming to us, pale, thin, with prominent nose'—Kindred Sayings II. pp. 193–4].

ii. Kipin or Kapin may tend to denote the kingdom of Kāśmīra[6] and the poet Śivasvāmin chose a theme by which he could sing the glories of Kāśmīra as well as that of Kapphiṇa, one of the twelve great disciples of the Buddha.

iii. Moreover, it is difficult to decide as to how far this proper name

15 Paramaṭṭhadīpanī, Part III, pp. 78, 81.
16 Mahābodhivaṃśa, p. 83.
17 Nettiprakaraṇa, p. 151.
18 The Commentary on Dhammapada, Vol. II. pp. 112–127.
19 Paramatthajhotikā, I, 133; II. 440.
20 The Visuddhimagga of Buddhaghoṣa, p. 393.
21 Gradual sayings, Vol. I. p. 20.
22 Psalms of the Brethren, pp. 254, 366.
23 The Path of Purity, p. 455.
24 Kindred Sayings, Vol. I. pp. 183, 194; Vol. II, pp. 193–194; Vol. V. p. 279.
25 J. P. T. S. 1888, p. 66.
26 The Jātaka, Vol. IV. p. 112.
27 Further Dialogues of the Buddha, (S. B. B.) Vol. V. ii, 199.
28 H. Kern, Manual of Indian Buddhism, p. 82.
29 Nariman, Literary History of Sanskrit Buddhism, pp. 45, 164.
30 Rajendralal Mitra—Nepalese Buddhist Literature, p. 38.
1 Handbook of Chinese Buddhism by Eitel (1904).
2 The Bulletin de l'École Française d'Extreme-Orient, Tome V, 1905, pp. 263, 277.
3 See the Commentary on the Dhammapada in P. T. S.
4 The Chadrabhāgā, however, cannot necessarily be identified with the Chenab of North India alone; the same name is given to a river in south India too (cf. Garuḍa-purāṇa 55, 8-11) and to one in Ceylon even (cf. Geiger Cūlvaṃsa LXXIX, 48, 52).
5 See Mrs. Rhys David's 'Sākya or Buddhist origins' p. 39, 140 f.
P. T. S. Gradual sayings I. 20.
,, Psalms of the Early Buddhists, p. 256 n.
6 See Max Müller, S. B. E. XXI 2 n.
Stein–Rājataraṅgiṇī II, 354.
Lévi–Journal Asiatique 1895, vi. p. 371.
Prazyluski–'La Légende de L' Empereur Açoka,' under Kipin.
Watters–On Yuan–Chwang, i. 259, 278, 289, 290.

Kapphiṇa, is related to Sāyaṇa, Dissaṇa, Bukkaṇa, Vŏppaṇa and Mayyaṇa, all South Indian names. Mark especially the final–ṇa in all of them.

a) Derivation of the word Kapphiṇa.

Akamuna, a Japanese dictionary of Buddhist Proper names, gives Mahākapphina (Skt. Mahākalpin). In the Avadānaśataka he is said to be the son of king Kalpa (lit. a sycle of time). Kalpin will, therefore, mean 'one lasting an aeon'. Kalpa also means 'competent'. It is befitting that one of the foremost disciples of the Buddha should be so named, unless we take the name to refer to his kingdom Kophene or Kipin or Kapin.[1] The Lalitavistara has Kaphila and Kaṣhphila.[2] In later Sanskrit Literature, when the Kapphiṇābhyudaya was referred to, we find many variants for the name Kapphiṇa.

i. In the footnotes on page 122 of the Vyākhyāsudhā, a commentary on the Amarakośa, we have 'Kathitābhyudaya'.

ii. In the Ṭīkāsarvasva we have 'Karpi', Kacchi' and 'Kalpi' on pages 18, 132, 132 respectively.

iii. In one of the India Office Manuscripts, No. 541, folio 118, of the Padacandrikā of Rāyamukuṭa it is written as Kaṣphiṇa.

iv. In the Manoramā of Rāmanātharāya we have Kapphila.

If we derive it from 'klṛp,' the aspirate in Kapphiṇa is inexplicable, unless there were such a word as 'Kaṣpiṇa', which would give Kapphiṇa like 'puppha' 'nipphala' from 'puṣpa' and 'niṣphala'.

c) King Kapphiṇa and Barabudur.

In Professor Krom's 'Barabudur' one finds that the reliefs on the second main wall of the Barabudur temple in Java follow the text of the Gaṇḍavyūha, a Buddhist Sanskrit work. Dr. B. C. Shastri, M. A., M. O. L. D. Litt., in his article in de Bijdragen tot de Taal-, Land- en Volkenkunde Van Nederlandsch–Indiё Deel. 89, Afl. 1, pp. 173–81., has tried to supplement Professor Krom's identification of this text. According to Dr. Shastri the following text of the Gaṇḍavyūha is carved on the second relief:–

"न च ते महाश्रावकाः शारिपुत्रमौद्गल्यायनमहाकाश्यपरैवतसुभूत्यनिरुद्धनन्दिककप्फिणकात्यायनपूर्णमैत्रायणीपुत्रप्रमुखा जेतवने तथागतविकुर्वितमद्राक्षुः" See गण्डव्यूहसूत्र edited by D. T. Suzuki and H. Idzumi, Part I and Part II, Kyoto, (1934) page 17, lines 22–24.

1 See V. A. Smith, Early History of India (3rd edition) pp. 266 n., 374 n.

2 See The Lalitavistara ed. Lefmann (1902) p. 1; ed. Mitra (1877) p. 1.

'Those great Śrāvakas headed by Śāriputra, Maudgalyāyana, Mahākāśyapa, Raivata, Subhūti, Aniruddha, Nandika, Kapphiṇa, Kātyāyana, Pūrṇa, and Maitrāyaṇīputra did not see the miracles of the Tathāgata in the Jeta–grove.'

ŚIVASVĀMIN AND BUDDHISM

In the Kapphiṇābhyudaya (XX, 17) the Buddha preaches a sermon on the Hetu-mālā[1] or the chain of twelve links which ties a person to bondage, and lays stress upon the achievement of salvation by detachment from the things of this world (XX, 22cd, viz, रागत्यागान्मुक्तिरस्माय कार्या). Here the author has followed the Avadānaśataka and at the same time tried to harmonise the spirit of the Buddha with the Hindu view. King Kapphiṇa having heard the sermon of the Buddha at once exclaims:–

प्रोचे राजा जातचित्तप्रसादो दीक्षादाक्ष्ये दक्षिणो दाक्षिणात्यः ॥२०, २३cd.॥
अद्योदीर्णं दीर्घमान्ध्यं ममाक्ष्णोरद्याकस्मादस्मि सुप्तप्रबुद्धः ।
आभिर्भर्तुर्भारतीभिस्त्वयाहं मग्नो मग्नः सम्यगभ्युद्धृतोऽस्मि ॥२०, २४॥

'The southern king, who had attained peace of mind and who was sincere and earnestly desirous of initiation exclaimed, 'Thy sermon has now rent the intense opacity of my eyes, I have now suddenly awakened from sleep. Sunk deep in the sea of doubts I have been lifted to perfect safety by these words of Thee, the Master.'

If we compare these words of king Kapphiṇa to those of Arjuna in the Bhagavadgītā (18. 73), we find a very close resemblance. Arjuna says—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥१८, ७३॥

'Delusion is destroyed. I have obtained memory by thy grace, O Imperishable, I am firm and all my doubts have passed. I will do your word.'

King Kapphiṇa expresses his desire to adopt the life of a monk but the Buddha says–

सत्यं सत्यां सत्यदृष्टौ सुदृष्टे पात्रं पुत्र त्वं श्रुतं भिक्षुवृत्तेः ॥
कालस्त्वस्यास्ते प्रतीक्ष्यः कियानप्यायातीच्छाप्राप्तकाला हि सिद्धिः ॥२०,३०॥

'It is true, my son, that endowed with correct vision to discriminate truth from untruth, a man like you is qualified for the Bhikṣu's mode of life. But you have to wait for some time before you attain it. Verily, consummation achieved by earnest desire is sure to come at its proper time'.

1 cf. Ye dharmāḥ hetuprabhavāḥ hetuṃ teṣāṃ tathāgato hyavadat । teṣāṃ ca yo nirodha evaṃ vādī mahāśramaṇaḥ.

Does not the poet refer to the four stages in a man's life according to Manu? He does not want the king to enter a monastery but makes the Buddha ask him to wait for some time.

But great emphasis is laid upon leading a life of selflessness as we find in the Gītā. The Buddha asks him to rule his kingdom for the three Jewels, the Buddha, the Dharma, and the Saṅgha.

मा भोगेभ्यो भङ्गुरेभ्यः प्रकृत्या मा प्राणेभ्यो मा श्रिये मा यशोभ्यः ।
श्राद्धः शुद्धः श्रद्धया शाधि साधो पृथ्वीं पृथ्वीरत्न रत्नत्रयार्थे ॥२०,३२॥
धर्मे श्रद्धा सम्मतिः सत्यसारे दाने दार्ढ्यं सम्प्रधानं दयायाम् ।
क्षान्तौ क्षोदः प्रेम पुण्ये दमे दृग् येषां मुक्तास्ते गृहस्थाश्रमेऽपि ॥२०,३८॥

'Do thou, O jewel of the Earth, govern the Earth with faith, purity, and devotion, not for pleasure which is transitory by nature, not for life, not for wealth, not for glory, but for the three precious jewels (the Buddha, the Dharma, and the Saṅgha)'.

'Verily those who have faith in the Law, regard for the real Truth, courage to give, ardour for compassion, fervour for forbearance, love for righteousness, an eye for self-control, achieve salvation even while they live as householders'.

These verses point towards the doctrine of Anāsaktiyoga of the Bhagavadgītā where the belief in leading a selfless life is preached.

This shows how much the later Buddhism was influenced by the rise of the orthodox Hindu faith and shows the reason for the Kāśmīra compromise between Hinduism and Buddhism.[1]

The following Buddhist terminology[2] occuring in the text shows that Śivasvamin was familiar with the Bauddha Philosophy, especially on account of his association with Candramitra, a prominent Bhikṣu of his time.

1 Apadāna I, 2.	A legend of glorious achievement.
2 Anātmavutta XX, 21.	The theory of 'anātman'.
3 Āryasatyaṃ VI, 65.	The four noble truths.
4 Āsrava VI, 69.	Subtle defiling matter.
5 Arhatva VI, 65.	The state of heing an Arhat.
6 Buddha VI, 46; XVIII, 141, 151; XIX, 1; XX, 29, 33.	The Enlightened.

1 See Stein, Rājataraṅgiṇī I, 9, 76, 92: II, 355.

2 i. See the Conception of Buddhist Nirvāṇa by Stcherbatsky, 1927.
ii. The Bodhisattva Doctrine by Haradayal, 1932.
iii. Outlines of Mahāyāna Buddhism by Suzuki, 1907,

7 Bodhi I, 1; VI, 69.	Wisdom, perfect knowledge.
8 Bhartṛ, XX, 24.	The Buddha.
9 Bhūmi XX, 20.	The ten stages of attaining 'nirvāṇa'.
10 Bhikṣubhāva XX, 29.	The state of being a Buddhist Monk.
11 Caitya XVI, 11.	A Buddhist Sanctuary.
12 Daśabala I, 1.	The ten powers possessed by the Buddha. (See Acta Orientalia Vol. IX. p. 260).
13 Dharma XVI, 2; XX, 17, 33, 38.	Doctrine.
14 Dṛṣṭi XX, 22, 30.	Intuition.
15 Duḥkha XX, 16, 17.	Suffering.
16 Dhyāna VI, 65.	Concentrated Comtemplation.
17 Dhātu VI, 65.	Elements.
18 Hetumālā XX, 17.	The Chain of causal Laws also known as 'pratītyasamutpāda'.
19 Jina VI, 23.	The Buddha.
20 Māra XVI, 7.	Temptation.
21 Mukti XX, 22.	Salvation.
22 Maitrī XX, 35.	Friendliness, one of the Pāramitās, 'Perfections'.
23 Mokṣa XVI, 4, 11.	Emancipation.
24 Nirvāṇa XVIII, 147; XX, 13.	Extinction of all suffering.
25 Nirodha XX, 17.	Extinction; one of the four noble truths.
26 Prātihārya XVIII, 149, 151; XX, 3.	A miracle.
27 Ratnatraya XX, 32.	The three jewels—The Buddha, the Dharma, the Saṅgha.
28 Rāga XX, 22, 35.	Attachment.
29 Saṃskāra XX, 15.	One of the five 'skandhas'.
30 Svāmin XX, 29.	The Buddha.
31 Śāstṛ XX, 23, 40.	The Buddha.
32 Sugata XVI, 11; XX, 3.	The Buddha.
33 Saṅgha VI, 46; XX, 33	The Order.
34 Sparśa XX, 15, 16.	Sensation.
35 Saṃvid VI, 65; XX, 28.	Knowledge.
36 Ṣaḍabhijña VI, 65.	The one possessed of six psychic powers.

37 Upādāna XX, 16.	Substratum.
38 Vedanā XX, 16.	One of the Skandhas.
39 Vihāra XVI, 11.	A Monastery.

It is interesting to note that our poet has mainly drawn upon the Avadānaśataka in XX Canto. In the Sermon preached there by the Buddha the following particular words deserve special notice as they occur at both[1] the places, अविद्या, संस्कार (15); The Hetumālā (16, 17); उत्तान (18); छिन्नप्लोतिक (18); नडागार (19); योगायालं, अप्रमादायालं (20); सांक्लेशिक्य (20); पौनर्भविष्य (20); शास्तुः शासने (20); स्याम (15); पारिपूरिः (20); षाडायतन्यं (15).

The close comparison of the text in XX (14–20) with the sermon in the Avadānaśataka will show that the poet has tried to reproduce in verse, using even similar vocabulary, what he found in prose.

DID ŚIVASVĀMIN WRITE ANY OTHER WORK BESIDES THE KAPPHIṆĀBHYUDAYA ?

As referred to in the Kavīndravacanasamuccaya, Bhandārkara's Report (1897) on p. xi, has the following anonymous verse in praise of Śivasvāmin :–

वाक्यानि[2] द्विपदीयुतान्यथ महाकाव्यानि सप्त क्रमात्
व्यक्तप्रत्यहनिर्मितस्तुतिकथालक्षाणि चैकादश ।
कृत्वा नाटकनाटिकाप्रकरणप्रायान् प्रबन्धान् बहून्
विश्राम्यत्यधुनापि नातिशयिता वाणी शिवस्वामिनः ॥

'Not even now does Śivasvāmin's remarkable muse stop to rest though she has produced many monographs comprising verses in Dvipadī metre, seven Mahākāvyas one after another, eleven lacs of hymns and narratives composed day by day in praise of Śiva and many other works consisting mostly of Nāṭakas, Nāṭikas, and Prakaraṇas'.

This verse is also found quoted in a footnote on p. 132 of the Kavikanṭhābharaṇa (Kāvyamālā, 4). It is quoted from the Sūktimuktāvali.

In view of this eulogy Śivasvāmin seems to have written many works. But the ravages of time have left to us only the Kapphiṇābhyudaya and the verses in Anthologies which are attributed to Śivasvāmin.

The colophon to the first and the last canto in the Nepal manuscript of this poem runs as follows :—

a) स्तोत्राह्निकाङ्कस्य शिवभट्टशिवस्वामिनः कृतौ कप्फिणाभ्युदये शिवाङ्के नगरीनरेन्द्रवर्णनो नाम प्रथमः सर्गः ।

1 In the Avadānaśataka (vide, ibid) and in the Kapphiṇābhyudaya XX Canto.

2 Some read वाक्यश्च for वाक्यानि (काव्यानि is suggested)

ing of his poem is a ter Haravijaya, the introduction of a spy from the north follows that in Bhāravi, the description of the mountain is common to all of them, the part played by the Vidyādhara resembles that of the Yakṣa in Bhāravi and of Dāruka in Māgha. In the sixth canto he very closely imitates Māgha even in the scheme of metres. Māgha has in the beginning of the fourth canto eighteen 'upajāti' verses. These are followed by verses, every third of which is a 'yamaka;' while Śivasvāmin has the first twelve verses of the sixth canto in Upajāti metre, these being followed by others in which every second verse is a Yamaka. In the nineteenth canto, which is written in a mixed form of Sanskrit and Prākrit, he has followed Bhaṭṭi.

Bhāravi employed the word 'Lakṣmī, Māgha used the word Śrī, Ratnākara has Ratna and Śivasvāmin Śiva in the last verse of every canto. The 'praśasti' is found at the end of the works of Māgha, Ratnākara, and Śivasvāmin.

A COMPARATIVE ANALYSIS OF THE SCHEME OF THE HARAVIJAYA AND THE KAPPHIṆĀBHYUDAYA

Haravijaya.	Kapphiṇābhyudaya.
I. 1–3. Invocation to Śiva.	I. 1. Invocation to the Buddha.
4–33. Description of Jyotsnāvatī on the Mandara mountain.	2–22. Description of Līlāvatī on the Vindhyācala.
33–64. Description of Śiva, Lord of Jyotsnāvatī.	23–44. Description of Kapphiṇa, Master of Līlāvatī.
VII. Description of the agitation in the assembly of Śiva on hearing that Andhaka had harassed the gods and driven them out of heaven. Several attendants of Śiva are individually referred to, viz. Vīrabhadra, Kālamusāla, Meghanīla, Vajramuṣṭi, Jiṣṇu, Sunandaka, Ketu, Āmardaka, Jyotiṣmat, Agnimukha, Ca-	III. Description of the agitation in the assembly on hearing from the spy that Prasenajit was hostile towards Kapphiṇa. The latter's vassal kings are named, viz. Subāhu, Darśaka, Subandhu, Jiṣṇu, Bala, Pāṇḍya, Suketu, Surāṣṭra, Āndhra, Ambarīṣa, Indu, Nala, Śālva, Pradyota, and others.

"The minister Sūra, by honouring learned men with a seat in the [king's] Sabhā, caused learning, whose flow had been interrupted, to descend [again] upon this land". (32)

"The scholars who were granted great fortunes and high honours proceeded to the Sabhā in vehicles (litters) worthy of Kings". (33)

"Muktākaṇa, Śivasvāmin, the poet Ānandavardhana, and Ratnākara obtained fame during the reign of Avantivarman". (34)

"In the time of Avantivarman the illustrious Bhaṭṭa Kallaṭa and other holy men (siddhas) descended to the earth for the benefit of the people (66)"

Ratnākara wrote his voluminous Mahākāvya, the Haravijaya, in fifty Cantos. In that work, his exquisite language, his command of style in all its varieties, his ability to use various metres, his art of making the sound correspond with the sense, his full knowledge of Śaiva philosophy, and his mastery of Nītiśāstra, Kāmasūtras, and Epics and the Purāṇas, make him stand unique among the writers of Kāvya and testify to his being a true successor of Kālidāsa, Bhāravi, Māgha and Bāṇa.

Ānandavardhana belonged to that school of poetics which held that suggestion was the soul of poetry. As a matter of fact by writing Dhvanyāloka he put that theory on a firm footing,

Kallaṭa[1] wrote commentaries on Spanda and Śaivasūtras.

To this galaxy of writers in the times of Avantivarman belonged Śivasvāmin, the writer of the Kapphiṇābhyudaya.

To write a Mahākāvya, by Śivasvāmin's time, had become the indispensable condition of greatness of a poet and that Śivasvāmin, from all evidence a Śaiva, should have delved deep into Buddhist tradition and thought and should have celebrated a Buddhist Legend in a work of such a major importance is evidence not only of the influence exerted over him by his preceptor Candramitra, nor only of the tendency to incorporate the Buddha in the hierarchy of Avatāras, but also of the receptive nature of the poet's mind which refused to be hide-bound by narrow orthodox Brahmanism but thirsted to explore fresh fields and pastures new.

Ratnākara–a 'Śaiva' to the core–had celebrated the exploits of Śiva-Śivasvāmin's own ideal; Māgha a Vaiṣṇava in thought and spirit had sung the overmastering triumph of Lord Kṛṣṇa over his arch-enemy, Śiśupāla; but

1 See, Stein's translation of the Rājataraṅgiṇī (V Book).

Śivasvāmin, with a boldness characteristic of him, hit upon a theme entirely new in thought and spirit, and surpassed them by celebrating not so much the heroism of the victor or the degeneration of the vanquished as the triumph of the very soul over life's ambitions. And to do this he turned for inspiration, light and guidance to the lore of a religion where reason and devotion are mingled in such a pleasing and appealing combination.

IMPORTANCE OF ŚIVASVĀMIN'S WORK—A RÉSUMÉ

The reign of King Avantivarman (855/6–883 A. D.) forms one of the glorious records in the chequered history of Kashmir. Aided by his far-sighted and able Minister Śūra, he succeeded in giving the 'happy valley' a comparatively long period of peace and prosperity which provided a fruitful era of great literary activity. As Kalhaṇa says in his Rājataraṅgiṇī:

मुक्ताकणः शिवस्वामी कविरानन्दवर्धनः ।
प्रथां रत्नाकरश्चागात् साम्राज्येऽन्तिवर्मणः ॥५, ३४॥

'Muktākaṇa, Śivasvāmin, the poet Ānandavardhana and Ratnākara became famous during the reign of Avantivarman'.

Ānandavardhana and Ratnākara have their fame established through published works, Muktākaṇa is familiar only through stray quotations, while Śivasvāmin till 1893 was known only from several stanzas attributed to him in anthologies and Kṣemendra. Śeṣagiri Śāstrin in 1893 gave an account of a poem Kapphiṇābhyudaya by Bhattaśivasvāmin. Therein he traced and identified the quotations from that poem given in the Ṭīkāsarvasva of Sarvā-nanda and in the Subhāṣitāvalī of Vallabhadeva. Professor Thomas in his Kavīndravacanasamuccaya gave a fuller account of the stanzas attributed to Śivasvāmin in different anthologies and of the quotations from his work, the Kapphiṇābhyudaya.

The poem itself seems to have been quite well known and the fact that it had established a reputation for itself among the great Sanskrit works is testified by the liberal use made of it by many a Sanskrit writer. Its importance as a literary production of note was soon realised by compilers of anthologies, writers on Sanskrit poetics, Commentators on Lexicon, and grammarians. The compiler of the Kavīndravacanasamuccaya (circa 1000 A. D.), Sarvānanda (1159), Śrīdhara (1205), Śārṅgadhara (1363), andRamānātha (1537) have all at one time or another recognized its merit and acknowledged their debt by extensive quotations from it.

As it would appear, Mammaṭa (circa 1100 A. D.) has also quoted

expressions from Māgha and Ratnākara, but improves upon their ideas and expressions.

The translation fails to bring out the full charms of the original. For instance, it is difficult to translate the possible suggestions conveyed by the very significant adjectives in the description of the appearance of darkness (XI, 30). Onlv an exhaustive annotation of each adjective, giving in full all the possible suggestions implied would do justice to them viz., निःसृतैः, उच्छ्वसितैः, संप्लुतैः, उल्लसितैः, उत्फलितैः । Translation of all true poetry is an impossibility, for according to Ānandavardhana the essence of poetry lies in suggestion.

Haravijaya

अस्त्युन्नते सुरसरिज्जलधाव्यमान-
भागे नवार्करुचि मन्दरशैलशृङ्गे ।
ज्योत्स्नावतीति नगरी भुवनत्रयैक-
भूषा वृषाङ्कशिरसीव शशाङ्कलेखा ॥ १,४॥

'On the lofty peak of the Mandara mountain whose regions are washed by the waters of the celestial river (the Ganges) and which is bathed in the glow of the morning sun, there is a town Jyotsnāvantī by name, the sole ornament of the three worlds, which looks like the digit of the moon on the head of the bull-marked God.' I, 4.

Kapphiṇābhyudaya

अस्ति प्रथा परमदैत्यसुखायनान्तः-
स्यूता गजाननगुहावसिताधिविन्ध्यम् ।
लीलावतीति नगरी कलितापदाना
दुर्गेव भावितरया हरियाङ्कनेन ॥१,२॥

'On the top of the Vindhya mountain near the Gaṇeśa caves, it is said that there is a town Līlāvatī just near the happy abode of the gods, the centre of glorious deeds and illuminated by the moon. It resembles Durgā on the mountain Vindhya, who is a source of unhappiness to the demons, dark of complexion, greatly attached to Gaṇeśa and Kumāra, performing noble deeds and radiating light through the moon.' I, 2.

शय्यागृहं सुरतकेलिविमर्दशीर्ण-
कर्णावतंसविकचोत्पलपत्रखण्डैः ।
यत्राङ्गना दलयतः कुसुमायुधस्य
भग्नैः कृपाणशकलैरिव कीर्णमासीत् ॥१,१६॥

'Where the bed-chamber was bestrewen with bits of the petals of blooming lotus flowers used as ear-ornaments which were broken during the friction of amorous sports, as if with the pieces of the broken daggers

शय्यालयेष्वसितपद्मवतंसराजि-
र्यस्यां रराज रमणैरुपभुक्तमुक्ता ।
उद्दाममन्मथमहेभविकीर्णशीर्ण-
सेलस्खलत्स्फुटविशृङ्खलशृङ्खलश्रीः ॥१,१४॥

'Where in bed-chambers there shone a line of blue lotuses used as ear-ornaments enjoyed and thrown away by the gallant, closely resembling a loose chain of the infuriated, huge elephant, Kāma, which (the

b) स्तोत्राह्निकाङ्कस्य काश्मीरकस्य भट्टश्रीशिवस्वामिनः कृतौ कप्फिणाभ्युदये महाकाव्ये शिवाङ्केऽभ्युदयलाभो नाम विंशतितमः सर्गः ।

The colophon in M omits शिवाङ्के and स्तोत्राह्निकाङ्कस्य. But these two words are significant in that this poet uses the word Śiva in the last stanza of every canto and the title स्तोत्राह्निक (lit. composing one poem in praise of some deity a day) corroborates the text in this stanza (e.g. त्र्यक्षप्रत्यहनिर्मितस्तुतिकथा-).

Let us hope that further search of Manuscripts in India may bring to light some more of his works.

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expressions from Māgha and Ratnākara, but improves upon their ideas and expressions.

The translation fails to bring out the full charms of the original. For instance, it is difficult to translate the possible suggestions conveyed by the very significant adjectives in the description of the appearance of darkness (XI, 30). Onlv an exhaustive annotation of each adjective, giving in full all the possible suggestions implied would do justice to them viz., निःसृतैः, उच्छ्वसितैः, संप्लुतैः, उल्लसितैः, उत्फलितैः । Translation of all true poetry is an impossibility, for according to Ānandavardhana the essence of poetry lies in suggestion.

Haravijaya

अस्त्युन्नते सुरसरिज्जलधाव्यमान-
भागे नवार्करुचि मन्दरशैलशृङ्गे ।
ज्योत्स्नावतीति नगरी भुवनत्रयैक-
भूषा वृषाङ्कशिरसीव शशाङ्कलेखा ॥ १,४॥

'On the lofty peak of the Mandara mountain whose regions are washed by the waters of the celestial river (the Ganges) and which is bathed in the glow of the morning sun, there is a town Jyotsnāvantī by name, the sole ornament of the three worlds, which looks like the digit of the moon on the head of the bull-marked God.' I, 4.

Kapphiṇābhyudaya

अस्ति प्रथा परमदैत्यसुखायनान्तः-
स्यूता गजाननगुहावसिताधिविन्ध्यम् ।
लीलावतीति नगरी कलितापदाना
दुर्गेव भावितरया हरियाङ्कनेन ॥१,२॥

'On the top of the Vindhya mountain near the Gaṇeśa caves, it is said that there is a town Līlāvatī just near the happy abode of the gods, the centre of glorious deeds and illuminated by the moon. It resembles Durgā on the mountain Vindhya, who is a source of unhappiness to the demons, dark of complexion, greatly attached to Gaṇeśa and Kumāra, performing noble deeds and radiating light through the moon.' I, 2.

शय्यागृहं सुरतकेलिविमर्दशीर्ण-
कर्णावतंसविकचोत्पलपत्रखण्डैः ।
यत्राङ्गना दलयतः कुसुमायुधस्य
भग्नैः कृपाणशकलैरिव कीर्णमासीत् ॥१,१६॥

'Where the bed-chamber was bestrewen with bits of the petals of blooming lotus flowers used as ear-ornaments which were broken during the friction of amorous sports, as if with the pieces of the broken daggers

शय्यालयेष्वसितपद्मवतंसराजि-
र्यस्यां रराज रमणैरुपभुक्तमुक्ता ।
उद्दाममन्मथमहेभविकीर्णशीर्ण-
खेलस्खलत्स्फुटविशृङ्खलशृङ्खलश्रीः ॥१,१४॥

'Where in bed-chambers there shone a line of blue lotuses used as ear-ornaments enjoyed and thrown away by the gallant, closely resembling a loose chain of the infuriated, huge elephant, Kāma, which (the

b) स्तोत्राह्निकाङ्कस्य काश्मीरकस्य भट्टश्रीशिवस्वामिनः कृतौ कप्फिणाभ्युदये महाकाव्ये शिवाङ्केऽभ्युदयलाभो नाम विंशतितमः सर्गः ।

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ṇḍānana, Nīlavajra, Nandin, and others.	
VIII–XVI. Kālamusala, who advises that Andhaka should be attacked at once, is followed by Prabhāmaya(IX), Aṭṭahāsa (XII), Caṇḍeśvara (XIII), Puṣpahāsa (XIV) and Nandiṣena (XV) who express their opinions on the matter; and it is finally decided (XVI) that Kālamusala should be sent as an ambassador to Andhaka to persuade him to give up the Svarga.	IV–V. Subāhu advises that Prasenajit should be attacked without losing any more time, but Bhīṣmaka advises that an ambassador should be sent to Prasenajit to ask him to submit to the sovereignty of Kapphiṇa. Darśaka is sent on that errand.
XXX–XXXI. Kālamusala's journey from Jyotsnāvatī to Svarga and the description of Andhaka (XXXI).	XVI. 1–11. Darśaka's journey to Śrāvastī and the description of the town.
XXXII. Kālamusala's reception.	12–14. Darśaka's reception.
Kālamusala delivers his message.	26–48. Darśaka delivers his message.
The reply of Uśanas (XXXIII).	48–64. Prasenajit's reply.
Kālamusala's angry retort (XXXIV).	
Speech of Andhaka (XXXV).	
Speech of Kanakākṣa (XXXVI).	
Speech of Vajrabāhu (XXXVII).	
Kālamusala's angry parting words (XXXVIII).	65–82. Darśaka's reply.
XXXIX. Return of Kālamusala.	83. Darśaka returns and delivers the scornful reply of Prasenajit to Kapphiṇa's command.

XXXIV–XXXVII bear close resemblance to stanzas 84–110 of XVI canto in the Kapphiṇābhyudaya.	84–110. Description of the effect which the reply of Prasenajit produced on the vassal kings of Kapphiṇa. Several of them are again named individually.
XL. 57–64.	112–127. The wives of these princes are introduced in a very dismal mood, because they feel the separation from their lords who prepare to go to war.
XLI. 65. The army marches.	128–130. The army marches.

The description of battle in the followiag cantos corresponds in each of the two Mahākāvyas.

THE HARAVIJAYA, MĀGHA, AND THE KAPPHIṆĀBHYUDAYA

In the following pages a comparison of the poem with Māgha and the Haravijaya has been made and it will be noticed how common stray phrases and even single lines in stanzas in the three Kāvyas so closely resemble. These groups of stanzas will give the reader an idea of the influence exerted by Māgha and Ratnākara[1] on Śivasvāmin in the choice of language, thoughts and feelings.

But the similarities which exist in thought or in language in certain cases do not necessarily mean that there was actual plagiarism practised by Śivasvāmin. In the works of two inspired poets especially where they (the works) belong to the same class of poetry following the same set of rules, descriptions of the similar objects may correspond and the language they choose to express their common ideas may turn out to be more or less similar.

Moreover, in the training of a Sanskrit poet it was essential that he should set up a model for the exercise of his poetic talent and then attempt to equal and excel it. Śivasvāmin does not merely borrow phrases or poetic

1 See (1) For Māgha and Ratnākara see Jacobi, W. Z, K. M. IV. p. 263 ff. (2) Kāvyamīmāṃsā of Rājaśekhara, Chap. XI. (3) Thomas in the Bhandarkar commemoration Volume.

from it in his Kāvyaprakāśa although it is surprising for a writer of such a comparatively early date that he should not have given the source.

Further, Śivasvāmin's work assumes an importance in the history of Sanskrit Literature in general and the literary history of Kashmir in particular, in-as-much-as it helps to show the development of Kāvya in Kashmir and the influence of Ratnākara on his contemporaries. To the religious history of that period it makes a useful contribution. Its theme is neither Paurānic nor epic iike most of the Mahākāvyas, nor is it historical like Vikamāṅkadevacarita or Navasāhasāṅkacarita; on the contrary it deals with the Buddhist legend of King Kapphiṇa who is well known in Pāli and Sanskrit Buddhist Literature.

From the Buddhist sources it appears that King Kapphiṇa was a contemporary of the Buddha and was converted by him to Buddhism. The Buddhist tradition has given him a place among the twelve chief disciples of the Buddha, and refers to him as having become an Arhat in the Buddha's life-time. Even in the engravings on the walls of the Barabudur Temple in Java his figure appears among the Śrāvakas. Such a personality, popular in legends and tradition, provided Śivasvāmin with a suitable hero for his Mahākāvya.

But the merit of Śivasvāmin lies in moulding the material furnished by such a legend into a Mahākāvya written in strict observation of the rules laid down by writers on Poetics. While doing so he could not escape the influence of the religious atmosphere of his age. Although he acknowledges that in writing his poem he was inspired by his Buddhist preceptor, Candramitra, yet it is not the Buddhist ideal of monkhood that he holds supreme in the concluding verses of his poem, but it is that of a householder or the 'gṛhastha' whose 'āśrama' has always been given the highest place in the fabric of Hindu Society. This seems to indicate the process of absorption of the later Buddhism by the reviving Vaiśṇavism and Śaivism and suggests that the teachings of Kṛṣṇa and the Buddha had begun to be reconciled. Thus Śivasvāmin's poem is an important evidence of the tendency which gradually found its full expression in Kṣemendra's Daśāvatāracarita.

ŚIVASVĀMIN, RATNĀKARA AND THEIR PREDECESSORS

Śivasvāmin, as he was a successor of the great writers of artificial Sanskrit poetry, has combined in him all the merits and demerits of such writers, chiefly Bhāravi, Bhaṭṭi, Māgha, and especially Ratnākara. The open-

of the flower-weaponed god who had been molesting women.' I, 16.

रोपारुणीकृतदृशो नडकूबरस्य
हुङ्कारधूमपटलीं मुखरन्ध्रभागात् ।
दैत्याधिराजकवलीकरणादरेण
कृत्यामिवैक्षत जनः सहसोत्पतन्तीम् ॥७,१३॥

'The people saw the mass of smoke of 'huṃkāra,' coming out of the cavity-like mouth of Naḍakūbara, whose eyes were red with anger, as if it were the Rākṣasī Kṛtyā springing up suddenly in her eagerness to swallow the lord of demons.' VII, 13.

प्लोषावलम्बस्य वपुष्युदग्र-
ज्वालाजटालस्य विलोचनाग्नेः ।
प्रशान्तिहेतोरिव सम्भ्रमेण
निर्यान्ति घर्मोदकशीकरौघाः ॥९,६३॥

'The overflowing drops of perspiration came fast out of the body in order to extinguish so to speak the fire of his eyes, emitting fierce flames and actively consuming his body.' IX, 63.

निरूपयामो नयवर्त्म केवलं
यथाभिलाषास्तु परस्य वृत्तयः ॥१२,२९cd॥

'We shall only suggest the path of policy; as for the course of action it depends on the Lord's will.' XII, 29.

बिभर्ति पारिप्लवतामुदन्वत-
स्तदूर्मिसंसर्गकृतामिवोत्थिता ।
अवैमि लक्ष्मीर्नयवर्त्मनागता
स्थिरं निबध्नाति नृपे पदं पुनः ॥१२,३३ ॥

chain) was broken and loosened in his sport.' I. 14.

तत्रत्यैश्चकिततरं निरीक्षमाणा
सम्भाव्यत्रिभुवनघस्मरोग्रशक्तिः ।
कृत्येव भ्रुकुटिरतिस्फुटा ललाटे
शाल्वस्य प्रसरदमर्षमुल्ललास ॥३,२८॥

'Observed in consternation by those present there, a distinct frown appeared on the forehead of Śālva as his anger rose, which (frown) was like Kṛtyā of terrible power likely to devour eagerly the three worlds.' III, 28.

अन्तःस्थस्फुरदुरुमन्युवह्निसृष्ट-
स्पष्टोष्मकथनविशोषशङ्कयेव ।
भीमस्य द्रुततरविद्रुतं निरीय
स्वेदाम्भो बहु बहिरानशे शरीरम् ॥३,१९॥

'Profuse and fast streaming water of perspiration immediately exuded from and, as if afraid of evaporation through boiling, covered the exterior of Bhīma's body which was extremely heated by the huge fire of anger blazing within.' III, 13.

वचो हि वाच्यं हितमायतौ चरैः ।
स्वतः प्रमाणं परतस्तु भूपतेः
स्वतन्त्रवृत्ता विभयो विधेरिव ॥२,२४bcd॥

'The spies have to tell what will be beneficial in the future. After that, the King's ordinances working independently like those of Fate are authority in themselves.' II, 24.

गुरुभरगिरिमन्थक्षोभिताक्षोभ्यसिन्धु-
व्यतिकररसयोग्यावासनावासितेव ।
समभिमतविमर्दा रौद्रकर्मप्रियेषु
प्रसरति रममाणा तादृशेष्वेव लक्ष्मीः ॥४,२१॥

'Lakṣmī arising out of the ocean carries with her the fickleness due to her association with the waves, but methinks that approaching by the path of policy she establishes herself firmly in the king.' XII, 23.

अभ्येयुषां विरचिताञ्जलिबन्धमुर्वी-
तृष्णा दयार्द्रमनसा परिरक्षतासून् ।
येनोपतापशमनैकरसेन खड्ग-
धाराजलैः शममनीयत शात्रवणाम् ॥१६,३९॥

फूत्कारपावकशिखानिकरो दिधक्षु-
राक्रान्तकालियफणानिकुरम्बमुक्तः ।
निर्वापितः सपदि यस्य शिखण्डमूल-
निष्यन्दमानयमुनाजलनिर्झरौघैः ॥१६,७४॥

'Who mercifully disposed and solely intent on alleviating their suffering spared the lives of the enemies who approached with folded hands, and quenched their thirst for territory with the water of the edge of his sword.'

'The mass of the flames of the fire of hisses ejected by the numerous hoods of the vanquished Kāliya, was at once extinguished by the surging torrents of the waters of the Yamunā flowing under his crest.' XVI, 74.

ततस्य कश्चिदुपयातु समीपमाशु
सन्देशदानचतुरो दितिजस्य दूतः ।
भिन्नेतरप्रकृतिमण्डलकार्यतत्त्व-
बोधे यतः प्रणिधिमेव रिपोस्तमाहुः ॥१६,७९॥

'Then let an envoy, clever in conveying messages, at once go to that descendant of Diti; for he (the envoy) is said to be as good as a spy for

'The Goddess of Fortune, having enjoyed the embraces of the undisturbed sea agitated by the churning stick of the huge mountain and still retaining the impression of the same so to speak, delights in strife (embraces) and takes pleasure in moving among those who like violent deeds (or who like rough handling).' IV, 31.

उल्लास्य कालकरवालनवाम्बुवाहं
देवेन येन जरठोर्जितगर्जितेन ।
निर्वापितः सकल एव रणे रिपूणां
धाराजलैस्त्रिजगति ज्वलितः प्रतापः ॥१,२४॥

'Raising the dark fresh cloud of sword this king with the terrible and loud thunder of his war cry has totally extinguished the blazing prowess of his enemies in the three worlds with the water of the keen edge of his sword, just as the god Indra sending out dark new clouds together with terrible and deep thunder cools the raging heat of the worlds by torrential rains.' I, 24.

तदुपान्तमियात्तु कश्चन
द्विपदोकस्तवशासनात्पुरः ।
रिपुसंप्लवजिष्णुभूभुजां
परमास्त्रं खलु दूतभारती ॥५,३९॥

'Let some one by your command first go to him in the country of the enemy. Indeed the words of a messenger make the best weapon for

knowing the truth about the affairs of an enemy's kingdom, his allies and the constituents of his state.' XVI, 79.

बिभ्रायौरधिकगुणत्वमङ्गनानां
हस्ताग्रैः प्रसभमकारि पल्लवानाम् ।
प्रत्यग्रोज्ज्वलनिजशोभया सरागैः
भग्नानामपि पुनरुक्त एव भङ्गः ॥१७,५२॥

'The pink fingers of the ladies, which were possessed of greater excellence rendered the impetuous plucking of petals superfluous, for they (the petals) had already been plucked (vanquished) by their fresh brilliant lustre.' XVII, 52.

वीचिक्षोभाविर्भवत्सम्भ्रमत्वाद्
कान्तं काचित् सस्वजे जातसौख्या ।
प्रायेणेत्थं श्रेयसे विक्रियापि
प्रादुर्भूता कल्पते कोमलानाम् ॥१८,४१॥

'A certain lady alarmed of the tossing of the waves embraced her lover and derived pleasure therefrom. Thus it often happens that even a calamity that befalls the fair ones conduces to bliss.' XVIII, 41.

व्यक्तोपकारमधुना स्थगितासु दिक्षु
प्रेयोगृहं सुखमलक्षितमेव यामः ।
धम्मिल्लबन्धरुचिरैरभिसारिकाभिः
प्रेम्णा तमश्चिरमितीव शिरोभिरूढे ॥१९,४३॥

'Now that the quarters have become obscure, we shall easily go unnoticed to the dwellings of our lovers, actuated by this feeling, as it were, the ladies going to visit their lovers lovingly bore darkness for long as a great benefactor on their heads adorned with beautifully braided hair.' XIX, 43.

kings who desire to conquer a surging host of enemies.' V, 39.

त्विषानया करकमलस्य खण्डिते
दधासि किं मयि पुनरुक्तखण्डनाम् ।
समालपन् मधुरमधुव्रतारवै-
र्मृगेक्षणामिदमिव बालपल्लवः ॥९,१६॥

'Why should you inflict a superfluous injury on me who have already been injured by the lustre of your lotus-like hand'—thus did the young sprout seem to address the fawn-eyed one through the sweet hum of the bees.' IX, 16.

प्रतिनववनिता नितान्ततान्ते-
र्जलममतीर्य ततस्तरङ्गभीरुः ।
अगलितमलगद् गले स्वभर्तु-
र्विपदपि कुत्रचिदावहेत् फलाढ्यम् ॥१०,२१॥

'The young lady out of too much exhaustion entered the water and, then afraid of the waves, clung close to her husband's neck. Even calamity at certain times may lead to the best of results.' X, 21.

प्रियवसतिप्रयाणसमये पिदधत्पदवी-
मिदमुपकारि नस्तम इतीव निमग्नगमाः ।
अलिमलिनस्य वेणिवलयस्य रुचां निचयै-
रभिसरणोत्सुकाः प्रियतमाः पुपुषुः सुदृशः॥११,३५॥

'This darkness, concealing our path as it does, at the time of our visit to our lover's home is our benefactor. Actuated by this feeling, as it were, beautiful-eyed mistresses with stooping gait eager to visit their lovers fostered it (darkness) with the amassed gleam of their curling braids blackened by bees.' XI, 35.

स्रस्तान्धकारवसनां रजनीपुरन्ध्रि-
मालिङ्गति प्रियसुधास्रुति दिक्सखीभिः ।
दूरं मृणालशकलामलतन्मयूख-
हासच्छटाङ्कितमुखीभिरिवापसस्रे ॥२०,४७॥

'When the moon (emitter of delightful ambrosia) embraced the mistress of the night whose garment of darkness had slipped down, her friends, the quarters, moved away, their faces being adorned with gleaming smile in the form of lunar rays bright as bits of lotus-fibers.' XX, 47.

आह्लादहेतुनिरवद्यशरीरयष्टि-
लावण्यकान्तिकलुषीकरणेन तासाम् ।
आसीत् कुशेशयदृशामयथार्थतैव
पर्यस्तभास्वररुचामपि भूषणानाम् ॥२३,४६॥

'The ornaments, though radiating lustre all round, did not serve their purpose in the case of the lotus-eyed ones, for they defiled the lovely lustre of their slender frames which were spotless and a 'joy for ever.' XXIII, 46.

उदयशिखरिशृङ्गवेदिकायां
नवरुधिरारुणकान्ति भानुबिम्बम् ।
अनुकृतदिवसप्रवेशलक्ष्मी-
प्रसवविशङ्कटगर्भशय्यमासीत् ॥२८,८०॥

'The solar disc bright and red as fresh blood on the altar of the peak of the Rising mountain imitated a large 'garbha-śayyā' about to be delivered of the glorious morning.' XXVIII, 80.

श्यामां समाश्लिष्य सरागमिन्दौ
नभःस्थलं तल्पमिवाधिरूढे ।
तमोमुचः सख्य इवोच्छ्वसन्त्यो
दिशः शनैर्दूरमिवापसस्रुः ॥१२,१५॥

'When the moon, passionately embracing the night, mounted the bed of the firmament, the quarters free from darkness and shining bright gradually streched out like delighted companions gradually moving away (when their friend's lover takes her to his bed).' XII, 15.

मृगीदृशामङ्गलतानुषक्ति-
लावण्यलक्ष्मीपिहितप्रभेण ।
यथावदप्याकलितेन तासां
स्फुटा न लेभे प्रतिकर्मणा श्रीः ॥१२,३६॥

'The toilet of the fawn-eyed ladies, even though carefully made was eclipsed in beauty by the innate charm and loveliness of their creeper-like bodies and failed to look superb.' XII, 36.

प्राचीश्वासोपममरुदधिप्राच्यशैलाश्मशय्यं
संप्राप्तायां दिवि नवनवां वासरस्य प्रसूतिम् ।
आविर्भावो भवति रुधिराधारमिश्रस्य सद्यः
साङ्कदन्यां ककुभि कलभस्येव सन्ध्यातपस्य
॥१५,१८॥

'When the sky has just been delivered of the day on this stony bed of the Eastern mountain, the breeze seeming to be the sigh of the Eastern quarter, there suddenly appears in the eastern direction the twilight sun as if it were the young one of an elephant besmeared with blood.' XV, 18.

इति गिरमुपकर्ण्य प्रेयसीबाहुबन्ध-
व्यतिकरकृतरत्नावापकव्यक्तचिह्नम् ॥२९,६३ab॥

'Having heard these voices (Śiva), showing (on his neck) clear impress of jewelled bracelets caused by the close embraces of his wife (left his bed).' XXIX, 63.

स शृण्वन्नात्मनोऽभिख्यां
राजमार्गानलङ्घयत् ॥३२,३१cd॥

'He hearing his own praises passed along the main roads.' XXXXII, 31.

क्रूरेऽपि मार्दवोपेता वामाचारेऽपि दक्षिणाः ।
पापेऽपि शुद्धमतयस्त्वादृशा भुवि दुर्लभाः॥३२,७९॥

'Rare on this earth are people like you who are merciful even to the cruel, sincere even towards the crooked, and pure-minded even towards the sinful.' XXXII, 79.

शौर्यद्रुमो भुवनकाननसीम्न्यराति-
सीमन्तिनीजनजटादृढमूलबन्धः ॥३३,६cd॥

'The tree of valour, on the border of the forests of the earth, was firmly rooted in the matted hair of the matrons of his enemies.' XXXIII, 6.

Māgha

प्राग्भागतः पतदिहेदमुपत्यकासु
शृङ्गारितायतमहेभकराभमम्भः ।
संलक्ष्यते विविधरत्नकरानुबिद्ध-
मूर्द्धप्रसारितसुराधिपचापचारु ॥४,४९॥

'Here at the foot of the hills descends from the top the water-fall,

इति गिरमुपकर्ण्य मागधीयां
श्लथशयनः सुहृदो गृहेऽभिरत्य ॥१५,४०ab॥

'Having thus heard the panegyrics of the bards, (the king), after enjoying himself at the house of his friend, his bed being crumpled (left for his city).' XV, 40ab.

जगाहेऽविरलां राजद्वारं दूतो जितद्विषः॥१६,१२cd॥

'The messenger of him who had conquered his enemies entered the gate of the palace which was thronged with people.' XVI, 12cd.

वैभवेऽप्यनहङ्काराः शक्तावपि मृदुक्रियाः ।
सौम्यास्तेजस्यपि स्युः के द्वित्रा अपि भवादृशाः ॥
१६,३२॥

'There are but two or three persons like you who are humble even in prosperity, gentle in deeds even when they are in power, and modest even when they are in a position of authority.' XVI, 32.

शौर्यद्रुमः समधित द्विषतां गृहेषु
शाखाशिफानिबिडतीव्रमयीमवस्थाम् ॥१,३१cd॥

'The tree of valour acquired firm and strong hold in the dwellings of his enemies taking a firm hold with its fibrous roots and branches.' I, 31.

Kapphiṇābhyudaya

प्राग्भारदीर्घदृषदुत्थितनिर्झराम्बु-
लम्बिप्रवाहविकरालकरः करोति ।
सिन्दूरसुन्दरपरागपिशङ्गमूर्धा
रम्भाविजृम्भितरदोऽयमिभानुकारम् ॥६,५५॥

'This (mountain) looks like an elephant, who has a huge trunk in the

resembling the long and decorated tusk of a huge elephant; and as it is pierced by the rays of various jewels it looks beautiful like a rainbow shooting upwards.' IV, 49.

अवजितमधुना तवाहमक्ष्णो
  रुचिरतयेत्यवनम्य लज्जयेव ।
श्रवणकुवलयं विलासवत्या
  भ्रमररुतैरुपकर्णमाचचक्षे ॥७,६०॥

'Now I am vanquished by the beauty of your eyes', thus the blue ear-lotus as if drooping in shame whispered into the ear of the playful one by means of the humming of the bees.' VII, 60.

आघ्राय श्रमजमनिन्द्यगन्धबन्धुं
  निश्वासश्वसनमसक्तमङ्गनानाम् ।
आरण्याः सुमनस ईषिरे न भृङ्गै-
  रौचित्यं गणयति को विशेषकामः ॥८,१०॥

'Having freely smelt the beautifully scented breeeze of the sighs of lovely ladies, due to fatigue, the bees (no longer) longed for wild flowers. One imbued with intense passion cares not for the proprieties.' VIII, 10.

व्यसरन्नु भूधरगुहान्तरतः
  पटलं बहिर्बहलपङ्करुचि ।
दिवसावसानपटुनस्तमसो
  बहिरेत्य चाधिकमभक्त गुहाः ॥९,१९॥
किमलम्बताम्बरविलग्नमधः
  किमवर्धतोर्ध्वमवनीतलतः ।
विससार तिर्यगथ दिग्भ्य इति
  प्रचुरीभवन्न निरधारि तमः ॥९,२०॥

'Did the mass of darkness, of the colour of accumulated mud, and deepening at the close of day, issue from within the mountain caves and spread outside or did it coming from outside establish itself there firmly, was it rooted in the sky and hung down afterwards, was it diffused upwards from the surface of the earth; or did it proceed sideways from the quarters ? Thus as the darkness gathered in, it became difficult to ascertain (where it came from).' IX, 19–20.

form of the long sheet of cascade water which pours from underneath the big rock at the top, whose head is painted red with the beautiful red-lead powder, and who has the plantain trees for its long tusks.' VI, 55.

तनुत्विषो गुणगणशालिनः पुरः
  क्षमा स्थितिर्न सुतनुलोचनस्य ते ।
श्रुतिस्पृशः सितनलिनस्य षट्पदः
  क्वणन्निति व्यधित विगर्हणामिव ॥९,३५॥

'It does not become you of feeble lustre to enter into rivalry with the splendid eyes of the fair-limbed one,' thus the bee by its humming seemed to reproach the blue ear-lotus which touched her ear.' IX, 35.

मुखपतितपुरन्ध्रिसौरभोत्कै-
  र्नलिनकुलेष्वलिभिः कुलायलीलाम् ।
कलयितुमलसत्वमालम्बे
  भवति दृढा मधुपायिनां क्व वृत्तिः ॥१०,१४॥

'The bees eager for the fragrance emitted by the mouths of the matrons grew lax in the sportive building of nests in beds of lotuses. Those who drink wine have no fixity of purpose.' X, 14.

दिव इव निःसृतैर्गिरिनदीभ्य इवोच्छ्वसितै-
  र्भुव इव संप्लुतैः क्षितितलादिव चोल्लसितैः ।
जलधितलोद्गतैरिव ककुब्भ्य इवोत्फलितै-
  स्तिमिरकुलैरनीपदुदमेषि मसीमलिनैः ॥११,३०॥

'Masses of darkness, black as ink, appeared in great abundance, and it seemed as if they had issued forth from the sky or had been exhaled by the mountain streams or spurted out by the earth or emitted from the nether regions or sprung from the surface of the ocean or had been wafted from the directions.' XI, 30.

रजनीमवाप्य रुचमाप शशी
  सपदि व्यभूषयदसावपि ताम् ।
अविलम्बितक्रममहो महता-
  मितरेतरोपकृतिमच्चरितम् ॥९,३३॥

The moon, coming in contact with the night, attained brightness and instantly adorned her (the night) as well. Oh, how prompt is the mutual helpful activity of the great. IX, 33.

अकृत्वा हेलया पादमुच्चैर्मूर्धसु विद्विषाम् ।
कथङ्कारमनालम्बा कीर्तिर्द्यामधिरोहति ॥२,५२॥

'How can glory ascend the sky unsupported, without stepping sportively on the lofty heads of the enemies ?' II, 52.

कृतोपकारे हि निवेशयन्ति
  प्राणैरपि प्रत्युपकारमार्याः
तथाहि लब्ध्वाभ्युदयं समुद्रा-
  दवीवृधत्तं शशभृत् स्वधाम्ना ॥१२,१८॥

'The noble return the good done to them even at the cost of their lives; as for instance, the moon having received birth from the ocean caused it to grow by her lustre.' XII, 18.

पलायमानं पुरुषं रक्तपङ्कप्लुते पथि ।
अतिकोमलया गत्या कथं श्रीरनुयास्यति ॥१८,६९॥

'How can the Goddess of Fortune, treading with soft steps on the road covered with clotted blood, follow a person who is taking to flight (from the battlefield).' XVIII, 69.

STYLE OF ŚIVASVĀMIN AND HIS THOUGHT

Śivasvāmin has shown his skill in his choice of language, in his use of poetic imagery, in his mastery in using *double entendre* and in his effective employment of word-figures. At times he improves upon the idea expressed by his predecessors, especially Māgha and Ratnākara (see the above comparison), and in some cases he brings into play his powers of concise expression and charming style to such an advantage that he even excels them, viz.,

शोकं कोकाः कुमुदमलयश्चन्द्रपादा दिगन्तान्
  दीपा वर्तीरभिमतभुजाभ्यन्तरं चाभिसर्त्र्यः ।

ज्योत्स्नां काष्ठा निषदनमिभा बर्हिणो वासयष्टी-
व्योमापान्तास्तिमिरपटली तुल्यमेव त्यजन्ति ॥कप्फिण॰ १५,२१॥

'The ruddy geese leave their sorrow, the bees, the night-lotus, the moon beams the ends of quarters, the lamps their wicks, the ladies the clasp of their lover's bosoms, the moonlight the directions, the elephants their abodes, the peacocks their roosts, and the borders of the sky the masses of darkness—all simultaneously (with the rising of the Sun)'. Kapphiṇā- XV, 21.

The same idea is expressed by Ratnākara in ten stanzas in the Haravijaya. XXVIII, 108–118.

For conciseness, brevity and vivacity we may quote :—

दशनवसने लौहित्येन स्तनेषु तथोष्मणा
मधुपपटलीभूते धूमश्रिया कबरीभरे ।
सरुषि हृदये तासां ज्वालाकुलैर्दृशि कज्जलै-
रिति परिणमन् कन्दर्पाग्निर्विभक्त इवाभवत् ॥कप्फिण॰ १४,२३॥

'The fire of love was, as it were, apportioned while being transformed into redness on the lip, into warmth in the breast, into amassed smoke in the luxuriant tresses--a veritable hive of bees, into a body of flames in their passionate heart, and into soot (in the form of collyrium) in the eye.' Kapphiṇā- XIV, 23.

समजनि न तत्प्रेम त्यक्तं यदीषदपीर्ष्यया
स्मरसुखसखी नासावीर्ष्या विना कलहेन या ।
न खलु कलहः सोऽन्योन्यं यः प्रसादनवर्जितः
प्रसदनविधिर्नासौ यूनां न येन विलिल्यिरे ॥कप्फिण॰ १४,७॥

'There was no love contracted by young people which was even slightly free from jealousy howsoever small, and no jealousy, Kāma's pleasure-companion, unaccompanied by bickerings, no bickerings which lacked mutual conciliation, and no conciliation of the young which did not melt them.' Kapphiṇā- XIV, 7.

How close is the sequence of emotions in :—

समघित न या रागिद्वन्द्वं बभूव न सा सखी
न मदनवशे यावस्यातां न तावपि रागिणौ ।
मिथुनमिषुभिर्विव्याध क्रमेण न स स्मरो
न्यविशत न यन्मांसग्रन्थौ न विद्धमभूष तत् ॥कप्फिण॰ १४,४॥

'She who did not reconcile loving couple was not a true friend, they were not true lovers who were not swayed by Kāma, he was not Kāma who did not pierce the couple with arrows in due course and that was no piercing which did not enter into the vitals.' Kapphiṇā- XIV, 4.

The use of the word 'muhuḥ' in the following stanza adds force and beauty to the expression :—

मुहुरविशदा विश्रम्भार्द्रा मुहुः स्मृतमन्यवो
मुहुरसरलाः प्रेमप्रह्वा मुहुर्मुहुरस्थिराः ।
वितथशपथोपालम्भाज्ञा मुहुर्मधुरा मुहुः
परिववृधिरे निष्पर्यन्ता मिथो मधुरोक्तयः ॥कप्फिण॰ १४,१२॥

'Now incoherent, now imbued with confidence, now reminiscences of past bickerings, now artful, now humble with affection, now faltering, now full of false oaths, taunts and commands and again melliferous—thus did the mutual pleasant talk proceed endlessly.' Kapphiṇā- XIV, 12.

His play of fancy ('utprekṣā') is clear from the following :—

चषकाभिमुखं यदा ननाम प्रमदा भर्तरि भाषितान्यगोत्रे ।
प्रतिबिम्बपदेन जातलज्जा मधुनीव प्रविवेश तेन नूनम् ॥कप्फिण॰ १३,३६॥

'When the young lady leaned towards the goblet and as her husband mentioned her rival's name, she was ashamed and seemed indeed to sink into the wine by means of her reflection.' Kapphiṇā- XIII, 36.

रुरुचे चषकार्पिताननाया युवतेरुत्पलषट्पदोऽग्रवर्ती ।
समदादिव निर्गतस्तदानीं मनसो मानमयो महान्धकारः ॥कप्फिण॰ १३,२४॥

'The lotus-bee hovering in front of the lady whose face was reflected in the goblet, looked like the deep darkness of pride which had issued from her proud heart.' Kapphiṇā- XIII, 24.

The sunset causes a dismay in the heart of Cakravāka birds and the lotus–ponds that were so gay and charming look dreary and desolate. Mark the pathos in the following:—

श्लथजलवेणयः पतति भर्तरि तिग्मकरे
वपुरवनम्रपद्मवदनाः शतपत्रभुवः ।
वियुतरथाङ्गनामपृथुपक्षतिनिर्धुतिभिः
करतलपीडनाभिरिव जघ्नुरथ व्यथिताः ॥कप्फिण॰ ११,२५॥

'When the Sun, their lord, sustained the fall, the afflicted lotus ponds, with their watery braids dishevelled and their lotus faces cast down, smote their bodies with the flutterings of the broad wings of the separated 'Cakravāka' birds as if with the blows of their palms.' Kapphiṇā- XI, 25.

स्फुरति तदेव मण्डनविधौ मधुपायिकुलं
विकसति सैव सान्द्रमकरन्दरसोज्ज्वलता ।
अथ च गतेऽस्तमंशुमति नैव बभौ नलिनी
ध्रुवमसुपात एव दयितच्युतिरेणदृशाम् ॥कप्फिण॰ ११,२४॥

'The swarm of bees hovers round to decorate it just the same and the thick flower juice glitters as before, but the lotus lost all its bloom when the Sun had set. Indeed for the fawn–eyed ones separation from their beloved means death.' Kapphiṇā- XI, 24.

हसितेव जितेव तर्जितेव ह्रयितेवोन्मथितेव निर्धुतेव ।
मधुपानमदेन मानिनीनां मनसः क्वापि जगाम मानवृत्तिः ॥कफ्फिणा० १३,१८॥

'As if ridiculed, vanquished,menaced, humbled, disgraced and spurned, the jealous pride of proud ladies vanished from their hearts when their passion was excited by drinking wine.' Kapphiṇā- XIII, 18.

प्रतिमाहिमरश्मिरासवस्थः परिपीतो हिमशीतलस्वभावः ।
कुरुते मम कम्पमेष शैत्यादिति मुग्धा मदघूर्णनं विवेद ॥कफ्फिणा० १३,८॥

'When the artless young maiden reeled in intoxication, she thought she was trembling so to speak with cold as she had quaffed the moon reflected in the wine and naturally cool as snow.' Kapphiṇā- XIII, 8.

Simplicity in language combined with clearness of thought is seen in the use of *yad*:

यदनिष्ठितवस्तु यत्सहासं यदकाण्डोद्धति यत्स्वभावमुग्धम् ।
यदसाधुपदं स्खलत्पदं यत् तदुदैत् क्षीबधियां वचः कथासु ॥कफ्फिणा० १३,१७॥

'Whatever was of unsteady purpose, ridiculous, irrelevant, naturally absurd, ungentlemanly and incoherent in expression and rude, was found afresh in the chatter of those whose heads were mudded with wine.' Kapphiṇā- XIII, 17.

अलसं वचनं दृशो विलोलाः स्थिरविश्रम्भरसानि चेष्टितानि ।
कलहेऽपि रतिं वितन्वतासां मधुना सूपकृतं मनोभवस्य ॥कफ्फिणा० १३,२०॥

'Languid talk, tremulous eyes, and a behaviour characterized by perfect intimacy, and providing pleasure even when they quarrelled, wine rendered a great service to Kāma.' Kapphiṇā- XIII, 20.

The description of the rising of the moon is full of fine ideas put in graceful language (it will be found in the comparison with Ratnākara given elsewhere). At the same place will be found the description of the appearance of the masses of darkness which, when compared with the two verses from Māgha is more concise and effective.

To quote from an anthology :—

चित्रैर्यस्य पतत्रिभिर्दशदिशो भ्रान्त्वा समेतैः सुखं
विश्रान्तं शयितं प्रभुक्तसुषितं स्कन्धे फलैः प्रश्रिते ।
तस्यैवोन्मथितस्य दुष्टकरिणा मार्गद्रुमस्याधुना
कारीषाय कषन्ति शोपपरुषां गोपालबालास्त्वचम् ॥सुभा० ८१०॥

On whose fruit-laden trunk various birds gathering after having roamed over the ten quarters used to rest, comfortably sleep, eat and dwell, the dry and hard bark of the same wayside tree now uprooted by a vicious elephant is being stripped off by cowherd youths for a heap of dry cowdung.' Subhā- 810.

गतोऽस्तं घर्मांशुर्व्रज सहचरीनीडमधुना
सुखं भ्रातः सुप्याः सुजनचरितं वायस कृतम् ।
मयि स्नेहाद्बाष्पस्थगितनयनायामपघृणो
रुदत्यां यो यातस्त्वयि स विलपत्येष्यति कथम् ॥सुभा० ११४०॥

'The Sun has set, O crow, now go to the nest of your mate, brother, sleep well. You have acted as a gentleman. How can that pitiless creature, who went away when my eyes were suffused with tears, as I wept out of affection, come at your croaks.' Subhā- 1140.

मधुलिहः प्रविलोक्य हिमाहतां परिचितामपि पङ्कजिनीं जहुः ।
क्व सुचिरं क्रियते मलिनात्मभिर्ध्रुवतरा बत रागमयी मतिः ॥कफ्फिणा० ८,५२॥

'The bees when they saw the lotus-plant blighted by frost forsook it even though (they were) so intimate (with it). Alas, where do the black-hearted cherish a steady and enduring feeling of love ?' Kapphiṇā– VIII, 52.

Alliteration, when it adds force to expression and avoids the intricacies of meaning is very carefully employed in the eighth canto, where the last part of every verse is a 'yamaka.'

समुदिते सुरभौ पथिकाः पथि स्थिरधृतिक्षतिः चुक्षुभिरे क्षणात् ।
शशभृतीव समीयुषि सिन्धवो वितिमिरे तिमिरेचितवीचयः ॥कफ्फिणा० ८,९॥

'When the spring season set in, the travellers on their way completely loosing their courage for a moment, felt agitated, just as at the rise of the bright moon the oceans become agitated with their waves disturbed by fish.' Kapphiṇā– VIII, 9.

Some of the verses attributed to Śivasvāmin in the anthologies are written in the style of the Kapphiṇābhyudaya, *viz.*,

भोक्तुं भङ्क्त्वा न भुङ्क्ते कुटिलबिसलताकोटिमिन्दोर्वितर्कात्
ताराकारांस्तृषार्तो न पिबति पयसः स्थूलबिन्दून् दलस्थान् ।
छायां सव्वान्तसन्ध्येत्यलिकुलशबलां वेत्ति चाम्भोरुहाणां
कान्ताविश्लेषभीरुर्दिनमपि रजनीं मन्यते चक्रवाकः ॥ सुभा० १८२६ ॥

'The 'cakravāka' bird breaks the curling end of the long lotus fibre but mistaking it for the moon eats it not. It does not drink, even though thirsty, the big drops of water looking like stars on the lotus leaves. It takes

the lustre of the lotuses dappaled by the swarm of bees to be the twilight intermixed with darkness. (Thus) apprehensive of separation from its beloved it mistakes even the day for the night–, Subhā– 1826.

या बिम्बौष्ठरुचिर्न विद्रुममणिः स्वप्नेऽपि तां दृष्टवान्
हासश्रीः सुदृशस्तपोभिरपि किं मुक्ताफलैः प्राप्यते ।
तत्कान्तिः शतशोऽपि वह्निपतनैर्हेम्नः कुतः सेत्स्यति
त्यक्त्वा रत्नमयीं प्रयासि दयितां कस्मै धनायाध्वग ॥ सुभा० १०५१ ॥

'The lovely lustre of her cherry lips was never even dreamt of by the 'vidruma' jewel. Can the gleam of the laughter of the beautiful-eyed one be obtained by pearls even by penances ? How could gold achieve that beauty even by passing though fire a hundred times ? Leaving your beloved who is so rich in jewels, for what riches, O traveller, are you journeying ?'

His fondness for using terms from dramaturgy in *double entendre* is clear from several stanzas in the poem and the verse in Kṣemendra's Kavikaṇṭhābharaṇa which he attributes to Śivasvāmin is a proof of the same tendency. For example, Kkbh V, 1:—

आतन्वन् सरसां स्वरूपरचनामानन्दिबिन्दूदयं
भावग्राहि शुभप्रवेशकगुणं गम्भीरगर्भस्थिति ।
उच्चैर्वृत्तिसपुष्करव्यतिकरं संसारविष्कम्भकं
भिन्द्याद् वो भरतस्य भाषितमिव ध्वान्तं पयो यामुनम् ॥

'May the waters of the Yamunā dispel your gloom (ignorance) like the work of Bharata—the former is आतन्वन् सरसां स्वरूपरचनाम् i. e. displaying a liquid formation, and the latter is also आतन्वन् सरसां स्वरूपरचनाम् i. e. explaining the eight sentiments in the construction of a Drama,—the former is आनन्दिबिन्दूदयम् i. e. composed of delicious drops of water, and the latter is also आनन्दिबिन्दूदयम् i. e. noting the interesting development of the बिन्दु (a sudden development of a secondary incident)—the former is भावग्राहि i. e. rejoicing the heart, and the latter is also भावग्राहि i. e. dealing with the emotions,—the former is शुभप्रवेशकगुणम् i. e. possessing healthy properties for the bathers, and the latter is also शुभप्रवेशकगुणम् i. e. mentioning the characteristics of an interlude acted by inferior characters,—the former is गम्भीरगर्भस्थिति i. e. possessing a great depth and the latter is also गम्भीरगर्भस्थिति i. e. referring to a grave *Garbhasandhi*,—the former is उच्चैर्वृत्ति i. e. rolling and swelling, and the latter is also उच्चैर्वृत्ति i. e. indicating the superior style—the former is सपुष्करव्यतिकरम् i. e. containing clustres of lotuses and the latter is also सपुष्करव्यतिकरम् i. e. comprising a description of the art of dancing—and the former is संसारविष्कम्भकम् i. e.

terminating the course of transmigration and the latter is also संसारविष्कम्भकम् i. e. describing interludes.'

Compare Kapphiṇābhyudaya XIII, 40:—

अग्रे विकीर्यनिभृतप्रणयार्द्रवाक्यपुष्पाञ्जलिः सरकविभ्रमसूत्रधारः ।
प्रस्तावनां दयितसन्धिरसैः शिवार्थामित्थं व्यधत्त रमणीरतिनाटकस्य ॥

'Thus the stage manager in the guise of the round of the goblet scattering in the beginning handfuls of flowers in the form of confidential loving speeches introduced auspicious prologue of the drama of the enjoyment of the lovely ladies with interesting juncture (सन्धि) and sentiments (रस) in the form of the pleasant moisture of the 'sandhi' in the beginning.'

It is sometimes suggested that *double entendre* and word play in Sanskrit poetry takes away much of the charm in kāvya-style. No doubt it is by no means easy to understand such pieces. But they bring out the richness of the language and the skill of the poet to mould the material in different metres. The 'citra-kāvya' was developed with the art of arraying the armies in different forms in the battlefield. Moreover, high class of sanskrit poetry, which is often called 'artificial' was written for the society who could appreciate such niceties and had the time to indulge in such intellectual pleasures. Sanskrit poets gave the word puzzles a poetic garb which made them more interesting and charming.

Some examples of *double entendre* mostly found used in VI and XVIII canto of this poem are given below :—

द्विपदीपदतालयोगभाजः सहसारङ्गवराहरासभाजः ।
दधते रसभावलास्यशोभां सममेषोऽद्रिरिमा नटस्त्रियश्च ॥कप्फिण० ६,१५॥

'This mountain and these actresses look eminently and equally charming in sentiment, emotion, and grace—the former containing birds, footprints, palmyra palms, ascetic practices, light and posions, and the latter adept in dancing and beating time to songs in the dvipadī-metre,—the former inhabited by antelopes, boars, asses, and goats, and the latter enjoying power, dresses, presents, lure, and bows.'

अचल एष चकास्ति सुरश्रियां कुररकीसकिराततयानया ।
जगति कुञ्जभुवास्य विराजितं कुररकीसकिराततयानया ॥कप्फिण० ६,६०॥

'This mountain shines with sunlight, whose path abounds in ospreys, apes and hogs, and whose bowers look splendid on account of being overgrown with the 'kurara', 'kīsa', and 'kirāta' plants.'

Stanza I, 23 (Kapphiṇā–) can be taken as describing Kapphiṇa, Śiva and a mountain, *viz*.

तस्यामहीनकटकस्फुटवीरभद्रसम्भृतशक्तिमहिमामितभूतिशोभः ।
भूभृद्बभूव बहुदर्शनभोग्यमूर्तिः श्रीकप्फिणप्रभुरिवेन्दुकलावचूडः ॥

'In that city there was a king Kapphiṇa who wore a crest resembling lunar digit, who was adorned with the glory of his eminent regal powers which were combined with those of the distinguished and illustrious heroes of his famous metropolis, whose presence afforded pleasure in spite of repeated visits;—he resembled a mountain whose beauty would repay the trouble of repeated visits, which is crested with Indukalā plants, which is glorious with the great majesty and the noble potency associated with the luxuriant 'vīrabhadra' grass growing on its formidable ridges; and he was like Śiva who has the lord of serpents for his bracelet, who has the digit of the moon for his crest, whose image deserves to be adored in many visits, (or with many sacrifices), and who shines with unlimited glory on account of the noble valour of the famous Vīrabhadra.'

प्रकृतिविकृतिभाजो भङ्गुराङ्गस्य भूय-
श्छलगतिषु सहिष्णोर्वैरिवर्गाकुलस्य ।
सततमिति शरीरस्येव राज्यस्य राजन्
फलमिह परलोकोद्धारशुद्धेः किमन्यत् ॥ ४, २४ ॥

'O king, what can ever be the reward of sovereignty, whose constituents are subject to change and whose 'prakṛtis' are variable, which is exposed to conspiracies and disturbed by hosts of enemies, other than the glory which comes from marching against an enemy's country; just as in the case of the body whose limbs are perishable, which is subject to deviations from the normal state, which is disturbed by passions and which suffers from acts of knavery, there can be no better reward than its purification leading to salvation.'

Śivasvāmin has tried to give expression to his feelings regarding the life at court of the time he lived in. Saturated with the traditional ideals of writing a 'mahākāvya', he has described all that was required in such a poem. But the didactic character of his 'mahākāvya' is evident from the finish of his poem.

In his conception of kingly duties, and in his description of a kingdom's prosperity, he conforms merely to the classic ideals laid down by the long line of Hindu law givers. But singularly enough, in the final message to

the world, which he puts in the mouth of the Buddha, he reflects, as though in a mirror, the developing tendency of the period to attempt a compromise between Buddhism and orthodox Hinduism. To a Buddhist, the ideal existence is that of a monk who by following the eightfold path is qualifying for the final struggle to break the bonds of the birth–cycles. According to this conception of monastic life, therefore, nothing could have been more calculated to bring eternal glory and 'nirvāṇa' to king Kapphiṇa than the change of kingly attire for the mean garb of a Bhikṣu. But the poet's Buddha is the final link in the chain of Avataras, and what could have been more appropriate for him than to end with the message of his predecessor Śrī Kṛṣṇa, and to exhort king Kapphiṇa to serve the Buddha, the Dhamma and the Saṅgha, best by discharging his own regal duties according to the Law or Dhamma ? We, therefore, find in this poem the treatment of a tendency which found its final expression in another fellow Kashmiri poet, Kṣemendra in his Daśāvatāracarita.

HIS LANGUAGE AND METRE

In the use of language Śivasvāmin is by no means less important than Māgha and Ratnākara. The richness of his vocabulary marks him out to be a literary artist of great eminence who experimented with new material and made use of the choicest and rarest forms of expression. He has made a profuse use of aorists in the ninth canto, of past perfect forms in the fourteenth. The shortening of the long vowel in 'prasūkā' to 'prasukā' (VII, 10), is the only departure from the strict rules of Sanskrit Vyākaraṇa introduced perhaps to adjust the metre.

In this Mahākāvya, Śivaśvāmin has throughout, made a very apt choice of the 'guṇas' to confirm to the sentiment (rasa), and by the harmony between sound and sense he imbues the reader with an appeal and charm of his own. In the first five cantos wherein he describes the scenes in the court of a king attended by chieftains whose enthusiasm is as its height in anticipation of a war, he employs 'ojoguṇa' in the service of 'vīrarasa'. In the descriptive portion of the poem (VI–XV) he takes us away from the main theme of the poem and uses the 'vaidarbhīrīti', whose chief qualities, perspicuity, grace, and elevation are best noticeable in his description of the seasons, the rising of the moon, and the dawn.

Again, in the description of the battle scenes he employs long com-

pounds, hyperbolic expressions, and words which lack sweetness, all these being found in the 'gauḍī rīti'.

In the closing canto of his poem he has 'mādhurya' (sweetness) 'kānti, (grace) and 'prasāda' (vivacity), which agree with the sublime and tranquillising influence of the Buddha who is introduced there.

Taking the poem as a whole if we could ignore the 'citrakāvya' which according to Mammaṭa does not constitute poetry of the highest order, Śivasvāmin's achievement as a Mahākavi does in no way fall short of the ideals of a true Sanskrit poet.

Śivasvāmin has employed forty-three metres in all in his poem, but he surpasses Bhāravi and Māgha in employing thirty-seven metres (vide VI canto) where they could only use sixteen and twenty-two in the corresponding V and IV cantos of their poems respectively.

The metres used by our poet are given here in their descending order. Out of 1130 stanzas published in this edition the poet has employed the Anuṣṭup in 256 stanzas only in XVI and XVIII cantos; the Vasantatilakā in 68, prevailing in I and VI; the Drutavilambita in 61, prevailing in VIII; the Svāgatā in 57, mainly in XVII; the Vaṃśastha in 56, chiefly in II; the Viyogini in 50, mainly in V; the Mālinī in 49, specially in IV; the Upajāti in 47, mostly in XII and V; the Śālinī in 46, the basis of XX; the Praharṣiṇī in 43, chiefly in III; the Mālabhāriṇī in 42, mainly in XIII; the Mattamayūrī in 41, chiefly in VII; the Puṣpitāgrā in 41, mainly in X; the Rucirā in 40, chiefly in IX; the Hariṇī in 40, mostly in XIV; the Mandākrāntā in 40, specially in XV; the Nardaṭaka in 37, mainly in XI. The less employed metres are:– the Sragdharā in 15 stanzas, chiefly in XVIII; the Indravajrā in 8, used in VI, XII and XVIII; the Śārdūlavikrīḍita in 8, mainly in XVIII; the Upendravajrā in 7, mainly in VI and XII. There are two instances of each of the Pramitākṣarā, the Lalanā, the Pathyā, and the Saumyā Śikhā. The Gīti form of Āryā occurs four times in VI; and the Āryā is used in 44 stanzas of XIX; while there is but one stanza each of the Vidyunmālā, the Rathoddhatā, the Indravaṃśa, the Cañcalākṣikā, the Sragviṇī, the Toṭaka, the Vaiśvadevī, the Mañjubhāṣiṇī, an unnamed variety of the Atijagatī, the Kurarīrutā, the Śaśikalā, the Tūṇaka, the Vāṇinī, the Śikhariṇī, the Vaṃśapatrapatita and the Aśvalalita. There are still six fragmentary stanzas in VI canto whose metre could not be ascertained.

The annexed table will show the frequency of metres in different cantos and the metre in each of them.

Name of Metre	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII	XIX	XX	Total
(A) Samavṛtta	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
(a) *Anuṣṭup*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
1. Anuṣṭup	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	128	...	128	...	...	256 (1)
2. Vidyunmālā	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (2)
(b) *Triṣṭup*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
3. Upendravajrā	...	...	...	...	...	4	...	...	...	...	...	3	...	...	...	...	...	...	...	...	7 (3)
4. Indravajrā	...	...	...	...	...	3	...	...	...	...	...	2	...	...	...	...	...	3	...	...	8 (4)
5. Upajāti	...	...	...	...	...	5	...	...	...	...	...	41	...	...	...	...	...	1	...	...	47 (5)
6. Svāgatā	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	56	...	...	...	57 (6)
7. Śālinī	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	1	...	...	...	44	46 (7)
8. Rathoddhatā	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (8)
(c) *Jagatī*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
9. Vaṃśastha	...	51	...	...	...	3	...	...	...	...	...	...	...	...	...	...	...	2	...	...	56 (9)
10. Indravaṃśa	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1 (10)
11. Drutavilambita	...	...	...	...	...	3	...	58	...	...	...	...	...	...	...	...	...	...	...	...	61 (11)
12. Pramitākṣarā	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2 (12)
13. Cañcalākṣikā	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (13)
14. Sragviṇī	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (14)
15. Toṭaka	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1 (15)
16. Lalanā	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2 (16)
17. Vaiśvadevī	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1 (17)

Name of metre	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII	XIX	XX	Total
(*d*) *Atijagatī*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
18. Praharṣiṇī	...	1	41	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	43 (18)
19. Mattamayūrī	...	...	...	...	...	4	37	...	...	...	...	...	...	...	...	...	...	...	...	...	41 (19)
20. Rucirā	...	...	...	...	...	1	...	...	39	...	...	...	...	...	...	...	...	...	...	...	40 (20)
21. Mañjubhāṣiṇī	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (21)
22. A variety of Atijagatī metre	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (22)
(*e*) *Śakvarī*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
23. Vasantatilakā	43	...	...	...	1	15	1	1	...	2	...	...	1	...	...	...	...	4	...	...	68 (23)
24. Kurarīrutā	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (24)
25. Pathyā	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2 (25)
(*f*) *Atiśakvarī*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
26. Mālinī	1	1	...	41	...	2	1	...	1	...	...	...	...	...	...	...	...	...	1	1	49 (26)
27. Śaśikalā	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (27)
28. Tūṇaka	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (28)
(*g*) *Aṣṭi*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
29. Vāṇinī	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (29)
(*h*) *Atyaṣṭi*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
30. Nardaṭaka	...	...	...	...	...	1	...	...	...	36	...	...	...	...	...	...	...	...	...	...	37 (30)
31. Hariṇī	...	...	...	...	...	1	...	...	...	...	...	...	...	39	...	...	...	...	...	...	40 (31)
32. Mandākrāntā	...	...	...	...	...	...	...	...	...	...	...	1	...	1	38	...	...	...	...	...	40 (32)

Name of metre	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV	XVI	XVII	XVIII	XIX	XX	Total
33. Śikhariṇī	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (33)
34. Vaṃśapatrapatita	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (34)
(*i*) *Atidhṛti*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
35. Śārdūlavikrīḍita	...	...	...	...	1	2	...	...	...	...	1	...	...	...	...	...	...	3	...	1	8 (35)
(*j*) *Prakṛti*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
36. Sragdharā	...	...	2	1	...	2	...	1	...	...	...	...	...	...	1	1	1	6	...	...	15 (36)
(*k*) *Vikṛti*	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
37. Aśvalalita	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1 (37)
(B) Viṣamavṛtta	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
38. Viyoginī	...	...	...	...	49	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	50 (38)
39. Puṣpitāgrā	...	...	...	...	...	2	...	...	...	38	...	...	...	...	1	...	...	...	...	...	41 (39)
40. Mālabhāriṇī	...	...	...	...	...	2	...	...	...	...	...	...	39	...	...	...	...	1	...	...	42 (40)
41. Saumyā Śikhā	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2 (41)
(C) Mātrā-chandaḥ	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
42. Āryā	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	44	...	44 (42)
43. Āryāgīti	...	...	...	...	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4 (43)
doubtful	...	...	...	...	...	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	6
Total	44	53	43	42	51	84	39	60	40	40	37	47	40	40	40	130	57	151	45	47	1130

Our poet is fond of employing the figure 'arthāntaranyāsa' in which a general proposition is adduced to support a particular instance and *vice versa*. Some instances of this figure from the Kapphiṇābhyudaya are given below.

प्रभुष्वियं सानृण्यतानुजीविनां भवन्ति यद्वस्तुषु तत्त्ववेदिनः ॥२,२cd॥

'Dependants can repay their master's favour only by collecting information about matters entrusted to them.'

भवन्ति ते भाजनमर्थसंपदां विदन्ति ये भृत्यजनानुरञ्जनम् ॥२,२०cd॥

'They become the recipients of success and prosperity who know how to please their servants.'

रहो हि तद्यत्र न सन्त्यसंस्तुताः ॥२,२१d॥

'That is a secluded place where there are no strangers.'

विपत्तयो ह्युत्तरपण्डितं नरं त्यजन्ति सिंहं हरिणाङ्गना इव ॥२,३४cd॥

'Miseries leave alone a man who has foresight just as the female deer fight shy of the lion.'

असहनसहवृद्धोत्साहसैकान्तकान्ता व्रजति नहि नृपश्रीर्दीर्घितां दीर्घसूत्रे ॥४,२३cd॥

'Royal glory of a king fostered with intolerance and cherished solely by rashness, stays not long with the procrastinator'.

म्रदिममयमयो हि प्राज्यतेजोऽभिषङ्गात् विघटितकठिनत्वं याति कर्मण्यभावम् ॥४,२८cd॥

'Iron, tough as it is, becomes malliable when its hardness is overcome by the appliance of intense heat.'

न हि जातु भवन्ति भङ्गुरा मतिभूयस्त्वविवेकिताश्रियः ॥५,१९cd॥

'Imperishable are the virtues of wisdom and discrimination.'

इयमुज्ज्वलतानुजीविनः समये संस्मृतिमेति यत्प्रभोः ॥५,४८cd॥

'It is the glory of the servant to be remembered by his master at the proper time.'

प्रेम्णः फलं खलु परस्परम्यगोष्ठी ॥५,५०d॥

'The fruit of affection, indeed, is delightful mutual talk.'

तत्सौन्दर्यं साधुगुणाविष्टमदीनं तृप्यन्त्युच्चैर्येन च चक्षूंषि जनानाम् ॥७,३७cd॥

'That is beauty which is full of noble virtues and grandeur and appeals to the eyes of the people.'

सारः सतां सततमेष सुजन्मलाभो यत्सत्क्रियां प्रकटयन्ति गृहागतानाम् ॥७,३८cd॥

'The main trait of a gentleman's character on account of which he values his birth as a human being is that he shows courtesy to those who come to his house.'

गुणमयोऽपि सदोष इव क्वचित् ॥८,३०a॥

'Even the noble seem to be ignoble on certain occasions.'

क्व सुचिरं क्रियते मलिनात्मभिः ध्रुवतरा बत रागमयी मतिः ॥८,५२cd॥

'Alas, where can foul-minded people cherish steady and enduring affection.'

सतां मनस्त्वपरसुखोपकारकृत् ॥९,१२d॥

'The mind of the great always looks to the happiness and welfare of others.'

स्पृशन्ति के क्षीणविभवं कमर्थिनः ॥९,३६d॥

'What supplicants approach a person who is in straitened circumstances.'

भवति दृढा मधुपायिनां क्व वृत्तिः ॥१०,१४d॥

'Those who drink wine have no fixity of purpose.'

किमिव हि दुष्करमस्ति रागवृत्तेः ॥१०,१८d॥

'What is there which is of difficult achievement for one actuated by love.'

विपदपि कुत्रचिदावहेत् फलाढ्यम् ॥१०,२१d॥

'Even a calamity may at times bring about the best of results'.

तनुरपि विपमं तनोति तापं सभुपचितप्रणयस्य खण्डनांशः ॥१०,२२cd॥

'Even the slightest breach of a long-standing affection causes accute affliction.'

जनयति हि किमप्यनल्पमोजः दृढतरभावकृतः प्रियप्रसादः ॥१०,२४cd॥

'A present from one's lover offered with great affection produces an indescribably intense exhileration.'

फलमभिवाञ्छितानुपदभावि हि भव्यधियाम् ॥११,१d॥

'The good-intentioned have their aspiration closely followed by its achievement.'

बत दुरतिक्रमा कृतधियामपि कालगतिः ॥११,९d॥

'Oh, even for those of cultured mind it is difficult to transgress the course of fate.'

नहि महतां क्षयेऽपि गुणगौरवमेति हतिम् ॥११,१८d॥

'The grandeur of the merits of great men does decline not even in adversity.'

समागमः कस्य सतां न भूत्यै ॥१२,४d॥

'To whom does the company of the noble not bring prosperity.'

कृतोपकारे हि निवेशयन्ति प्राणैरपि प्रत्युपकारमार्याः ॥१२,१८ab॥

'The noble requite their benefactor even at the expense of their lives'.

सह्यान्तराया न हि रागवृत्तिः ॥१२,३७d॥

'Affection does not tolerate any impediment'.

तदेव हि प्रेम स एव रागो न स्थायितां यत्र बिभर्ति कोपः ॥१२,४१d॥

'That is true love, that is real affection, where anger does not last long.'

दधते के न गुणेषु पक्षपातम् ॥१३,३०d॥

'Where is the man who does not value virtue?'

फलति सुधियां पात्रन्यस्तः सहस्रगुणं विधिः ॥१४,२१d॥

'Labour bestowed by the wise on a fit recepient produces thousand fold fruit.'

अन्तःशून्यादपि हि सुमुखे वेधसि स्यात् फलश्रीः ॥१५,७d॥

'A rich harvest may be reaped even from fallow land, if fate be favourable.'

न बलीयोऽभिभूतस्य त्राणायात्मभुवोऽप्यलम् ॥१६,४३ab॥

'One attacked by the powerful cannot be rescued ev3n by his own sons.'

अहो विवृतसाङ्कर्या दुर्मेयाश्चित्तवृत्तयः ॥१६,४९cd॥

'Oh, how unfathomable are the mental states that are obviously complicated.'

आयातीच्छाप्राप्तकाला हि सिद्धिः ॥२०,३०d॥

'Verily, success comes as the proper time earnestly cherished for it arrives.'

Some instances of good sayings occuring in this poem are given below :—

किमपि बलमलङ्घ्यं पश्य तेजस्वितायाः ॥४,३३d॥

'Behold, what an unsurpassable power belongs to glory.'

उपधित्रयशुद्धितोऽस्य किं कनकस्येव परं परीक्षया ॥५,१६cd॥

'There is no use testing him after he has undergone the three tests just as there is no use testing gold after it has passed thrice through the fire.'

स हि नैति विपत्तिबन्धुतां निपुणामात्यपरिष्कृतो नृपः ॥५,२०cd॥

'He (a king) who is lucky enough to have clever ministers never courts disaster.'

स सखा सुखदुःखयोः समः ॥५,२१a॥

'He is the friend who remains the same in grief and happiness.'

विजयस्य परं पदं नयः ॥५,२४a॥

'Policy is the best means of victory.'

वहनाय मनो महीयसां युगपत् क्रोधतितिक्षयोः क्षमम् ॥५,३७ab॥

'The mind of the great is able simultaneously to harbour anger and forbearance.'

दारितादि्र तृणस्तम्बे दन्तं न्यस्यति न द्विपः ॥१६,२३cd॥

'An elephant will not lower for a sheaf of grass his tusk which has split mountains.'

अपि यत्नप्रमृष्टस्य मलमन्तरनुज्झतः ।
ताम्रस्येव खलोक्तस्य श्यामिका लक्ष्यते पुरा ॥१६,५०॥

'A wicked man's speech, however carefully varnished but retaining its inherent filth, shows its foulness at the outset just as copper carefully burnished yet retaining inner taint shows the rust before long.'

ईर्ष्यामलं खलेष्वास्ते विषमाशीविषेष्विव ॥१६,५२cd॥

'The taint of envy abides with the wicked as venom with serpents.'

विडम्बनैव पुंसि श्रीः परप्रणतिपांसुले ।
कान्ति कामिव कुर्वीत कूण्यौ कटककल्पना ॥१६,६०॥

'The glory of a person who is soiled by paying homage to others is a mockery. How glorious forsooth a crooked-armed man look when adorned with bracelets.'

किमोजः सत्यभाषित्वं कः स्वार्थो धर्मसंग्रहः ।
किं शाठ्यमकृतज्ञत्वं का श्रीर्दीनोन्नतिर्नृणाम् ॥१६,६१॥

'What is magnanimity ? To tell the truth;
What is self-interest ? To store glorious merit;
What is wickedness ? Ingratitude;
And what is true glory in man ? To uplift the poor'.

पलायमानं पुरुषं रक्तपङ्कप्लुते पथि ।
अतिकोमलया गत्या कथं श्रीरनुयास्यति ॥१८,६९॥

'How can the Goddess of Glory walking daintily follow a person who is running away (from the battlefield) on the road covered with the mire of blood.'

स जीवति रुषा यस्य द्विषन्दग्धो न जीवति ।
पलायते यस्तद्भीतो लक्ष्मीस्तस्मात् पलायते ॥१८,७९॥

'He alone lives whose enemy consumed by his anger lives not and he who runs away in dread of him (the enemy) is forsaken by the Goddess of Glory.'

As regards Śivasvāmin's use of Prakrit in XIX canto we can say that he has intentionally mixed the literary Prakrits drawing mainly upon Śaurasenī and Ardhamāgadhī. The Text adopted in this edition is based on a single manuscript, e. g. [N], for M was hopelessly corrupt. Some forms are pure Sanskrit while others agree with Śauraseni phonology, and yet others conform to Ardhamāgadhī morphology. It has been attempted for the first time to give the Sanskrit 'chāyā' along with the text (pp. 143–150), and it is believed that the Sanskrit and Prakrit critics will now be in a position to appreciate the talents of

Śivasvāmin who displayed his mastery of both Sanskrit and Prakrit. Śivasvāmin seems to have followed Bhaṭṭi in this illustration of **भाषाचित्र**, who (Bhaṭṭi) calls like our poet his xiii canto **भाषासमावेशो नाम**. The reader is referred to the text and the footnotes for further exegesis on the Prakrit of Śivasvāmin.

The asterisk mark (*) has been used throughout the text to denote where either the text is obscure or hopelessly corrupt, or quite unintelligible, or even where a line is defective according to the metre used in the stanza. The sixth and eighteenth cantos are full of instances of 'citra–kāvya'. For the convenience of the reader such passages where asterisk is used are tabulated as under :—

Canto	Fragmentary stanzas, hence obscure	Complete stanzas, yet obscure
II		48.
III		21, 35,
IV	29 a.	39.
V	18–21, 23–26, 29–31, 38, 43, 44.	17, 22, 41.
VI	33, 37, 39, 40, 42, 44, 45, 53, 59, 61, 63, 65, 66, 74, 77.	12, 14, 43, 51, 56, 67, 73, 76, 81, 82, 83.
VII	16, 31, 33, 34.	
VIII	4, 32.	23, 27, 37.
X	35.	5, 12, 15, 16, 23, 27, 34, 44, 59.
XI		
XIII		3, 9, 11, 32.
XIV		27.
XV		39, 40.
XVI	117, 127.	2, 3, 4.
XVII	34.	9, 27, 30, 34, 36, 55, 68, 72, 84, 95, 116, 121, 122, 128.
XVIII	29, 94, 97, 98, 111, 112, 137.	11, 23.
XIX		15, 21, 36, 47.
XX	12, 14, 15.	6, 14, 19, 30, 32, 37, 41, 45.

Unless some other manuscript is forthcoming, it is difficult for the present editor to make clear the sense of the above passages on the basis of the available *apparatus criticus*, but it is earnestly hoped that someone in future may take up the study of this Epic poem when new materials are unearthed and fresh information gathered on the subject, for in the words of Bhavabhūti **कालोह्ययं निरवधिर्विपुला च पृथ्वी ।**

Having gathered together all this information about this Mahākāvya and pursued all this study into the salient points regarding the text, its language, thought, theme, and style, it seems strange that such a poem should have remained comparatively obscure. Although it had the distinction of being quoted and referred to in anthologies and other works it has not, so far, been commented upon. The plausible reason for this seems to be that the Brahmanic literary society ignored its importance under the mistaken belief that it celebrated the triumph of a non–Brahmanic faith. It has already been shown that what appears to be a triumph on the surface is in reality an attempt to reflect the growing tendency of the time to absorb Buddhism in the fold of Śaivism and Vaiṣṇavism.

The editor has, in conclusion, the duty and pleasure of making certain acknowledgements. First to Dr. F. W. Thomas, M. A., Ph. D., Boden Professor of Sanskrit, Oxford University, Oxford, who was the sole inspirer in the undertaking of this difficult work. But for his kind and generous help it would have been impossible to bring to light this literary production of Śivasvāmin which has remained in the dark for the last millenium or so. Professor Thomas afforded every help to the editor during his stay at Oxford in procuring for him transcripts of the poem from India and in reading once through whole of the text with him. To late Dr. A. C. Woolner, Vice-chancellor of the Panjab University and a teacher, friend and colleague of the editor, the editor owes a deep debt of gratitude. It was Dr. Woolner who made it possible to bring out this work in the Panjab University Oriental Publication Series.

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Government College
Lahore
March 27, 1936.

GAURI SHAṄKAR

श्रीकप्फिणाभ्युदयमहाकाव्यस्य संक्षिप्तः परिचयः।

(विस्तृतपरिचयस्तु इङ्ग्लिशभाषानिबद्धभूमिकातोऽवसेयः)

अथेतः पूर्वम् ८५५ ईस्वीवर्षादारभ्य ८८३ ईस्वीवर्षपर्यन्तं राजराजेश्वरोऽवन्तिवर्मा काश्मीरान् शशास। तस्य च शूराख्यमन्त्रिणो नैपुण्येन सकला अपि प्रजाः परमैश्वर्यभाजो बभूवुः। विद्वन्मण्डली च मण्डयामास तत्परिषदमिति सुस्पष्टं राजतरङ्गिणीस्थेनानेन पद्येन—

"मुक्ताकणः शिवस्वामी कविरानन्दवर्धनः।
प्रथां रत्नाकरश्चागात् साम्राज्येऽवन्तिवर्मणः ॥५,३९॥" इति।

उक्तिरेषा चैषां काव्यकलाधुरीणानां कविशिरोमणीनां तदानींतनीं प्रख्यातिं प्रकाशीकरोति। अद्यत्वेऽपि ध्वन्यालोककर्ताऽऽनन्दवर्धनो हरविजयप्रणेता रत्नाकरश्च स्वकृतिभ्यामेव विख्यातौ। मुक्ताकणश्चापि सुभाषितमालाप्रोताभिः सूक्तिमुक्ताभिर्विदितचर एव विदुषाम्। परं शिवस्वामिनः कृतीनां प्रकाशकं केवलं कविकण्ठाभरणमन्ये च केचित्सुभाषितसंग्रहा एवासन्।

१८९३ ईस्वीवर्षे श्रीशेषगिरिशास्त्रिमहोदयैर्मद्रासराजकीयहस्तलिखितपुस्तकालयपुस्तकानां सूचीपत्रे शिवस्वामिनः कृतेः कप्फिणाभ्युदयस्यापि नाम प्राकाशि। अपि च प्रोफ़ैस्सरश्रीटामससम्पादितकवीन्द्रवचनसमुच्चयस्य प्रस्तावनायामपि कविशिरोमणेः शिवस्वामिनोऽनेकानि पद्यान्युपलभ्यन्ते, यानि टीकासर्वस्वे पदचन्द्रिकायामन्येषु च बहुषु सुभाषितसंग्रहेषूदाहृतानि दृश्यन्ते। मम्मटभट्ट-सर्वानन्द-रायमुकुट-श्रीधर-शार्ङ्गधर-वल्लभदेवादिविदुषां रचना सूद्धृतैरेतदीयपद्यैरेतदपि प्रतीयते यत्तदानीमस्य महाकाव्यस्य ख्यातिस्तेषु परां कोटिं प्राप्ताऽऽसीत्॥

अस्य महाकाव्यस्य संपादनाश्रया मूलकोशास्तत्प्रतिलिपयश्च—

१) मद्रासराजकीयहस्तलिखितपुस्तकालयेऽस्य काव्यस्यैक एव कोश उड्डियाक्षरैस्तालपत्रेषु लिखित उपलब्धो यस्य विवृतिरधस्तात् क्रमेणाङ्क्यते—

कप्फिणाभ्युदयम्—क्रमाङ्कः ११४६०, लेखाधारस्तालपत्राणि, मानम् १५३/४×१३/८ इञ्चपरिमितम्, पृष्ठसंख्या ९०, प्रतिपृष्ठं पङ्क्तयः ६, लिपिः औड्री, सर्गाः २०। हस्तलिखितपुस्तकमिदं जीर्णमप्यजीर्णमिव दृश्यते । अस्माभिश्चैतत् [M] इति सङ्केतितम् ॥

२) अस्य काव्यस्यान्यत्प्रतिलिपिद्वयमपि तस्मिन्नेव पुस्तकालये विद्यते । तत्र प्रथमायाः क्रमाङ्कः ११४६२ सा च तेलगूलिपिनिबद्धास्ति । द्वितीया च देवनागरीनिबद्धा । तस्याः क्रमाङ्कः ११४६३ । एतत्प्रतिलिपिद्वयं पूर्वस्माद् उड्डियाकोशात् कारितम् । तत्रान्याऽप्येकाऽस्यैव काव्यस्य मूलकोशप्रतिलिपिः ११४६१ इति क्रमाङ्कोपेतोपलभ्यते, येतस्ततोऽनेकेषु स्थलेषु त्रुटितबहुला वर्तते । श्रीहरप्रसादशास्त्रिनिर्देशमनुसृत्यास्माभिर्गवर्नमेण्ट-आफ़-इण्डियासाहाय्येन पुरीपुस्तकालयादस्यैव महाकाव्यस्यान्य एको मूलकोशः प्राप्तो यः साकल्येन ११४६१ इति क्रमाङ्कितां [M3] इति सङ्केतितां प्रतिलिपिं काश्मीरोपलब्धां प्रतिलिपिं चानुसरति ।

३) नेपालराजगुरुश्रीहेमराजपण्डितैः प्रेषिता तालपत्रगता प्राचीननेवारीलिपिबद्धा एतन्महाकाव्यस्य प्रतिलिपिः [N] इति निर्दिष्टा अतीव लाभावहा संजाता । बहुषु स्थलेषु नष्टपत्राया अपि विद्यमानपत्रेष्वस्याः पाठान्तराण्यतिसमीचीनानि विशेषतश्चैकोनविंशतितमे सर्गे ॥

आधारभूतानेतान् त्रीन् मूलतत्प्रतिलिपिकोशान् सम्यगाकलय्यास्माभिरस्य महाकाव्यस्य यथामति शुद्धरूपसम्पादने प्रायाति । बौद्धसंप्रदायसंबद्धतया टीकाटिप्पणीशून्यत्वादस्य महाकाव्यस्य संशोधनेऽस्माकं महान् प्रयास आपतितः । काव्यमिदं पौराणिकीं रामायणमहाभारतसम्बन्धिनीं वा कामपि घटनामाश्रित्य नोपनिबद्धम् । परमस्याधार एकैतिहासिकी बौद्धावदानकथा वर्तते । तत्कप्फिणावदानं चावदानशतके मनोरथपूरण्यां धम्मपदटीकायां चावलोक्यते, कप्फिणशब्दस्तु बौद्धग्रन्थेषु प्रायेणोपलभ्यते । जावाप्रदेशान्तर्गत-'बोरोबुदुर'-मन्दिरभित्तिषु गण्डव्यूहबौद्धसूत्रमनुसृत्याङ्कितचित्रेष्वस्य प्रतिमोपलभ्यते । पालीभाषायां कप्फिणशब्दस्यावदानशतके च कल्पशब्दस्य प्रयोगो बहुलः । एवमेव चीनदेशीयबौद्धग्रन्थेषु कम्पिलशब्दस्य प्रयोग उपलभ्यते । शब्दस्यास्य भारतवर्षीयपश्चिमोत्तरप्रान्तवाचकैः कपिन,-किपिन,-कोफिन-शब्दैः कियान् संबन्ध इति निर्णेतुं न शक्यते । अथच दाक्षिणात्यनामसु 'सायण', 'मय्यण', 'दिस्सण', 'बुक्कण', 'बोप्पण' इत्येतैः नामभिः 'कप्फिण' नाम्नः कः संबन्ध इत्यपि न निश्चीयते ।

अवदानशतकेऽष्टाशीतितमेऽवदाने कप्फिणगाथेत्थं वर्ण्यते । कप्फिणः पूर्वस्मिञ्जन्मनि 'विपश्यीबुद्ध' समकालीनो गण्यते । तेनैको विहारो निरमायि । ततोऽन्यस्मिन् जन्मनि वाराणस्यामसावेव 'प्रत्येकबुद्ध'सेवको ब्रह्मदत्तनृपनाम्ना ख्यातिं लेभे । 'कश्यप'बुद्धसमये जितेन्द्रियेण तेन 'शाक्यमुनि'बुद्धसमये च दाक्षिणात्यस्य कल्पनाम्नो नृपतेरात्मजत्वेन जनिरुपलब्धा । राज्यसिंहासनमधिरुह्य तेन श्रावस्त्यादिनगरषट्कानां राजानः समाक्रान्ताः । तेषां बुद्धमतानुयायितया ते बुद्धमेव शरणं भेजिरे । भगवान् बुद्धः स्वयमेव तत्र योगबलेन तं कप्फिणं वशीचकार । एवं च बुद्धवचनामृतावर्जितहृदयोऽसौ क्षात्रभावं परित्यज्य भिक्षुत्वमापेदे ।

मनोरथपूरण्यां कथानकमिदं रूपान्तरेण वर्ण्यते । 'पदुमुत्तर' बुद्धसमये कप्फिणोऽयं स्वपूर्वजन्मना हंसवतीं 'कस्सपसम्मासम्बुद्ध'समये वाराणसीं 'शाक्यमुनि'बुद्धसमये च कुक्कुटवतीं नगरीमलञ्चकार । तत्रासौ स्वमहिष्याऽनोजया सममुवास । तत्र बुद्धो धर्मः सङ्घश्चेति रत्नत्रितयं प्रादुर्भूतमिति वणिक्कर्णपरम्परया ऽऽकर्ण्य तदन्वेष्टुमसौ स्वराज्यं तृणवत् परित्यज्य गङ्गामवतीर्य चन्द्रभागातीरं प्राप, यत्र भगवान् बुद्धस्तद्भावतुष्टस्तं स्वधर्मदीक्षया दीक्षितवान् । तन्महिषी चापि तमनुससार भिक्षुवृत्तिं चाप ।

धम्मपदटीकायामप्येतदेव कथानकं विद्यते परं तत्र 'अरवच्छा' 'नीलवाहना' 'चन्द्रभागा' इति नदीनां नामानि भिन्नत्वेन वर्णितानि यास्तेन बुद्धभगवतः साक्षात्कारात्पूर्वमुत्तीर्णाः ।

अवदानशतकगाथामवलम्ब्य (पूर्णकथोद्धारः भूमिकायाः XXV-XXVIII पृष्ठेषु निहितः) काव्यमिदं विविधैः छन्दोभिर्विंशतिसर्गात्मकं निर्माय स्वीयं प्रतिभानैपुण्यं प्रदर्श्य शिवस्वामिना नैजं महाकावित्वं संप्रकटितम् ।

कप्फिणाभ्युदयकथावस्तु

महाकाव्येऽत्र कविना लीलावतीनरेन्द्रेण कप्फिणेन श्रावस्तीपतेः प्रसेनजितो विजयः, प्रसेनजिता ध्यातेन बुद्धेनाविर्भूय स्वप्रभावेन कप्फिणस्य पराभवः, प्रशान्ताभिमानस्य कप्फिणस्य बुद्धस्य शरणगमनं धर्मोपदेशप्राप्तिश्च—इत्येतावदेव प्राधान्येन वर्णितम् । महाकाव्यप्रथामनुसरता तु तेन नगरपर्वतर्तुवनविहारचारवाक्यसभाक्षोभनीतिजलक्रीडाप्रदोषचन्द्रोदयमधुपानसुरतप्रभातवर्णनैः प्रपञ्चयुद्धादिवर्णनैश्च काव्यमिदं भूयः समुपबृंहितम् । कार्त्स्न्येन यथाक्रमं च कथावस्तुनः परिशीलनकामैः इङ्ग्लिशभूमिका द्रष्टव्या ।

काव्यान्ते च स्वपरिचायकं पद्यद्वितयं प्रथितमेतेन महाकविना यथा—

यद्वाणीश्रुतिमात्रकेण सुधियां चेतश्चमत्कारिणी
येनासुद्रि विरोधिनां मुखकुलं स्वोद्गारकौतूहलैः ।
तेनाज्ञानघनान्धकारपटलप्रक्षेपदीपाङ्कुरं
व्यातेने कृतिनां कृते सुकृतिना काव्यं शिवस्वामिना ॥२०, ४६॥

अन्यच्च— विदितबहुकथार्थश्चित्रकाव्योपदेष्टा
यमककविरगम्यश्चारुसन्दानभाणी[1] ।
अनुकृतरघुकारोऽभ्यस्तमेण्ठप्रचारो
जयति कविरुदारो दण्डिदण्डः शिवाङ्कः ॥२०, ४७॥

एकमन्यदपि पद्यं भाण्डारकरविवृते(१८९७)रेकादशे पृष्ठे कविकण्ठाभरणस्य (काव्यमालाङ्कः ४) च १३२तमे पृष्ठे समुपलभ्यते—

वाक्यानि[2] द्विपदीयुतान्यथ महाकाव्यानि सप्त क्रमात्
त्र्यक्षप्रत्यहनिर्मितस्तुतिकथालक्षाणि चैकादश ।
कृत्वा नाटकनाटिकाप्रकरणप्रायान् प्रबन्धान् बहून्
विश्राम्यत्यधुनापि नातिशयिता वाणी शिवस्वामिनः ॥

प्रथमचरमसर्गान्तपुष्पिकावचनं 'स्तोत्राह्निकाङ्कस्य' इत्येतत् 'त्र्यक्षप्रत्यह-
निर्मितस्तुतिकथा'-इत्यनेन संघटते[3]। सुभाषितावलिषु कोषटीकासु चाप्यस्य कवेः
कृतीनां बहूनि पद्यान्युदाहृतान्युपलभ्यन्ते । तानि प्रतीकसूचिकायां (XX–XXI
पृष्ठयोः) द्रष्टव्यानि। काव्यप्रकाशकृता मम्मटेन 'भद्रात्मनः', 'उल्लास्य काल–', 'दर्पा-
न्धगन्ध–', 'अत्यायतैः' इत्यादि पद्यचतुष्टयं कप्फिणाभ्युदयप्रथमसर्गस्थमुदाहृतम्।
तेनापि खलु न क्वचिदपि काव्यमिदं नामतो निर्दिष्टम्। इतः पूर्वं चैतेषामुद्धरणमूलम-
विदितमेवासीद्विदुषाम् । एभिरुद्धरणैरेतदपि सम्यक् स्फुटीभवति यदनेन महा-
कविनाऽन्येऽपि बहवो ग्रन्था निर्मिता ये कालयवनिकाच्छन्नवपुषो नेदानीमुपलब्धुं
शक्यन्ते ।

अयं महाकविः शिवस्वामी हरविजयकर्तू रत्नाकरस्य समकालीनः । पूर्वजैः
कालिदासभारविमाघप्रभृतिभिरसौ कियान् प्रभावित इति LI–LXI पृष्ठेषूदाहृतै-
र्माघहरविजयपद्यैः सम्यग् विशदीभवति ।

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१ सन्दानमिति सन्दानितकवाचि स्यात् ।

२ 'काव्यानि' इत्यनुमीयते पाठः ।

३ अत्र प्रोफ़ैस्सर-टामस-सम्पादितकवीन्द्रवचनसमुच्चयभूमिकानुशीलयितव्या ।

तद्यथा भावसाम्यम्	शिवस्वामिनः	रत्नाकरस्य
नगरीवर्णने	शय्यालयेषु… … (१,१४)	शय्यागृहं … … (१,१६)
सभाक्षोभवर्णने	तत्रत्यैश्चकित– … (३,२८)	रोषारुणी– … … (७,१३)
सभाक्षोभवर्णने	अन्तःस्थ– … … (३,१९)	प्रोषावलमस्य … (६,६३)
नरेन्द्रवर्णने	उल्लास्य काल– … (१,२४)	अभ्येयुषां … … (१६,३९) फूत्कारपावक– …(१६,७४)
चन्द्रोदयवर्णने	श्यामां … … (१२,१५)	स्रस्तान्धकार– …. (२०,४७)
प्रसाधनवर्णने	मृगीदृशां … … (१२,३६)	आह्लादहेतु… … (२३,४६)
प्रभातवर्णने	प्राचीश्वासो– … (१५,१८)	उदयशिखरि– … (२८,८०)
वनविहारवर्णने	त्विषानया … … (६,१६)	बिभ्राणै– … … (१७,५२)

अपरश्च	शिवस्वामिनः	माघस्य (शिशुपालवधे)
निर्झरवर्णने	प्राग्भारदीर्घ– … (६,५५)	प्राग्भागतः … … (४,४९)
प्रदोष वर्णने	दिव इव … … (११,३०)	व्यसरन्नु … … (९,१९)
चन्द्रोदयवर्णने	कृतोपकारे … … (१२,१८)	रजनीमवाप्य… …(९,३३)
सलिलक्रीडावर्णने	मुखपतित– … (१०,१४)	आघ्राय … … (८,१०)
कुसुमावचयवर्णने	तनुत्विषो … … (६,३५)	अवजितमधुना … (७,६०)

एवं सम्यक् तुलितानां तेषामन्यत्रापि समानशैलीकत्वं पूर्वस्यापरत्र
प्रभावश्च च प्रकटयितुं शक्यते । एतत्तु दिङ्मात्रमेव दर्शितम् । महाकाव्यमिदं
श्रीचन्द्रमित्रबौद्धभिक्षोः प्रेरणयैव विरचितमिति ग्रन्थकर्तुः प्रशस्तेर्ज्ञायते । एतेनै-
तदपि प्रतीयते यदयं महाकविः स्वसमकालीनबौद्धभिक्षुभिरवश्यं प्रभावितो-
ऽभूत् । काव्यमिदं भगवतो बुद्धस्योपदेशेनोपसंहृतम् । अत्र भगवता बुद्धेनावदान-
शतकवत् कप्फिणस्य कृते भिक्षुवृत्तेरुपदेशो न कृतोऽर्हत्त्वं चास्य न सम्पादितम् ।
परं गृहस्थधर्म एव संभवतो बोधिसत्त्वमतमवलम्ब्य तत्समक्षं समुपस्थापितः ।

अस्य काव्यस्यैकोनविंशः सर्गः संस्कृतप्राकृतमिश्रितभाषया निबद्धोऽस्ति ।
भट्टिकृतरावणवधमहाकाव्यस्य त्रयोदशसर्गसरणिरत्र प्रायः स्वीकृता शिवस्वा-
मिना । रैवताद्रिं माघो यथा दारुकस्य, हिमालयं यथा भारविर्यक्षस्य तथैव
शिवस्वामी मलयाचलं विद्याधरस्य मुखेन वर्णयामास । माघशिवस्वामिनोः
पर्वतवर्णनात्मकयोः सर्गयोः छन्दःक्रमोऽपि न भिन्नः, प्राय एकान्तरयमकनिवेश-
दर्शनात् । यथा भारविणा सर्गान्तिमपद्ये लक्ष्मीशब्दो माघेन श्रीशब्दो रत्नाकरेण [illegible]
रत्नशब्दः प्रयुक्तस्तथा शिवस्वामिना शिवशब्दः । अत एवासौ 'शिवाङ्क' इत[illegible]
पदविभूषितोऽभूत् ।

हरविजयकप्फिणाभ्युदययोः सर्गाणां विषयक्रमोऽपि समानप्राय [illegible]

काव्यान्ते च स्वपरिचायकं पद्यद्वितयं प्रथितमेतेन महाकविना यथा—

यद्वाणीश्रुतिमात्रकेण सुधियां चेतश्चमत्कारिणी
येनामुद्रि विरोधिनां मुखकुलं स्वोद्गारकौतूहलैः ।
तेनाज्ञानघनान्धकारपटलप्रक्षेपदीपाङ्कुरं
व्यातेने कृतिनां कृते सुकृतिना काव्यं शिवस्वामिना ॥२०, ४६॥

अन्यच्च— विदितबहुकथार्थश्चित्रकाव्योपदेष्टा
यमककविरगम्यश्चारुसन्दानभाणी[1] ।
अनुकृतरघुकारोऽभ्यस्तमेण्ठप्रचारो
जयति कविरुदारो दण्डिदण्डः शिवाङ्कः ॥२०, ४७॥

एकमन्यदपि पद्यं भाण्डारकरविवृते(१८९७)रेकादशे पृष्ठे कविकण्ठाभरणस्य (काव्यमालाङ्कः ४) च १३२तमे पृष्ठे समुपलभ्यते—

वाक्यानि[2] द्विपदीयुतान्यथ महाकाव्यानि सप्त क्रमात्
त्र्यक्षप्रत्यहनिर्मितस्तुतिकथालक्षाणि चैकादश ।
कृत्वा नाटकनाटिकाप्रकरणप्रायान् प्रबन्धान् बहून्
विश्राम्यत्यधुनापि नातिशयिता वाणी शिवस्वामिनः ॥

प्रथमचरमसर्गान्तपुष्पिकावचनं 'स्तोत्राह्निकाङ्कस्य' इत्येतत् 'त्र्यक्षप्रत्यहनिर्मितस्तुतिकथा'–इत्यनेन संघटते[3]। सुभाषितावलिषु कोषटीकासु चाप्यस्य कवेः कृतीनां बहूनि पद्यान्युदाहृतान्युपलभ्यन्ते । तानि प्रतीकसूचिकायां (XX–XXI पृष्ठयोः) द्रष्टव्यानि। काव्यप्रकाशकृता मम्मटेन 'भद्रात्मनः', 'उल्लास्य काल–', 'दर्पान्धगन्ध–', 'अत्यायतैः' इत्यादि पद्यचतुष्टयं कप्फिणाभ्युदयप्रथमसर्गस्थमुदाहृतम्। तेनापि खलु न क्वचिदपि काव्यमिदं नामतो निर्दिष्टम्। इतः पूर्वं चैतेषामुद्धरणमूलमविदितमेवासीद्विदुषाम् । एभिरुद्धरणैरेतदपि सम्यक् स्फुटीभवति यदनेन महाकविनाऽन्येऽपि बहवो ग्रन्था निर्मिता ये कालयवनिकाच्छन्नवपुषो नेदानीमुपलब्धुं शक्यन्ते ।

अयं महाकविः शिवस्वामी हरविजयकर्तू रत्नाकरस्य समकालीनः । पूर्वजैः कालिदासभारविमाघप्रभृतिभिरसौ कियान् प्रभावित इति LI–LXI पृष्ठेषूदाहृतैर्माघहरविजयपद्यैः सम्यग् विशदीभवति ।

१ सन्दानमिति सन्दानितकवाचि स्यात् ।
२ 'काव्यानि' इत्यनुमीयते पाठः ।
३ अत्र प्रोफ़ेस्सर-टामस-सम्पादितकवीन्द्रवचनसमुच्चयभूमिकानुशीलयितव्या ।

तद्यथा भावसाम्यम्	शिवस्वामिनः	रत्नाकरस्य
नगरीवर्णने	शय्यालयेषु... ... (१,१४)	शय्यागृहं ... ... (१,१६)
सभाक्षोभवर्णने	तत्रत्यैश्चकित– ... (३,२८)	रोषारुणी– ... ... (७,१३)
सभाक्षोभवर्णने	अन्तःस्थ– ... ... (३,१९)	प्रोषावलम्बस्य ... (६,६३)
नरेन्द्रवर्णने	उल्लास्य काल– ... (१,२४)	अभ्येयुषां ... ... (१६,३९) फूत्कारपावक–...(१६,७४)
चन्द्रोदयवर्णने	श्यामां ... ... (१२,१५)	ध्वस्तान्धकार–.... (२०,४७)
प्रसाधनवर्णने	मृगीदृशां ... ... (१२,३६)	आह्लादहेतु... ... (२३,४६)
प्रभातवर्णने	प्राचीश्वासो– ... (१५,१८)	उदयशिखरि–... (२८,८०)
वनविहारवर्णने	त्विषानया ... ... (६,१६)	बिभ्राणै– ... ... (१७,५२)
अपरञ्च	**शिवस्वामिनः**	**माघस्य (शिशुपालवधे)**
निर्झरवर्णने	प्राग्भारदीर्घ– ... (६,५५)	प्राग्भागतः ... ... (४,४९)
प्रदोष वर्णने	दिव इव ... ... (११,३०)	व्यसरन्नु ... ... (९,१९)
चन्द्रोदयवर्णने	कृतोपकारे ... ... (१२,१८)	रजनीमवाप्य... ...(९,३३)
सलिलक्रीडावर्णने	मुखपतित– ... (१०,१४)	आघ्राय ... ... (८,१०)
कुसुमावचयवर्णने	तनुत्विषो ... ... (९,३५)	अवजितमधुना ... (७,६०)

एवं सम्यक् तुलितानां तेषामन्यत्रापि समानशैलीकत्वं पूर्वस्यापरत्र प्रभावश्च च प्रकटयितुं शक्यते। एतत्तु दिङ्मात्रमेव दर्शितम्। महाकाव्यमिदं श्रीचन्द्रमित्रबौद्धभिक्षोः प्रेरणयैव विरचितमिति ग्रन्थकर्तुः प्रशस्तेर्ज्ञायते। एतेनैतदपि प्रतीयते यदयं महाकविः स्वसमकालीनबौद्धभिक्षुभिरवश्यं प्रभावितोऽभूत्। काव्यमिदं भगवतो बुद्धस्योपदेशेनोपसंहृतम्। अत्र भगवता बुद्धेनावदानशतकवत् कप्फिणस्य कृते भिक्षुवृत्तेरुपदेशो न कृतोऽर्हत्त्वं चास्य न सम्पादितम्। परं गृहस्थधर्म एव संभवतो बोधिसत्त्वमतमवलम्ब्य तत्समत्वं समुपस्थापितः।

अस्य काव्यस्यैकोनविंशः सर्गः संस्कृतप्राकृतमिश्रितभाषया निबद्धोऽस्ति। भट्टिकृतरावणवधमहाकाव्यस्य त्रयोदशसर्गसरणिरत्र प्रायः स्वीकृता शिवस्वामिना । रैवताद्रिं माघो यथा दारुकस्य, हिमालयं यथा भारविर्यक्षस्य तथैव शिवस्वामी मलयाचलं विद्याधरस्य मुखेन वर्णयामास । माघशिवस्वामिनोः पर्वतवर्णनात्मकयोः सर्गयोः छन्दःक्रमोऽपि न भिन्नः, प्राय एकान्तरयमकनिवेशदर्शनात्। यथा भारविणा सर्गान्तिमपद्ये लक्ष्मीशब्दो माघेन श्रीशब्दो रत्नाकरेण रत्नशब्दः प्रयुक्तस्तथा शिवस्वामिना शिवशब्दः । अत एवासौ 'शिवाङ्क' इत्युपपदविभूषितोऽभूत्।

हरविजयकप्फिणाभ्युदययोः सर्गाणां विषयक्रमोऽपि समानप्राय एव ।

हरविजयम्	कप्फिणाभ्युदयम्
१ शिवाभ्यर्थना ज्योत्स्नावत्या नगर्यास्तत्स्वामिनश्च वर्णनम्	१ बुद्धाभ्यर्थना लीलावत्या नगर्यास्तत्स्वामिनश्च वर्णनम्
७ अन्धकासुरपराजितेषु देवेषु शिवपरिषदि स्वदुर्दशामुपवर्णितवत्सु वीरभद्रकालमुसलादिगणानां क्रोधवर्णनम् ।	२ दूतेन प्रसेनजितः कप्फिणं प्रति विरोधे दर्शिते राजसभायां सुबाहुदर्शकादिगणानां क्रोधावेशवर्णनम् ।
९–१६ कालमुसलनीतिमनुसृत्यान्धकाक्रमणविधानम् । अन्ते च कालमुसलस्य दौत्येनान्धकान्तिके प्रेषणनिर्णयः ।	४–५ सुबाहुविमर्शेनाविलम्बितं प्रसेनजिदाक्रमणविधिः । अन्ते च दर्शकस्य दौत्येन प्रसेनजितत्पार्श्वे प्रेषणनिर्णयः ।
३०–३८ कालामुसलस्य स्वर्गयात्रा । अन्धकसंगमः । देवसंदेशश्रावणम् । तयोश्चोत्तरप्रत्युत्तरवर्णनम् ।	१६–दर्शकस्य श्रावस्तीयात्रा । प्रसेनजित्सङ्गमः । सन्देशश्रावणम् । तयोश्चोत्तरप्रत्युत्तरवर्णनम् । दर्शकस्य क्रोधाविष्टस्य प्रत्यावर्तनम् ।
३९–५० सैन्यसंभारप्रस्थानपूर्वकं युद्धवर्णनम् ।	१७–१८ युद्धवर्णनम्

प्रस्तुतकथामनुसृत्यैवैतत् साम्यं वर्णितम् । महाकाव्यनियतपद्धतिमनुसरतोः रत्नाकरशिवस्वामिनोः ग्रन्थयोः पर्वतवर्णनं कुसुमावचयजलविहारसन्ध्याचन्द्रोदयमधुपानकामक्रीडाप्रभातवर्णनान्यपि भूयः साम्यं वहन्तीति दिङ्मात्रं निदर्शितम् ।

कथंकारं काव्यमेतत् स्वजन्मभूम्यां काश्मीरेषु लुप्तप्रायं बभूव, कथं च नाद्यावधि मल्लिनाथप्रभृतीनां टीकाकृत्प्रवराणां केनापि टीकया सनाथीकृतमिति विचिकित्सायां काव्यस्यास्योपेक्षाया हेतुरस्य बौद्धकथाश्रितत्वमेवेत्यनुमीयते । परमुपेक्षितृणामेष भ्रम एव आसीत् । यत एतत्काव्याश्रिता सरणिरार्यधर्मस्य व्यापकतां द्योतयन्ती आपन्नबौद्धयानस्यान्यसम्प्रदायरूपतया परिणतौ सहायिकाऽभूत् ।

१ उपलब्धोड़ियालिपिबद्धपुस्तकादनुमीयते यदयं ग्रन्थः बौद्धैर्मानितः । यतः भारतस्य प्राच्यप्रान्तेष्वेव बौद्धधर्मो विदेशीयाक्रमणेभ्यः सुरक्षितः । द्वादशशताब्दीपर्यन्तं च विहारप्रान्ते स जीवन्मृत इव जीवनमुवाहेति ऐतिहासिकाः । नेपालराज्यं च परमं शरणं भीतत्रस्तार्यसंस्कृतेरित्यनेनैवहेतुना नेवारीलिप्यां पुस्तकमेतदुपलभ्यते, काश्मीरेषु कप्फिणाभ्युदयस्य शङ्कुककृत भुवनाभ्युदयवत् समाना गतिरित्यलम् ।

आर्यधर्मादुदितो बौद्धो धर्मो भारते तस्मिन्नेव निलीन इति नाविदितमितिहासविदाम् । परमार्यधर्मस्य बौद्धधर्ममधिकृत्य पूर्वापरावस्थायां महदन्तरं जातम् । आर्योऽवतारवादस्तु बुद्धादर्वाचीन इति समीचीनं मतम् । तत्र च परमनास्तिकस्यापि बुद्धस्यावतारेषु गणना तात्कालिकं वैष्णवधर्मस्यावतारवादं पोषयति । पुराणेष्वपि भगवतो बुद्धस्यावतारत्वं स्वीकृतं वर्तते । क्षेमेन्द्रविरचितदशावतारचरितं चापि तात्कालिकमवतारवादं प्रमाणीकरोति । भगवान् बुद्धस्तदानीं कप्फिणं संन्यासमार्गमनुपदिश्य गृहस्थे प्रवर्तयामास । एतेनैतदपि प्रतीयते यत् शिवस्वामिसमये भगवतो बुद्धस्य गणना वैष्णवावतारेष्वेवासीत्, भिक्षुवृत्तिमपहाय गार्हस्थ्यं बुद्धाय रोचत इति सामयिकप्रभावो नतु शुद्धबुद्धोपदेशः । नवमशताब्द्यां काश्मीरेष्वेषैव भिक्षुधर्मदशा चासीत् ।

संक्षेपतः सर्वमिदं निर्दिष्टम् । अस्य महाकाव्यस्याऽविकलानुशीलनेनैव काव्यरसास्वादः विविधच्छन्दोवैचित्र्यं रीतिगुणालङ्कारचित्रचित्रणं रचनाचातुर्यं च सम्यगनुभूयते ।

अन्ते चास्माभिरेते सहृदया महानुभावाः सहर्षं धन्यवादैरभिनन्द्यन्ते यैरेतस्य महाकाव्यस्य प्रकाशने साहाय्यं कृत्वा वयं चिरमनुगृहीताः—प्रोफ़ेस्सर एफ़. डब्ल्यू. टामसमहोदया यैः प्रेरितोऽहमस्य प्रकाशने समर्थोऽभवम्, आक्सफोर्डविद्यालये तैर्महता परिश्रमेण समग्रमेतत् पुस्तकं मया सह सम्यगालोचितम्; नेपालमहाराजाधिराजराजगुरवः श्रीहेमराजपण्डितमहोदया यैः प्रेषितां स्वपुस्तकप्रतिलिपिं विनाऽस्य काव्यस्य बहूनां स्थलानां विशेषतश्चैकोनविंशसर्गस्य पूर्णता संदिग्धैवासीत्;—पञ्चनदीयविश्वविद्यालयस्योपाध्यक्षस्वर्गीय-डाक्टर ए. सी. वूल्नरमहोदया यैरस्य काव्यस्य विश्वविद्यालयद्वारा प्रकाशनं स्वीकार्य सत्परामर्शं दत्त्वा च वयमनुगृहीताः;—श्रीमन्तः कुशलापरनामधेया लवपुरीय ओरियण्टलकालेजेऽध्यापका रामचन्द्रशास्त्रिमहोदया यैरस्य सन्दिग्धस्थलेषु पाठसंशोधने सम्मतिं दत्त्वा ‘प्रूफ़’संशोधनेऽपि साहाय्यं कृत्वा वयं महदुपकृताः;—इण्डिया आफ़िस-पुस्तकालयाध्यक्षा यैः पुरीपुस्तकालयात् काश्मीरेभ्यश्च प्रतिलिपिद्वयं प्रापितम्;—मद्रासराजकीयपुस्तकालयाध्यक्षाः कुप्पुस्वामिशास्त्रिमहोदया यैरस्य काव्यस्य हस्तलिखितपुस्तकत्रयम् उड़ियाभाषायामेकं देवनागर्यां च द्वे संप्रेष्यास्य प्रकाशने यशोऽर्जितम्;—पञ्जाबयूनिवर्सिटीपुस्तकालयाध्यक्षा यैः उडियामूलपुस्तकस्य चित्रप्रतिलिपिः (रोटोग्राफ इत्यभिधेया) कारिता;—श्रीजम्बूरघुनाथपाठशालोपाचार्यपण्डितश्रीचन्द्रतर्कतीर्थमहोदया यैरेतत्काव्यगतचित्रश्लोकानां तदनुसारीणि कतिपयचित्राणि निर्मितानि;—लवपुरीय-गवर्न्मैण्टकालेजसंस्कृता-

ध्यापकाः श्रीप्रोफैस्सरगुलबहारसिंहमहोदया यैराङ्गलभाषाभूमिका महता परिश्रमेण पर्यालोचिता।

तदेवं सुदुर्लभस्याऽस्य काव्योत्तमस्य कथमपि प्रकाशनं कर्तुं पारितवानस्मीत्येव मन्ये नव्यकाव्यास्वादसमुत्सुकहृदां सहृदयानां महान्तं परितोषमावहेत्, तावतैव च मे परिश्रमोऽपि साफल्यमाप्नुयादित्याकलये।

गवर्न्मैण्ट कालेज,
लाहौर
मार्च २७, १९३६

इति निवेदयति विदुषामनुचरः
गौरीशङ्करः

अथ कप्फिणाभ्युदयं महाकाव्यम्।

प्रथमः सर्गः।

सर्वज्ञतादिगुणगोचरमाययौ या
ध्येया यतोऽपि यतिबन्धुरबोधि बोधिः।
सा सत्यनिर्धुतचतुर्विधविभ्रमार्ति-
र्मूर्तिर्दशां दिशतु दाशबली शिवं वः॥ १॥

अस्ति प्रथा परमदैत्यसुखायनान्तः-
स्यूता गजाननगुहावसिताऽधिविन्ध्यम्।
लीलावतीति नगरी कलितापदाना
दुर्गेव भावितरणा हरिणाङ्कनेन॥ २॥

या तुङ्गसौधतलकीलितकेतुदण्ड-
षण्डैर्जवाञ्जलमुचामभिपाटितानाम्।

1–The manuscript M begins with stanza 1. In N the first folio is lost and the poem begins with stanza 12b. The transcript M2 begins with the third stanza. The transcript M3 begins with stanza I. M has in the beginning श्रीराधाकृष्णाभ्यां नमः; M2 has श्रीकृष्णाय नमः; M3 has श्रीकृष्णः शरणम्॥

a, M is not clear on ज्ञ in सर्वज्ञता. It seems to read सर्वकता

c, M3 reads सामन्त्य for सा सत्य

2a, M reads नाभिः; नान्तः- or नाभि- is suggested.

उत्सङ्गिनीभिरवतंसपताकिकाभि-
बन्धं व्यधादिव दिवि व्रणपट्टिकाभिः ॥ ३ ॥
यत्रान्वकारि चलचीनजवैजयन्ती-
विन्यासमारशिखरैर्भृशमैन्द्रनीलैः ।
ओकोभिराकुलमरुच्चलितद्युसिन्धु-
विक्षिप्तवीचिवलयस्य विहायसः श्रीः ॥ ४ ॥
दिग्दन्तिदानजलधूसरधाम्नि विन्ध्य-
स्कन्धे समिद्धमणिनद्धतलेन यस्याः ।
सौवर्णसानुवलयेन निकायपट्ट-
मूर्च्छन्महारजतराजिरुचा विरेजे ॥ ५ ॥
तिष्ठन् यदङ्कभुवि चामरधूतमन्त-
स्तल्पोपभुक्तपटवासपरागपांसुम् ।
शृङ्गारवानिव गवाक्षमुखैः स्मयात् स्म
ताम्बूलमुद्गिरति विभ्रमवासवर्गः ॥ ६ ॥
यस्यां विलासभवनेषु गवाक्षजाल-
प्राज्यप्रवेशविशदाः क्षितिषु क्षपायाम् ।
कान्ताविमर्दसुरतत्रुटितावमुक्त-
मुक्तावलीविलसितं दधुरिन्दुपादाः ॥ ७ ॥
ध्वान्तानुविद्ध इव नीलशिलालयानां
भाभिः ससंन्ध्य इव शोणदृषद्गृहाणाम् ।
ज्योत्स्नावमृष्ट इव साधु च सौधधाम्नां
यामीयिवान् रविरहर्बुबुधे त्रियामाम् ॥ ८ ॥

3d,M has वन्धं न्याधात् M3 विद्धं न्यधात्
4c,M omits ल in आकुल
c,M3 मरुद्दलितेषु for मरुच्चलितद्यु
5b,M3 ०बद्ध for ०नद्ध० c,M3 साल for सानु०
6b,M पांशुम्
c,M3 स्मयात्स्म for सचूर्णं in M.
7d,M3 हारावली for मुक्तावली in M.
8d,M3 निशायां for त्रियामाम्

यत्रेन्द्रनीलमणिखण्डगवाक्षभाञ्जि
ज्योतीरसोदवसितानि समत्वमापुः ।
कल्लोललोलनविलोलितकालकूट-
कालीकृताम्बुकुहरस्य पयःपयोधेः ॥ ९ ॥
श्यामाश्मवेश्मशिखरावलितुल्यकाल-
संकीर्णतारतरणिप्रतिमा बभौ या ।
कालीव कल्पविलयोत्सवकल्प्यमान-
वेपार्पितार्ककुलमण्डनमौलिमाल्या ॥ १० ॥
स्फारस्फुटस्फटिककूटकुटीनिविष्ट-
नीलाश्मनिर्मितगवाक्षमरीचिमिश्रा ।
या कालकण्ठरुचिसङ्करशङ्कराट्ट-
हासच्छटाभ्रपटलप्रतिमां बभार ॥ ११ ॥
रोचिष्णुनीलपटचञ्चलचीरचारु-
च्छायानिभा नभसि यत्र बभूव गङ्गा ।
उत्तालतालतलचुम्बितमेघभूषु
प्रासादपद्धतिषु शाश्वतवैजयन्ती ॥ १२ ॥
उद्घाटनोत्कटकवाटपुटध्वनीनि
व्यात्तानि नीलमणिमन्दिरगोपुराणि ।
यस्यां ददर्श विकसद्विकटाट्टहास-
सङ्क्रुद्धराहुवदनावटतर्कतोऽर्कः ॥ १३ ॥
शय्यालयेष्वसितपद्मवतंसराजि-
र्यस्यां रराज रमणीरुपभुक्तमुक्ता ।

9d,M हा in कुहर
10c,M कल्पमान for कल्प्यमान
d,M3 मौलिमाला for मौलिमाल्या in M.
11M3 has मिश्राः and प्रतिमा in b and d.
12a,N begins with चीरचारु० The previous folios are lost.
b,M छायान्निभा c,N ०मेघभूषु M3 भूय M भूयः
13b,N omits व्यात्ता in व्यात्तानि

उद्दाममन्मथमहेभविकीर्णशीर्ष-
खेलस्खलत्स्फुटविशृङ्खलशृङ्खलश्रीः ॥ १४ ॥
आमुक्तमौक्तिककरालतलेषु यस्या-
मत्यन्तहारिषु हरिन्मणिकुट्टिमेषु ।
हिण्डीरपिण्डपरिपाण्डुतडागतोय-
तर्षप्रकर्षरभसाः पतगा निपेतुः ॥ १५ ॥
यत्रोपभोगभवनेषु विलासिनीनां
हेलाविमुक्तपरिकुण्डलिताकृतीनि ।
दामानि बभ्रुरभितो मणिमेखलानां
कन्दर्पकूबरिपरिच्युतचक्रलीलाम् ॥ १६ ॥
नीलाभ्रकाननकरालतमालवल्ली-
राकाशदिग्द्विरदाननदीरदीनाः ।
या साधु सौधपरिपाण्डुरपुण्डरीक-
षण्डालिनीरवहताऽगुरुधूमवेणीः ॥ १७ ॥
अच्छिन्नदानजलसन्ततिसिक्तभूमि-
रारूढदीर्घसुदृढप्रतिमानवैर्या ।
नीचैरगम्यगतिमुन्नतिमाश्रयद्भि-
र्भेजे गृहैर्जयगजैरिव राजलक्ष्मीः ॥ १८ ॥
या सप्तसप्तिरथसप्तिभिराकृतीनां
ज्योतीरसोपलभुवि प्रतिबिम्बितानाम् ।
आलोकनेन बलमानबृहत्तुरङ्ग-
शङ्कैः स्वघोषघटया बिभरांबभूवे ॥ १९ ॥

16b,N ०वमुक्ति for ०विमुक्त
b,M3 परिमण्डलित for परिकुण्डलित in M.
c,M3 भेजुः for बभ्रुः in M.
d,N चक्रलीनां for ०लीलां
18d,N भूजैः for भेजे
19b,N प्रतिफेलुषीणां and M3 प्रतिफेलुरासां for प्रतिबिम्बितानाम्
c,N वहमानवृहत्तुरङ्गीशङ्कैः
M3 वहुमानवलत्तुरङ्गाशङ्कैः

दिग्दन्तिदन्तपरिणामनिखातदन्त-
भग्नप्रभाङ्कुरकरालतलानि यस्याम् ।
नीलाश्मतोरणतटानि विमुग्धहंसाः
स्वच्छाम्बुनूतनमृणालरसादपश्यन् ॥ २० ॥
लीनैर्विलासशयनीयगृहेषु यस्यां
लीलाविमर्दलुलितैर्नलिनावतंसैः ।
जग्मुः श्रियं मृगदृशां मकराङ्कमुक्तै-
राकर्षपाशवलयैरिव भूमिभागाः ॥ २१ ॥
स्पर्शैर्दिशन् कुसुमकार्मुकनर्मकर्म
घर्मोर्मिमर्मरितमर्मसु शर्मशीतैः ।
यत्राश्लिषन्मरुदनिर्मदनर्मदाम्बु-
कल्लोलशीकरकरालितशैलसानुः ॥ २२ ॥
तस्यामहीनकटकस्फुटवीरभद्र-
संपृक्तशक्तिमहिमा भृतभूतिशोभः ।
भूभृद्बभूव बहुदर्शनभोग्यमूर्तिः
श्रीकप्फिणः प्रभुरिवेन्दुकलावचूलः ॥ २३ ॥
उल्लास्य कालकरवालनवाम्बुवाहं
देवेन येन जरठोर्जितगर्जितेन ।
निर्वापितः सकल एव रणे रिपूणां
धाराजलैस्त्रिजगति ज्वलितः प्रतापः ॥ २४ ॥

20a,N निखातभग्नदन्त; b,N तरानि for तलानि;
d,N विमुग्ध for निविष्ट in M.
21a,N and M3 नीलैः for लीनैः; c,N ऊहुः for जहुः M3 जग्मुः
22d,N शैल्सानुः M has शैल्सारम्
23b,N मुक्तिशोभः; d,N चूलः M चूडः
d, M reads कप्फण throughout. The i in Kapphiṇa is found in other texts; see the Introduction under the name Kapphiṇa.
24a, Kāvyaprakāśa has महाम्बुवाहं ।
24d,M3 ज्वलितप्रतापः

यः सङ्गरे गुरुभटोद्भटधैर्यधूति-
स्वाध्यायसाधनपरः प्रणवायमानम् ।
हुङ्कारमन्तकधनुर्ध्वनिदुष्प्रबोध-
सुप्ताहिताजगरजागरमुज्जगार ॥ २५ ॥
उत्तान्यमानमनुबन्धकबन्धबन्ध-
स्कन्धोर्ध्वरन्ध्ररुधिरप्लुतिपूरदण्डैः ।
छायाविधायि धृतशौर्यगुणानुगुण्यं
तापं जहार भुवि यस्य यशोवितानम् ॥ २६ ॥
शूरप्रतापरविमण्डलराहुजिह्वा
वैकल्यतो रिपुभिराहवदेवताभ्रूः ।
प्रत्यर्थिकीर्तियमुनाबललाङ्गलाग्र-
लेखा व्यलोकि युधि यत्करवालवल्ली ॥ २७ ॥
द्दप्तेभकुम्भनिपतत्करवालयष्टि-
निष्पिष्टमौक्तिकगणोद्धतधूलिलेखा ।
येनोच्छ्वसच्छिशिररश्मिमरीचिरोचि-
रुन्मीलिता नभसि कीर्तिरिव व्यलोकि ॥ २८ ॥
यः खड्गनिर्दलितनिष्ठुरवैरिकण्ठ-
निष्ठ्यूतमाक्षिपदनुष्ठिततन्त्रवृत्तिः ।
आत्मप्रतापपटजालनिविष्टक्षत्र-
सन्तानतन्तुतुलयाऽस्त्रशिरासहस्रम् ॥ २९ ॥

25b,M पुरः for परः
cd,N दुर्धरौघग्रस्ता for दुष्प्रबोधसुप्ता
26a,N उत्तम्भ्यमानमनुबन्धि for the above reading.
b,M प्लुतिसूरदण्डैः for प्लुतिपूरदण्डैः
M3 रुधिरोद्भटपूरवर्षैः
b,N स्कन्धान्धरन्ध्र
c,M श्रेया or प्रेया for छाया
27b,N & M3 वैह्वल्यतो for वैकल्यती
M देवताभिः for देवताभ्रूः
d,M3 रेखा for लेखा
28b,M3 उद्धुत for उद्धत
c,N मयूखकान्ति for मरीचिरोचि
d,N उत्पेतुषी for उन्मीलिता
29b,M निष्ठित for this ०नुष्ठित is suggested.
c,M निविष्ट N विचित्र

अग्राहि नीव्रजविजर्जरकच्चकूट-
जूटैर्घटाघटितकाककुलाच्चमालैः ।
दीच्चेव विच्चतविटङ्ककुटीकपोत-
भस्मत्रिपुण्डकधरैर्यदरातिसौधैः ॥ ३० ॥
शोकान्धशात्रववधूनयनप्रणाल-
निर्वाहितास्रजलसिक्ततयेव यस्य ।
शौर्यद्रुमः समधित द्विषतां गृहेषु
शाखाशिफानिबिडनीव्रमयीमवस्थाम् ॥ ३१ ॥
खेदाविला बकुलमाकुलतान्वितेन
चित्तेन चूतमतिमुक्तकमुक्तकष्टाः ।
शोकादशोकमवमाधवमालिकाश्च
त्यागे पुरा यदरियोषित आममन्त्रन् ॥ ३२ ॥
दीर्णद्विषद्विपशिरोविसृतैर्विशुद्ध-
सम्बन्धबन्धुभिरनुव्रजनेच्छयेव ।
आरोहतो नभसि यद्यशसः सितस्य
मुक्ताफलैरतिरयादुदफालि लोलैः ॥ ३३ ॥
खड्गाग्रभिन्नरिपुकुञ्जरराजिकुम्भ-
च्चोभादलच्चितसमुल्लसितासितश्रीः ।
मुक्ताफलप्रकरवृष्टिरधःपतन्ती
येनारिकीर्तिरतिसादरमाललोके ॥ ३४ ॥
संघट्टजर्जरभुजाभरणारुणाश्म-
भ्रश्यत्परागपरिपांसुलमांसलांसाः ।

d,M3 भस्म N भम्र; भस्त्र is suggested.
30b,M कूटैः for जूटैः
31d,N शाखाशिफानिचितनीभ्रमयीमवस्थाम्
M शाखाशिफां निबिडतीव्रमयीमधस्तात्
32a,N चकुलमाकुलभावितेन M has ०ताचितेन, ०ताङ्कितेन;
d,M आमिमिन्दन् for आममन्त्रन्
33b,N स ब्रह्मचारिभिरनु M3 प्रभ्रष्टवारिभि

पृथ्वीभृतः सततसन्निधिशालिशौर्य-
तेजोऽङ्कुराङ्कितभुजा इव यं प्रपेदुः ॥ ३५ ॥
जीर्णत्रुटत्पटलरन्ध्रनिविष्टवृष्टि-
क्लेदार्दितच्युतिपरप्रबलत्वचोऽन्तः ।
प्रत्यर्थिवासगृहभित्तिभुवो यदीय-
भीत्येव चित्ररचितान् मुमुचुः पतीन् स्वान् ॥ ३६ ॥
दर्पान्धगन्धगजकुम्भकवाटकूट-
संक्रान्तिनिघ्नघनशोणितशोणशोचिः ।
वीरैर्व्यलोकि युधि कोपकषायकान्तिः
कालीकटाक्ष इव यस्य करे कृपाणः ॥ ३७ ॥
भद्रात्मनो दुरधिरोहतनोर्विशाल-
वंशोन्नतेः कृतशिलीमुखसंग्रहस्य ।
यस्यानुपप्लुतगतेः परवारणस्य
दानाम्बुसेकसुभगः सततं करोऽभूत् ॥ ३८ ॥
अत्यायतैर्नियमकारिभिरुद्धतानां
निम्नैः प्रभाभिरनपायमयैरुपायैः ।
शौरिर्भुजैरिव चतुर्भिरदः सदा यो
लक्ष्मीविलासभवनैर्भुवनं बभार ॥ ३९ ॥
तेजस्विताविरहिणो लघिमानमेत्य
जाड्यं श्रिताः प्रशमितायतयोऽधिदोषाः ।

35b,N पुष्यत् for भ्रस्यत् in M शुष्यत् in M3.
M पांशुल for पांसुल
36b,M3 च्युतिपरप्रबलात्मनोऽन्तः for च्युति० as above.
d,M3 निर्जरनिभान् for M भित्तिरचितान्
37a,N दर्पानुगन्ध
b,M3 रोचिः for शोचिः
38b,M3 भृत for कृत
39b,M निम्नैः, M3 चित्र्यैः, Kāvyaprakāśa has दिव्यैः
b,M प्रभाभिः M3 प्रजाभिः

ग्रीष्मावसानदिवसा इव यस्य लोके
संकोचमीयुररयः परिहीयमानाः ॥ ४० ॥
काष्ठान्तरज्वलिततीव्रतरप्रताप-
सिद्धं प्रकल्पितकरेण महीपतीनाम् ।
दुग्धं यशोऽधिकृतनिर्वृति विश्वयात्रा-
पात्रेण येन महता रभसेन पीतम् ॥ ४१ ॥
यस्य प्रयाणसमये करिकर्णजाल-
कीर्णैस्तुरङ्गखुरकुट्टनदीर्णदेहैः ।
श्रान्तैर्दिगम्बरविलङ्घनतो निपत्य
रेवापयांसि पपिरे पृतनारजोभिः ॥ ४२ ॥
प्राज्यप्रतापजजयार्जितराजकोऽपि
निष्कण्टकानि भुवनान्यपि यः प्रशासत् ।
वार्ता चरैश्चिरमवाहयत प्रजाना-
माचारतुच्छचरिता विभवेऽपि नार्याः ॥ ४३ ॥
इति निरतिशयश्रीशीलशौर्यश्रुतोऽसौ
दिशि दिशि नृपचेष्टाश्चिन्तयन् मण्डलोत्थाः ।
ज्वलितविजयराज्यप्राज्यतेजाः प्रजानां
शिवममृतमनल्पं प्राप कीर्तिप्रवाहम् ॥ ४४ ॥

इति श्रीकाश्मीरभट्टशिवस्वामिनः कृतौ कप्फिणा-
भ्युदये महाकाव्ये शिवाङ्के नगरनरेन्द्र-
वर्णनो नाम प्रथमः सर्गः ।

41b,N सिद्धां प्रकल्पितकरेण महीमहीनाम्; M3 the same as in N.
c,N भुक्त्वा यशोऽर्थकृतनिर्वृत०
M3 दुग्धं यशोऽधिकृतनिर्वृत०
44a,M ०श्रितो for ०श्रुतो
b,M ०लोत्काः for ०लोत्थाः
The colophon in N has स्तोत्राह्निकाङ्कस्य and शिवाङ्के besides the text in M.

द्वितीयः सर्गः ।

अथोत्तराशानृपमण्डलक्रियाविचारहेतोः प्रहितो हितक्रियम् ।
कदाचिदेनं समये सभासदं प्रतीपमाप प्रणिधिः प्रजापतिम् ॥ १ ॥
प्रजाः श्रियोऽर्थान् प्रकृतीरशेषतो रिपोरनिश्चित्य न स न्यवर्तत ।
प्रभुष्वियं सानृणतानुजीविनां भवन्ति यद्वस्तुषु तत्त्ववेदिनः ॥ २ ॥
न यस्य लोकान्तरदीपनैश्चरैः प्रपूर्यते क्षालितलक्ष्म मण्डलम् ।
महाकरैस्त्यक्ततनुः स तेजसा क्व नाम काले मतिमान् भवेदिनः ॥ ३ ॥
परेण पुंसा परमं समास्थिता नृपप्रसादप्रभवप्रभा सभा ।
अगाहि तेनावितथार्थवेदिना समाधिनेवानुमता मतिर्मुनेः ॥ ४ ॥
करालकेयूरविटङ्कमण्डलीनिविष्टरत्नद्युतिपुञ्जपिञ्जरैः ।
ज्वलत्प्रतापज्वलनैरिव द्युतिं बभार या भूमिभुजां भुजद्रुमैः ॥ ५ ॥
विना युगान्तं युगपत् स्थितिं यदि व्रजेत्सुमेरोः शिखरेषु भास्वताम् ।
ततिस्तदाष्टापदविष्टरस्थिता तुलामियाद्यत्र नरेन्द्रमण्डली ॥ ६ ॥
उरःकवाटैर्विकटैर्महीभुजां परस्पराश्लेषविशेषशालिभिः ।
पिधानयोगादिव मुष्णती दृशो मुमोच यस्या न गभीरता रतिम् ॥ ७ ॥

1c,N समरे for समये
3b,M3 पाटव for क्षालित; c,N and M3 स्वतेजसा for स तेजसा
4b,N भृतप्रसाद M नृतप्रसाद for नृपप्रसाद
5b,M3 विनष्ट for निविष्ट
6c,N तया for तदा
7c,N विधान for पिधान and दृशौ for दृशो
d,N यस्यां for यस्या
N गतिम् for रतिम्

महीभृतां भित्तिषु चित्रवर्तिनां पुरः स्थितानां च भयेन निश्चलम् ।
नृपासनाध्यासिनि यत्र कम्पिणेऽमरे विशेषो न निमेषतोऽभवत् ॥ ८ ॥
अनल्पसत्त्वाः कटकैः परिष्कृताः प्रकृष्टपक्षोच्छ्रितयः समुन्नताः ।
उदन्वतः कुक्षिमिव प्रविश्य यां न भूभृतः प्रापुरतिप्रकाशताम् ॥ ९ ॥
सभाङ्गणे तत्र स लोकसङ्कुला विलङ्घ्य कक्षाः क्षितिपालमैक्षत ।
तपोधनः सत्त्वरजस्तमोभुवः परं व्यतीत्येव पुमांसमव्ययम् ॥ १० ॥
दधानमग्रस्थितवारसुन्दरीप्रकीर्णकोत्कीर्णसमीरणेरिताम् ।
क्षितौ नतां वक्षसि हारवल्लरीं विलासदोलामिव तेजसां श्रियः ॥ ११ ॥
विलासतो मन्थरमन्थरं मुहुर्विवर्तयन्तं मणिकन्दुकं करे ।
रणेषु निर्जित्य जुहूषया हृतं द्विषद्यशःपिण्डमिव स्वतेजसि ॥ १२ ॥
मयूखभङ्गैः कनकाङ्गदोद्गतैः शिखासहस्रैरिव शौर्यतेजसः ।
भुजद्रुमे प्रारभमाणमुज्ज्वले जयाय नीराजनमाजिघस्मरे ॥ १३ ॥
किरीटकूटेन विटङ्कराजिकाविराजिजाम्बूनदजाततेजसा ।
विडम्बयन्तं नयनानलांशुभिः कपोलपालिं कपिलां कपालिनः ॥ १४ ॥
चलाचलश्यामलपक्ष्मलक्ष्मणा तरङ्गितापाङ्गविवृत्तवृत्तिना ।
अभीक्ष्णमक्ष्णा ददतं क्षितिक्षितां प्रसादनीलोत्पलमालिकामिव ॥ १५ ॥
अभङ्गुरग्राममुपाश्रितश्रुति स्वरेण संमूर्च्छितमूर्च्छनोच्छ्रिति ।
कलाप्रवीणैरुपवीणयद्भिरभ्युपास्यमानं कुशलं कुशीलवैः ॥ १६ ॥
प्रकोष्ठकोष्ठे कटकेन सङ्गिना विचित्रविच्छित्तिजुषा विराजितम् ।
भुजद्रुमालानितशौर्यकुञ्जरप्रकाशकार्तस्वरशृङ्खलश्रिया ॥ १७ ॥

8c,M. omits नि in ध्यासिनि
d,N परो for ऽमरे
9b,N प्रकृत्त for प्रकृष्ट
10d,M प्रतीत्येव for व्यतीत्येव
11c,N कथं क्षितौ वक्षसि तेजसां श्रियो
d,N विलासदोलामिव हारवल्लरीम्
12c,N has lost the folios after this upto VIII canto, 54th stanza.
c,M3 जुहूषुरा for जुहूषया
15a,M omits क्ष्ण; M लोकेक्षणश्यामल
16b,M3 स्वरेषु for स्वरेण
c,M3 रिस्यु॰ for रभ्यु॰
17b,M3 विभिन्न for विचित्र and M3 समाजितः for विराजितम्
c,M3 न्वित for ॰नित in लानित

उदस्तमेकं चरणाब्जमासने दधानमुत्तानतलोच्छ्वसच्छवि ।
नखांशुचित्रीकृतसम्यभूमिना भुजेन संभावितजानुमण्डलम् ॥ १८ ॥
(इति नवभिः कुलकम्)
अरुद्धमार्गः प्रतिहारवेदिना पुरः परागत्य स मेदिनीपतेः ।
विधाय लोलाञ्जलिदन्तुरं शिरः कृतप्रणामो निषसाद भूतले ॥ १९ ॥
प्रकाशितप्रेम नृपः प्रसेदिवान् सिषेच तस्मिन् स विलोचनामृतम् ।
भवन्ति ते भाजनमर्थसंपदां विदन्ति ये भृत्यजनानुरञ्जनम् ॥ २० ॥
स तत्र विश्वस्ततया सभासदां विविक्तवाच्यामपि चारभारतीम् ।
समक्षमाकर्णयितुं प्रचक्रमे रहो हि तद्यत्र न सन्त्यसंस्तुताः ॥ २१ ॥
विभाव्य दीप्रप्रतिभाप्रभः सभां स भूभुजोत्सृष्टचलाक्षिचोदितः ।
द्विषत्क्रियाचारविचारचारुधीरुदाहरत्सूचितसंगरा गिरः ॥ २२ ॥
धियैव निर्णीतनिगूढकर्मणां भवादृशां पार्थिव वेद्यमस्ति किम् ।
असौ ममापत्रपता तथापि यन्नयामि वाचः पुनरुक्तवाच्यताम् ॥ २३ ॥
निवृत्तशाठ्योत्तरमस्खलन्मनो वचो हि वाच्यं हितमायतौ चरैः ।
स्वतः प्रमाणं परतस्तु भूपतेः स्वतन्त्रवृत्ता विधयो विधेरिव ॥ २४ ॥
तथापि कालोचितमस्य कर्मणः करोमि पृथ्वीश पुरः प्रबोधनम् ।
विचित्रचिन्ताचलचेतसं पदे हितैषिणो हि स्मरयेयुरीश्वरम् ॥ २५ ॥
समाश्रितं शाश्वतयानपात्रतां श्रियामनारुह्य निकेतनं वरम् ।
विगाहते यः क्षुभितं परार्णवं स तद्बलौघेन निरस्य हीयते ॥ २६ ॥
चलेष्ववश्येषु विरुद्धवृत्तिषु प्रयोज्य वीर्येण गुणेषु षट्स्वपि ।
नृपश्चिरं चित्तमिवेन्द्रियेष्वथो निरूपणीयं मुनिवन्निरूपयेत् ॥ २७ ॥

18c,M3 सारीकृत्य for चित्रीकृत्य
21b,M वाक्या or वाच्या written one above the other.
23c,M3 यतोऽपि for तथापि
24a,M शाठ्योत्तर overlaps शाठ्येतर, the former not being inked.
c,M3 स्वतः for श्वतः
25c,M3 विभिन्न for विचित्र
26c,M3 दीयते for हीयते
27a,M3 बलेषु for चलेषु

नयानुगा धीरधियो धुरन्धरा विचारिणश्चारचरिष्णुचक्षुषः ।
अयं किमल्पोपचयो भवद्विधा वदन्ति नोत्थानमवद्यमद्य यत् ॥ २८ ॥
इदं हि तावत् प्रथमं पृथुद्युते विचार्यतामार्य निजेन चेतसा ।
किमु क्वचित् कृष्टधनुर्धरोष्मणः तव प्रतापस्य भवेदगोचरः ॥ २९ ॥
महाप्रभावप्रभवस्य तस्य ते ज्वलत्यविच्छित्ति पराक्रमानले ।
विदग्ध निर्दग्धुमिहात्मनः कुलं विपक्षपक्षे समभावि भूभृता ॥ ३० ॥
समृद्धिभूरस्ति निरस्तदुर्गतिः प्रजेश देशो दिशि यक्षरक्षिणः ।
जगाम सत्कौशल कोशला इति प्रजासु यः प्राज्यजनः प्रकाशताम् ॥ ३१ ॥
श्रियः पदं तत्र दुरासदं परैरमाय निर्माय पुरूपमः पुरम् ।
विजृम्भते बिभ्रदकम्प्रसेनतां प्रसेनजिज्ज्ञातमहा महीपतिः ॥ ३२ ॥
अनश्वरेणेश्वरभूतिभागिना क्षमाभृता संभृतवाहिनीश्रिया ।
प्रभाशुभाभ्यां भजते दिगुत्तरा प्रसाधिता तेन हिमाचलेन च ॥ ३३ ॥
स्वके सुकर्माथ परे परन्तपो निरन्तरायं स न वेद नान्तरम् ।
विपत्तयो ह्युत्तरपण्डितं नरं त्यजन्ति सिंहं हरिणाङ्गना इव ॥ ३४ ॥
मनोरथं धर्म्यमिवानघाः श्रियः सहस्रनेत्रं दिवि देवता इव ।
उपासते तं सुभगप्रजं प्रजाः क्षपापतिं व्योमनि तारका इव ॥ ३५ ॥
श्रितेन शुद्धिं परिपूरिता सभा नृपेण सा तद्यशसेव दिक्तटी ।
चकास्ति लावण्यमयामृतस्रुता शरत्त्रियामेव तुषाररोचिषा ॥ ३६ ॥
गुणायतैरायतिवेदिभिः समं समैरमात्यैरवमत्य दुर्मतीन् ।
नयत्यसौ मण्डलचिन्तया दिनं प्रवृत्तषाड्गुण्यकथोऽकथंकथः ॥ ३७ ॥
विमर्शसिद्धाञ्जनरञ्जनोज्ज्वलं निवेश्य मार्गेषु विचारलोचनम् ।
पदे पदे कण्टकसङ्कुला भुवो निमार्ष्टर्यसौ नीतिमयेन हेतिना ॥ ३८ ॥

28a,M3 दुर्धरा for धुरन्धरा
29b,M3 निवार्यताम् for विचार्यताम्
30c,M3 विदग्धधी for विदग्ध निर्दग्धु
32b,M3 रमात्य for रमाय
33a,M3 अनश्वरेणश्वर for अनश्वरेणेश्वर
34b,M नोन्तरम् M3 नान्तरम् for नोत्तरम्
35a,M अनघश्रियः M3 अनघाः श्रियः

तनोत्यतान्तः प्रकृतिष्वसौ तथा समासु सीमानमुपायसंपदाम् ।
प्रकर्षमस्योशनसोऽपि शासनान्नयो यथा याति ययातितेजसः ॥ ३९ ॥
जयोद्यमेच्छासमलङ्कृतं मनो जगज्जिगीषां व्यवसायभूषणाम् ।
क्रियोर्जितत्वं विभवप्रसाधनं वहत्यनुत्सेकविराजितां श्रियम् ॥ ४० ॥
उदारताऽनुद्धतिरुन्नता धृतिः शमः क्षमा दक्षिणता दया दमः ।
इमामसौ बिभ्रदमात्यसंपदं क्षिणोति शारीरविपक्षसंहतिम् ॥ ४१ ॥
अनेकमेको जगदन्तरं तरन् स चिन्तितद्वादशमण्डलोदयः ।
वहन् समूहं महसां महीयसां परं पदं क्रामति भानुमानिव ॥ ४२ ॥
प्रियं दिशन्नाभियुनक्ति भूरिशः करैः समाश्लिष्यति नातिकर्कशैः ।
इति प्रजां लालयते स पेशलं वधूं नवोढामिव लम्भयन् धृतिम् ॥ ४३ ॥
अभिन्नमर्यादमुदूढभूभरैश्चतुर्भिरक्षोभ्यगभीरवृत्तिभिः ।
परिष्कृता राजति तस्य राजता स्थिरैरुपायैः क्षितिरर्णवैरिव ॥ ४४ ॥
सदस्सु दूतत्रयकार्यमार्यधीः प्रवर्त्य निर्वर्तितवासरक्रियः ।
शृणोति दोषैरधिदोषमुज्झिता गिरः स गूढाः परचक्रचारिणाम् ॥ ४५ ॥
अनल्पसत्कारसहस्रसंयतैः सुदुर्लभप्रत्युपकारदुःखिभिः ।
रणोत्सुकैर्बन्धुजनैरसूयते तदस्य सौभाग्यमभूतशात्रवम् ॥ ४६ ॥
प्रमाद्यदुद्दाममहेममण्डलीतरङ्गितोत्तुङ्गतुरङ्गसङ्गिभिः ।
युगान्तमेघौघघटाविशङ्कटां करोत्यसौ दिक्षु बलैस्तिरस्क्रियाम् ॥ ४७ ॥
इदं पुरे चित्रतरं च तत्र यन्नृपस्य नीचैश्चरितं चिचीषताम् ।
पथि प्रकाशेऽपि कुतोऽपि दृश्यते दृशां तमः सान्द्रममन्द्रतन्द्रिणः ॥ ४८ ॥
अधिष्ठितं नूनमनूनधामभिः पुरं सुरैः कल्पिततन्महर्द्धिभिः ।
अभीरुता तस्य कुतोऽन्यथा तथा जयोर्जिते जाग्रति भूभुजि त्वयि ॥ ४९ ॥

39a,M omits ति in प्रकृतिष्वसौ
40d,M seems to read अनुच्चेक for अनुत्सेक
42a,M अनेकमेवं it may be ०मेको
43a,M3 प्रियं for श्रियं
46d,M reads मभूद for मभूत०
49b,M has पुरः for पुरं in M3

नरेन्द्रचन्द्रस्य यथा यथोदयाद्विजृम्भते तस्य स सैन्यसागरः ।
तथा तथा नूनमिमामपि क्षितिं पुरा हरत्येव च कार्मुकोर्मिभिः ॥ ५० ॥
तदित्थमुत्तिष्ठति तत्र दारुणे दिने दिने रोग इवोल्बणे रिपौ ।
प्रकोपनाय प्रशमाय क्षुप्यतां क्षपद्युते दुर्विषहं विषं महत् ॥ ५१ ॥
आयान्तु द्विरदरथाश्वपुञ्जभाजां पौराणां निनदपरम्पराः पुरस्ते ।
तस्यारेर्धृतधृतिधामदुःश्रवास्ताः श्रावस्त्यां श्रवणगुहाङ्गनातिथित्वम् ॥ ५२ ॥
इति नृपतिसमाजक्षोभपैशुन्यकारि
प्रणिधिरधिमहार्थं वाक्यमुच्चैरुदीर्य ।
श्रमशमशिवभूभृद्वीक्षणाम्भोऽभिषिक्तः
सपदि स विरराम प्राप्तसत्कारसारः ॥ ५३ ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये चरविक्षेप-
विन्यासो नाम द्वितीयः सर्गः ।

51c,M क्षुप्यतां M3 क्षुभ्यतो
d,M3 प्रयुज्यते for M क्षपद्युते

तृतीयः सर्गः ।

संप्राप्य प्रणिधिगिरां गरीयसीनामत्यन्तं तरलितताम्रतारकाणाम् ।
संरम्भो भ्रुकुटिचलद्भ्रु बभ्रुमासां क्रोधेन प्रसभमलम्भि भूपतीनाम् ॥ १ ॥
सारम्भं करतलताडनैः कठोरैः केयूरं मणिमयमच्छिदत्क्रुधान्धः ।
दोःस्तम्भप्रणयिपराक्रमद्विपस्य प्रारम्भे युध इव शृङ्खलं सुबाहुः ॥ २ ॥
भूपालः करपुटपेषतः प्रवृत्तं क्रोधान्धो दधदधिधाम धूमदण्डम् ।
संहर्तुं भुवनमदर्शि दर्शकाख्यो युद्धात्मा यम इव दण्डवानुपेतः ॥ ३ ॥
अङ्गेऽङ्गे प्रतिफलितैर्महीपतीनामाकारैः प्रतिघनघर्मबिन्दु बिन्दुः ।
अभ्यूहे कुरुकुलकोपितासुरद्विट्संरम्भप्रकटितविश्वरूपलीलाम् ॥ ४ ॥
चिक्षेप प्रमृदितमर्मरोर्मिकोत्थं रत्नाश्मप्रकरमनेकमेकलव्यः ।
पाणिभ्यां भुवि कुसुमाञ्जलिक्रमेण प्रत्यर्थिक्षयनवनाट्यसूत्रधारः ॥ ५ ॥
आक्षेपच्छिदुरकरालहार उच्चैर्मुक्तौघप्रकरमवाकिरत्सुबन्धोः ।
उन्माद्यद्गुरुभुजशौर्यवारणोद्यत्फूत्कारच्युतसितशीकरोत्करश्रीः ॥ ६ ॥
आस्फोटस्फुटमणिभङ्गभङ्गदानामुत्तुङ्गद्युतिनिकरच्छलेनजिष्णुः ।
दोर्दण्डप्रसरदसृक्शिरासहस्रैरातेने बलिमिव कोपकालरात्र्यै ॥ ७ ॥

2c,M omits : after दो in दोःस्तम्भ
3a,M3 प्रवृद्धि for प्रवृत्तं
c,M3 दर्शकाख्यं for दर्शकाख्यः
4a,M3 अङ्ग for अङ्गे in अङ्गेऽङ्गे; b,M3 ०बद्धिः for बिन्दुः in M2.
6c,M has वारणोघ for वारणोत्थ, M3 वारणोक्षप
d,M3 फुत्कार for फूत्कार
7b,M उन्मत्त for उत्तुङ्ग in M3.
M3 स्तबकेन for छलेन

जृम्भाभिः स्फुटमुखगह्वरस्य जिह्वा ताम्बूलव्यतिकरपिङ्गला बलस्य ।
निर्दग्धुं परबलपुञ्जमुज्जिहाना ज्वालेव व्यचलदमर्षपावकस्य ॥ ८ ॥
आताम्रा सपदि सुशर्मणो मुखश्रीरालक्षि क्षुभितकषायितायताक्षी ।
प्रत्यग्रप्रचलदसृक्प्रकोपकार्यकालीव प्रविकचपिङ्गपङ्कजाक्षी ॥ ९ ॥
दन्ताग्रक्रकचकठोरघट्टनोत्थं सामर्षं ध्वनितमधत्त भूरिधामा ।
क्रोधाग्निस्फुटतरतीव्रतापतप्तस्थूलास्थित्रुटितचटत्कृतानुकारम् ॥ १० ॥
पाण्ड्यस्य प्यधित पिशङ्गितोऽङ्गदानां क्षोदः क्ष्मां कठिनकराग्रकुट्टितानाम् ।
आस्फोटैर्विकटतटांसकुम्भकूटात् सैन्दूरं रज इव विक्रमद्विपस्य ॥ ११ ॥
उज्जृम्भाविकटमुखावटोत्थमौज्झीदुष्णोष्णश्वसितसमीरणं सुराष्ट्रः ।
सौन्दर्ये ललितगुणाणिमाभिमम्लौ तेनैव प्रतिबलकीर्तिकाननानाम् ॥ १२ ॥
ताल्वग्रप्रतिफलितप्रतिप्रणादं क्रुद्धात्मा यदकृत हुंकृतं सुकेतुः ।
लोकानां तदिह झषध्वजं दिधक्षौ त्रैयक्षे वपुषि लुलोकिषां लुलाव ॥ १३ ॥
क्ष्मापालः क्षणधुतधूसरोष्ठमुज्झन् निश्वासश्वसनमुदुष्म भीष्मकाख्यः ।
कोपाग्निप्रणयिनि चित्त एव दग्धुं संकल्पैः समुपनिनाय वैरिवर्गम् ॥ १४ ॥
भीष्मोष्मा गलितभुजद्रुमप्रसर्पद्धूमौघः प्रहतपृथूरुघोरघोषः ।
बभ्राजेऽरुणतरतारकास्फुलिङ्गः स्फीतत्वं पवनवने प्रकोपदावः ॥ १५ ॥
सारम्भं भुजतरुपञ्जरान्तराले किर्मीरः करपरिमर्शमादधानः ।
उत्ताम्यत्त्वरितमरातिदारणार्थं भूयिष्ठं मन इव मत्सरादरौत्सीत् ॥ १६ ॥
केयूरारुणदृषदां करप्रहारैः पिष्टानां पिहितवपुः परस्पराग्रैः ।
उत्पातप्रसरपिधानधूसरस्य प्रारेभे प्रलयरवेर्विडम्बमान्ध्रः ॥ १७ ॥

9c,M कालीपत्नी or कालपत्नी for M3 प्रकोपकार्य
10a,M3 त्कं for त्थं in घट्टनोत्थं
c,M omits ग्नि in क्रोधाग्नि
11a,M3 क्षुभित for प्यधित
M reads पिशङ्गभो for पिशङ्गितो
12a,M3 उत्क्रमौष्ठात् for उत्थमौज्झीत्
c,M मालि for माभि
13a,M3 अर्ध्याग्र for ताल्वग्र in M.
14a,M3 भूपालः for क्ष्मापालः
15a,M3 भीष्मोऽयं for भीष्मोष्मा
16c,M3 उत्त्रास्य for उत्ताम्यत्
17b,M3 परम्परागैः for परस्पराग्रैः
c,M उत्खात for उत्पात

जृम्भासु प्रसभमिवोत्कलस्य जिह्वा जज्वालोज्ज्वलमुखगह्वरान्तरा या ।
सा क्रुद्धोर्जितजनमेजयाध्वराध्वक्रोधाग्निभ्रमितभुजङ्गविभ्रमाभूत् ॥ १८॥
अन्तःस्थस्फुरदुरुमन्युवह्निसृष्टस्पष्टोष्मक्कथनविशोषशङ्कयेव ।
मीमस्य द्रुततरविद्रुतं निरीय स्वेदाम्भो बहु बहिरानशे शरीरम् ॥ १९ ॥
भ्रूभङ्गभ्रुकुटिविशङ्कटोर्मिरुच्चैरावर्त्तप्रकटमुखावटोग्रघोषः ।
चुक्षोभ प्रसरदमर्षवर्षुकाभ्रो निर्गूढं सपदि समुद्रवत्समुद्रः ॥ २० ॥
अङ्गेऽङ्गे करदलिताङ्गदारुणाश्मक्षोदौघं प्रचुरपरस्परं प्रतीच्छन् ।
आश्लिक्षद् दृढधनुरापिपृच्छिषेच्छुं* क्रोधाग्निं दृढमिव वैरिवारणाय ॥ २१ ॥
क्रोधाग्नेः सदसि यदैव हेतिजालैर्जज्वाल ज्वलितदिगम्बरोऽम्बरीषः ।
नूनं तेऽनवधिविरोधकाः किलाजौ लाजौघा इव परिचक्कथुस्तदैव ॥ २२ ॥
मेदिन्याः करहतिजन्मनोज्झहार प्राग्ज्योतिर्गुरुतरगह्वरेण कङ्कः ।
पातालाच्छिततरशेषभोगभागां क्रोधाग्निक्लमशमिनीं सुधामिवोच्चैः ॥ २३ ॥
पुस्फोर स्फुरितरुचिप्रकोष्ठमोष्ठः स्वेदाम्भःस्नपिततनोः सितध्वजस्य ।
अत्युग्रां जपत इव प्रकोपकृत्यां निर्मातुं द्विषदभिचारमन्त्रतन्त्रम् ॥ २४ ॥
सस्यन्दं परिणमता निपत्य हारक्षोदेन क्षणकृतपाणिपेशलेन ।
स्वेदाम्भो वपुषि पुपोष कोपवह्निक्काथोरुस्फुटपृथुफेनकान्तिमिन्दोः॥ २५ ॥
दोर्दण्डे करमलनेन धूमलेखां सोल्लासामसिलतिकामिवाश्रितस्य ।
शिश्लेष स्रजि परिमण्डलाग्रशोभां भृङ्गौघः पर इव विस्फुरन्नलस्य ॥ २६ ॥
दोर्दण्डे शतधनुरंसकुट्टनोत्थैः संघट्टैर्विघटितहाटकाङ्गदोऽपि ।
क्रोधोल्काकुलकपिलैर्विवृत्य पश्यन् केयूरं व्यरचयदेव दृष्टिपातैः ॥ २७ ॥

18a,M3 अविह्वल for ०वोत्कल
c,M ध्वराय for ध्वराध्व
d,M3 प्रेद्धाग्नि for क्रोधाग्नि
19a,M3 रुष्ट for सृष्ट
b,M3 स्पष्टोष्ठयं for स्पष्टोष्म
21c,M3 आपिपृच्छि सेत्तुं for आपिपृच्छिषेच्छुं
d,M3 दृममिव वैरिदारणाय for दृढ०
d,M3 कोपाग्निं for क्रोधाग्निं
23d,M3 कोपोष्मद्रुम for क्रोधाग्निक्लम
24d,M3 निर्यान्तं for निर्मातुम्
26a,M3 मथनेन for मलनेन

तत्रत्यैश्चकिततरं निरीक्ष्यमाणा संभाव्यत्रिभुवनघस्मरोग्रशक्तिः ।
कृत्येव भ्रुकुटिरतिस्फुटा ललाटे शाल्वस्य प्रसरदमर्षमुल्ललास ॥ २८ ॥
यज्जृम्भाप्रथिम पृथुध्वजेन वक्त्रं व्यादायि त्रुटदचलेन्द्ररन्ध्रगौरम् ।
न प्रापत्कथमपि तत्क्षणेन तत्र त्रासार्ता करकलितापदं त्रिलोकी ॥ २९ ॥
जृम्भस्य ज्वलदविकल्पकल्पितोल्काकल्पान्तं प्रविततमास्यमन्वहार्षीत् ।
तक्षांशोः प्रलयनवावतारवेलापैशुन्यप्रसृतविलाविलश्रि बिम्बम् ॥ ३० ॥
आकाङ्क्षन् समरमुरः करावमर्शे प्रद्योतः सुमुखनखोन्मुखैर्मयूखैः ।
ऊष्माणं कषितुमिव प्रकोपवह्नेः स्वच्छैः स्म च्छुरयति चन्दनच्छटौघैः ॥३१॥
स्वेदाम्बुप्रशमविजृम्भि वीजनार्थं यद्बभ्रुः प्रसभमबिभ्रमद्दुकूलम् ।
क्रोधाग्नेरधिवपुरुच्चकैरतृप्यन् संधुक्षीकरणमिवाततान तेन ॥ ३२ ॥
उत्खाताहितकटकां निवेदयिष्ये क्ष्मामेवात्युचितमुपायनं स्वभर्त्रे ।
व्याकार्षीदित इव मण्डनं गदोऽस्या विच्छिन्नाङ्गदमणिहारमौक्तिकौघैः॥३३॥
हन्तुं द्विड्द्विपकुलमास्यकन्दरायां सावज्ञं स्मितकिरणच्छटासटौघैः ।
हुंकारध्वनितगुरुर्व्यलोकि मूर्तिः प्रोथस्य प्रतिघहरिर्व्रजन् विजृम्भाम् ॥ ३४ ॥
तन्वाने ततकरपट्टपीड्यमाने* क्रोधोग्रस्वनितमुदग्रमुग्रसेने ।
तत्कालं निबिडमकाण्डभङ्गभीताश्चक्रन्दुः प्रतिनिनदच्छलेन काष्ठाः॥ ३५ ॥
क्रोधोल्कैः सदसि यदस्य दृष्टिपातैर्माभूद् भूः प्रसभमकाण्डचण्डदाहा ।
इत्यस्मादिव ववृधेतराममर्षात् स्वेदाम्भःकणनिकरः करन्धमेन ॥ ३६ ॥
संत्रस्यत्क्षितिधरदन्ति दन्तवक्रश्चक्रे यद् भुवि करपट्टकुट्टनानि ।
सस्माराऽसुररिपुकेलिकोलघूर्णद्घोणाग्रप्रहतिमतिस्फुटां फणीन्द्रः ॥ ३७ ॥

29a,M shows lacuna for प्रथिम
d,M3 ललना for कलिता
30b,M अन्वहासीत् for अन्वहार्षीत्
32a,M3 स्वेदाम्भः for स्वेदाम्बु
33b,M3 सुभद्रे for स्वभर्त्रे
c,M3 गजो for गदो
34b,M सावज्ञ for सावज्ञं
d,M3 प्रतिप for प्रतिघ
35a,M3 पिड्यमाने for पीड्यमाने
37a,M3 चक्र for वक्र
d,M3 मतः स्फुरत् for अतिस्फुटां

सन्तापैर्गुरुदशनाधरच्छिदाभिः पाण्यग्रप्रकटललाटपट्टकार्पैः ।
मार्ष्टि स्म क्षितिपचमूप्रसाधनाय क्रोधाग्नौ निजभुजवीर्यवर्म रुक्मी ॥ ३८ ॥
व्यावृत्य स्थिरभुजपीडितोरु यद्यद् दिक्चक्रं क्षुभितमुदीक्षते स्म तत्तत् ।
दृष्टीनामनलकणैरकल्प्यमूलैः सौवल्कः सकलमजिज्वलज्ज्वलद्भिः ॥ ३९ ॥
चिक्षेप स्रजमभिकृष्य गाढमन्युः कौरव्यः कुवलयकल्पिताश्रुरस्तः ।
संकल्पाकलितपुरःस्थितारिसेनासंहारप्रकटितकालपाशशङ्काम् ॥ ४० ॥
दुःषेणः कठिनचपेटपिष्टलुण्ठत्केयूरोच्छलितरजश्छटाच्छलेन ।
यत्पुष्यत् त्रिभुवनमण्डलोष्ममण्डं दोर्दण्डात्तदनवमं ववाम धाम ॥ ४१ ॥
क्ष्मापालाः किं मृणालभ्रदिमसु मथनं निर्धुनाना धरित्रीं
क्रोधेनेद्धाः कुरुध्वे फणिषु परमितीवार्थनार्थेन तेषाम् ।
प्राप्ताः पातालमूलाच्छिदुरमणिगुणच्छद्मना पादमूले
पेतुः पादप्रहारप्रभवभरमवद्भोगभङ्गा भुजङ्गाः ॥ ४२ ॥
इत्थं संरम्भजृम्भाविभवसरभसभ्रान्तभूयिष्ठभूभृद्-
भूरिप्रागल्भ्यभूमाऽऽभरणभुजभरैर्भङ्गुरस्तम्भगर्वा ।
सोल्लासं लास्यवेल्लद्विकटशिवभुजादण्डषण्डोरुवात-
क्षुभ्यत्क्षोणीधरक्ष्मावलयविलसितं सा सभा संबभार ॥ ४३ ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये सभा-
संक्षोभो नाम तृतीयः सर्गः ॥

38b,M3 प्राण्यग्र for पाण्यग्र; M3 कम्पैः for कार्पैः
d,M3 कक्षलक्ष्मी for वर्म रुक्मी
42b,M3 क्रोधोन्नद्धाः for क्रोधेनेद्धाः

चतुर्थः सर्गः ।

अथ सदसि समस्तायस्तभूपालचक्रे
प्रकटितगुरुकोपारम्भसंरम्भजृम्भे ।
वहति विलसितानि प्रस्तुतानि प्रचण्ड-
प्रलयजलदजालाडम्बरैरम्बरस्य ॥ १ ॥
अनधिगतनृपाज्ञाविघ्नितेच्छेषु दुःस्थ-
स्थितिषु परिमृशत्सु स्थूलमंसस्थलाग्रम् ।
प्रभुमुखकृतलक्ष्यैरीक्षणैरक्षमेषु
क्षितिपतिषु रणायान्वेक्षमाणेष्वनुज्ञाम् ॥ २ ॥
विदलितकरशाखं नर्तितभ्रूविलासा-
नुमितनृपतिकार्यान्तर्गतव्याकुलत्वे ।
विदधति विनिबद्धव्यूहमन्योन्यमारात्
किमपि सुनयचिन्तामन्त्रणं मन्त्रिवृन्दे ॥ ३ ॥
जनितभुजविजृम्भेष्वप्रदूतेषु काल्याः
प्रहरणरणकण्डूकल्पिताचार्यकेषु ।

2d,M3 वेक्ष्यमाण for न्वेक्षमाण and नूनं for
०नुज्ञाम
3d M3 तन्त्रे for वृन्दे

अहमहमिकयाहंकारहुंकारगर्भे
हृदि रणरणकेषु क्ष्माभृतामुल्लसत्सु ॥ ४ ॥
विकटमुकुटरत्नाभ्युत्थितैरंशुजालै-
र्वियति विहितशम्पं कम्पयित्वोत्तमाङ्गम् ।
अदयदशनदंशक्कान्तिभाजोऽधरस्य
स्मितरुचिसुधयोच्चैः साधु संधाय सेकम् ॥ ५ ॥
वदनपवनगन्धाकृष्टदन्तांशुशुभ्र-
भ्रमरभरनिभेन भ्राजितव्यक्तवर्णाम् ।
प्रसभमभिससर्ज क्रोधवह्निप्रतापा-
दिव जितजडिमानं वाचमुच्चैः सुबाहुः ॥ ६ ॥
महति पतिसमाजे जल्पितैर्जातजाड्यैः
किमपि किल विवक्षुर्यत् त्रपां नावगाहे ।
तदिदमकृतकानां प्रेरिकाणां प्रसङ्ग-
प्रसभमभिगतानां सत्क्रियाणां महत्त्वम् ॥ ७ ॥
प्रकृतिपरिचितत्वं रन्ध्ररक्षाक्षमत्वं
परुषमपि हितार्थाधायि विज्ञप्तिवाक्यम् ।
यशसि रुचिरसाध्या धीरलालाटिकत्वं
प्रभुषु भृशममीभिर्जायते भृत्यभावः ॥ ८ ॥
समररभससेनासिन्धुसंधुक्षणेन्दुं
प्रलयपवनमुग्रक्रोधचित्रार्चिषां वः ।
तदिह नृपतयो मे शौर्यमाणिक्यशाणं
सदसि वचनमेतत्सोपजोषं जुषध्वम् ॥ ९ ॥

4c,M3 गर्तं for गर्भे
6b,M3 वक्त्रम् for वर्णाम्
7b,M3 मानावगाहे for त्रपां नावगाहे
9b,M3 भित्र for चित्र
d,M3 उपयोगं for उपजोषं

क्क भुवनचरमस्योद्दाम देवस्य तेजः
किसलयितमसंख्यैः संख्यवीर्याङ्कुरैर्वः ।
क्क च शिखिन इवाग्रे भङ्गि पातङ्गमङ्गं
प्रतिबलबलमस्तत्तेजसश्चित्यतेऽतः ॥ १० ॥
पृथुफलपरिभोगैः प्रापितेषु प्रसादै-
र्गुरुबलभुजसारेष्वेवमस्मासु सत्सु ।
कथमनुदितपूर्वः शत्रुशङ्काकलङ्को
विशति यशसि शुभ्रे नायमल्पो निकारः ॥ ११ ॥
अनुपचितभुजोर्जो निर्जिगीषाजडो वा
विरलबलसहायो वा सहेतारिवृद्धिम् ।
प्रतिपदपरिमृष्टेष्वेषु तैक्ष्ण्यादभीक्ष्णं
बत वदत किमेकस्यापि संभावनास्ति ॥ १२ ॥
विदलितगजसेनामण्डलीगण्डषण्डः
सततसमरशौण्डो मण्डलाग्रप्रचण्डः ।
निबिडबलमकाण्डाखण्डलाखण्डनोऽपि
स्फुटयति भुजदण्डो नास्य कण्डूलिताङ्कः ॥ १३ ॥
प्रतिघकपिलकान्तिः कल्पितानेन चाजौ
भ्रुकुटिकुटिलभीमभ्रूललाटाटवीयम् ।
सयपरवशहृष्यद्दृष्टि दृष्टाश्च नष्ट-
द्रुतरिपुबलसेनासंकुला दिग्विभागाः ॥ १४ ॥
गिरितटविकटे च क्रूरवक्षःकवाटे
द्विरदरदनखण्डाः संगरे भग्नमग्नाः ।

10d,M3 उष्णन्यत्यये चिन्त्यतेऽन्तः for मस्मत्तेजस-
श्चित्यतेऽतः
11a,M3 पोषितेष्ट for प्रापितेषु
14b,M3 ज्वालल्लालाटवीर्याः for भ्रूलल्लाटाटवीयम्

सुखितनृपतिलक्ष्मीसंभृतस्मेरसान्द्र-
स्मितकिरणकरालां कान्तिमस्योद्वहन्ति ॥ १५ ॥
अपि विरचितसंस्थः क्षुद्रदोषान्धकार-
प्रसरदलनदीक्षादक्षिणो दक्षिणायाम् ।
शरदि रविरिवारादाददात्येष तीव्रः
प्रसृतकरसहस्रः सर्वदिग्भ्योऽपि सारम् ॥ १६ ॥
अविरतमविरक्ताः सन्ति चामी सहायाः
क्षयितबहुविपक्षाः क्षत्रियाः क्रूरशौर्याः ।
नियतमपि हि येषामेककालत्रिलोकी-
कवलविधिरनिच्छामात्रविघ्नादनिघ्नः ॥ १७ ॥
विपदसहसहायोत्साहशौर्यातिभार-
स्वभुजबलसमिद्धो नद्धसम्पत्तिरेवम् ।
त्वमिव भुवनभर्ता भूपते कोऽपरोऽस्ति
त्रिभुवनविजिगीषापूरणैकप्रवीरः ॥ १८ ॥
तदिह नरपते धीर्धीर कस्मादकस्माद्
विजयजलधिमन्था मन्थरत्वं गता ते ।
विमृश भवदमर्षेन्दूदयैकप्रतीक्षां-
श्चलभुजवनवीचिक्षोभिणः क्षत्रसिन्धून् ॥ १९ ॥
विधुररिपुपुरन्ध्रीतीव्रनिश्वासताप-
व्यतिकरित इवोच्चैर्भीष्ममुष्माणमाप्य ।
प्रकटितरिपुदाहो भाति यस्य प्रतापः
स्फुरति सदसि सोऽयं क्रूरकर्मा सुशर्मा ॥ २० ॥
दृढधनुरयमास्ते शौर्यशौण्डो यदीयः
पृथुलपुलकजालः कोपकम्पच्छलेन ।

15a,M तद् द्वार for च क्रूर
b,M3 संयुगे for संगरे
17c,M3 नियम for नियत

सुचिरसमरलाभोद्भूतसोत्कर्षहर्षः
प्रकटमिव विधत्ते ताण्डवं बाहुदण्डः ॥ २१ ॥
बलनलगदपाण्डुप्रोथकिर्मीरकङ्का-
कृतिपवनसुराष्ट्रान्ध्रेन्दवोऽपि क्षुधान्धाः ।
प्रलयसमयदृष्टा द्वादशार्का इवैते
प्रकटयितुमशेषप्लोषितेजः प्रवृत्ताः ॥ २२ ॥
नृप तदलमचिन्त्यैर्नीतिचिन्तान्तरायैः
सफलयतु भुजस्ते भूभृतां वाञ्छितानि ।
असहनसहवृद्धा साहसैकान्तकान्ता
व्रजति न हि नृपश्रीर्दीर्घतां दीर्घसूत्रे ॥ २३ ॥
प्रकृतिविकृतिभाजो भङ्गुराङ्गस्य भूयः
छलगतिषु सहिष्णोर्वैरिवर्गाकुलस्य ।
सततमिति शरीरस्येव राज्यस्य राजन्
फलमिह परलोकोद्धारशुद्धेः किमन्यत् ॥ २४ ॥
अति बलवति शत्रौ तुल्यशौर्योदये वा
दधति समुचितत्वं नीतिचिन्तान्तरायाः ।
वद सुनयविवक्षालक्ष्यतां तुच्छतूल-
प्लवलघिमसु राजन् कोशलाः कोशलेषु ॥ २५ ॥
इयमिह ननु नीतिर्भीरुलोकस्य माता
प्रभवति विजिगीषोर्वस्तुनः कस्य सिद्ध्यै ।
वहति नयविभूतेः शक्तिरग्रेसरत्वं
सममिदमुदपादि क्षात्रमुग्रं च तेजः ॥ २६ ॥

22b,M3 छविपवन perhaps for शिवियवन
d,M3 किमेतद् for किमन्यद्
24a,M3 भूप for भूयः
26cM,3 संगराग्रे for शक्तिरग्रे

रणसरसि वसन्ती सान्द्रनिस्त्रिंशधारा-
सलिलसततसिक्तेर्जातजाड्येव लक्ष्मीः ।
समभिलषति भूम्ना प्लुष्टदुष्टारिसेना-
वनविभवविवृद्धं क्रोधनानां प्रतापम् ॥ २७ ॥
धृतघनलवलीलादुर्विदग्धोद्धतानां
प्रभवति मृदुतायै तादृशां तेज एव ।
द्रढिमममयमयो हि प्राज्यतेजोऽभिषङ्गाद्
विघटितकठिनत्वं याति कर्मण्यभावम् ॥ २८ ॥
⏑⏑⏑ ⏑⏑⏑ – – – ⏑ – – त्वयापि
सर सुभग कुशिष्यस्येव तस्योपदिष्टाः ।
दुरुपशयघनार्तिस्तम्भभाजो जनस्य
श्रुतिपथमवगाढुं न क्षमाः सामवादाः ॥ २९ ॥
तदलमतिविलम्ब्यालम्ब्यतां मन्युवह्नि-
र्व्यतिकरविकरालो धीरहुंकाररौद्रः ।
यदमृदु यदवश्यं यत्प्रभावोर्जितं वा
युधि तदुपदधानाः पात्रतां यान्ति सिद्धेः ॥ ३० ॥
गुरुभरगिरिमन्थक्षोभिताक्षोभ्यसिन्धु-
व्यतिकररसयोग्यावासनावासितेव ।
समभिमतविमर्दा रौद्रकर्मप्रियेषु
प्रसरति रममाणा तादृशेष्वेव लक्ष्मीः ॥ ३१ ॥
अपि नयननिमेषोन्मेषमात्रं समस्ता-
दपरपरिभवार्तं श्लाघ्यमान्यं कृतार्थम् ।

27b,M3 सक्तेः for सिक्तेः in M.
28b,M3 तापैस्तादृशां तेजसैव for ०तायै०
29a,M shows lacuna. M3 omits the verse altogether.
30b,M has विकराला and रौद्री. But वह्नि is masculine, hence the change.
c,M3 प्रसङ्गो for प्रमादो or प्रभावो
31b,M भोग्या for योग्या

इममममलिनमिच्छोच्छ्रायमापादयन्तं
क्षणमपि न वियुङ्क्ते पक्षपातादिव श्रीः ॥ ३२ ॥
जगति गतिमदुच्चैर्निर्निवारप्रवृत्तं
सकलमसकलश्रीरेकदेशोद्गतापि ।
शमयति शशिलेखाऽशेषदोषान्धकारं
किमपि बलमलङ्घ्यं पश्य तेजस्वितायाः ॥ ३३ ॥
अपि किमिदमुदाध्वे क्रोधनाः श्यामशोचि-
श्शबलितसकलाशाकाशवक्त्रैस्तनुत्रैः ।
निरवयत वपूंषि क्षोभितध्मायमान-
प्रतिघदहनधूमश्यामलानीव वीराः ॥ ३४ ॥
प्रतिबलगजसैन्यासन्नगन्धानुबन्ध-
प्रकटितपटुदर्पास्फालितैः कर्णतालैः ।
गुरुरणभटनादस्विद्यमानाहवश्री-
व्यजनपवनलीलां कुञ्जराः कल्पयन्तु ॥ ३५ ॥
अवितथमथवैते यूयमस्पृष्टकोपा-
श्चिरमनुदितशौर्यश्रान्ति विश्राम्यतैवम् ।
अयमतिविकटांसो भासुरासिर्ममाजौ
सफलयतु कृतान्ताकाङ्क्षितं बाहुदण्डः ॥ ३६ ॥
क्षितितलफलकेऽस्मिन् सिन्धुसंसक्तलेखा-
वलयिनि भुजवेगास्फालिनि भ्रान्तिभाजौ ।
समहिमहिमहेमक्ष्माधरौ किं करेण
त्रिभुवनजयदीक्षादीक्षितो दोलयामि ॥ ३७ ॥

32d,M3 वियुञ्जेद् for वियुङ्क्ते
34b,M3 क्षोभितोदानभान for क्षोभित०
35c,M त्रासिता विद्यमान for स्विद्यमानाहवश्री
37d,M3 दक्षवद् for दीक्षितो

सदसि दलितदृप्तारातिसेनाक्षतोत्थ-
क्षतजजलनिमज्जत्कुञ्जरस्यन्दनाश्वा ।
सरतु सुचिरमुर्वी जामदग्न्यप्रसर्पत्-
परुषपरशुपिष्टक्षत्रसर्गोपसर्गम् ॥ ३८ ॥
सपदि नृपतिचक्रं प्रेक्षतां स्फारिताक्षं
क्षितिपतिजयलक्ष्मीं नृत्यमानां* ममाजौ ।
स्वकरतुलितकांस्याकारवेधोऽण्डखण्ड-
क्षितिवलयविशेषाश्लेषसंघट्टघोषैः ॥ ३९ ॥
भवतु नियतिमेधामञ्जरीजातमेत-
ज्जलधिजलकवाटश्लिष्टशैलावनम्रम् ।
मम सुरगिरिवृन्तोद्भेदि भूपीठपुष्पं
धृतघनवनमालाकेशरं कर्णपूरे ॥ ४० ॥
विहितगुरुविकासभ्राजमानप्रवृद्धो-
त्कलिकनृपसरोजं मन्थरोन्मन्थमित्थम् ।
स्फुरदुपधि सुबाहुः क्षिप्रमाक्षिप्य वाक्यं
विचलितभुजदण्डव्यंसितांसो व्यरंसीत् ॥ ४१ ॥
वाक्यं सौबाहवं तत्पवनशतधनुर्बभ्रुजम्भाम्बरीष-
प्रद्योतप्रोथपाण्ड्याः प्रसभमनुपदं तद्रसारब्धपोषैः ।
भावैस्तद्बीजगर्भैर्मुखमिव चरमे सन्धयः सन्दधानाः
पर्जन्यप्राज्यगर्जोर्जितमुदितशिवाः स्फूर्जदूर्जे जगर्जुः ॥ ४२ ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये राजवाक्यं नाम
चतुर्थः सर्गः ॥

39d, M3 क्षितितलपरिवेषा for क्षितिवलयविशेषा
40a, M has नियत for which नियति is suggested,
42a, M reads here पवन cf. IV, 22. M3 has विभ्र for बभ्रु
b, M3 घोषैः for पोषैः

अथ पञ्चमः सर्गः

इति तत्र सुबाहुभारतीमनुसन्धातुमबन्ध्यया गिरा ।
गुरुसंगरकाम्यया कथां विदधानेषु नृपेषु निष्ठुरम् ॥ १ ॥
उपयाति रुषाऽऽविले नले बहुसौबाहवसूक्तिशंसया ।
सरसः समतां विजृम्भया विकरालोत्कलिकाविवर्तिनः ॥ २ ॥
फणिनीव मुहुर्मुहुः क्रुधा रसनालिङ्गनसान्द्रसृक्कणि ।
पृथुकम्पवशे सुशर्मणि श्वसति श्वासहुताशकर्कशम् ॥ ३ ॥
कुपिताकुलकालघट्टनाविदलद्दन्तनिनाददारुणम् ।
मृदिताङ्गुलिमर्ममर्मरस्वनितं तन्वति तारमाकृतौ ॥ ४ ॥
रणरूढिकथाभिभाषिणं पवने यौवनभीषणोष्मणि ।
पिबतीव सुबाहुमादरात् सततं संगरशौण्डया दृशा ॥ ५ ॥
वलयीकृतबाहुमण्डलीदृढपर्यङ्कनिवेशनिश्चले ।
स्तिमितस्तिमितं शतध्वजे नृपचक्रस्य मतानि जिघ्रति ॥ ६ ॥
पृथुवेपथुसंगतेर्गदे दशनच्छेदविसंस्थुलस्थितेः ।
स्मितदीधितिदण्डधारणां विदधानेऽधरपल्लवक्षितेः ॥ ७ ॥

1d, M3 नृपस्य चेष्टितम् for नृपेषु निष्ठुरम्
2a, M3 बले for नले
3b, M3 लिङ्गित for लिङ्गन
4d, M3 मावबौ for माकृतौ
5a, M3 विलापिनं for भिभाषिणं

गुरुधामनि भूरिधामनि स्फुटमुत्तुङ्गभुजङ्गजृम्भया ।
करपट्टचपेटपीडनैर्भवनस्तम्भवपूंषि पिंषति ॥ ८ ॥
दधति भ्रुकुटीविशङ्कटं नयरोमन्थनमन्थरस्थिति ।
श्वसितानि किरत्करन्धमे करपर्यङ्कनिषण्णमाननम् ॥ ९ ॥
लयलोलितपादपल्लवे रणलाभोत्सवनर्तितभ्रुवि ।
अधरोपरिरोमकूर्चिकां करयुग्मेन बले विमृद्गति ॥ १० ॥
पिबतीव हृदि क्रुधार्चिषां क्षणसन्धुक्षणकाम्ययोद्धतान् ।
विवृतेन मुखेन रुक्मिणि क्षितिपक्षोभभुवो नभस्वतः ॥ ११ ॥
विरचय्य सभाङ्गणक्षितिं श्वसितम्लापितपुष्पसंस्तराम् ।
वदनेन नतेन निश्चलं किमपि ध्यायति भीमभूभुजि ॥ १२ ॥
करवालकरालिते करे युधि यस्यान्तककाङ्क्षिणः क्षणात् ।
दधतेऽङ्गणलाभशालितां त्रिजगद्ग्रासमहामनोरथाः ॥ १३ ॥
सदसि ब्रुवतः पृथुस्फुरत्पलितश्मश्रुमिषेण यस्य सा ।
वहतीव सरस्वतीमुखे चललीलाञ्चितचामरश्रियम् ॥ १४ ॥
रिपुरोगभिषक् स भीष्मकः क्रमशुश्रूषितसभ्यमभ्यधात् ।
नयतत्त्वविमर्शिनीं शनैरशनिं मोहमहागिरेर्गिरम् ॥ १५ ॥
अभिमानमहार्थमूर्जितं यदुदाहारि सुबाहुना वचः ।
उपधित्रयशुद्धितोऽस्य किं कनकस्येव परं परीक्षणम् ॥ १६ ॥
नयनेयधियो महीयसि प्रभुकृत्ये कृतमन्त्रतन्त्रणाः ।
अकथंकथसंकथाः कथं प्रकृतायापि वदेयुरीदृशाः* ॥ १७ ॥
तदपायमपायदर्शनादुपवास्य प्रवितीर्णचोदना ।
मुखर ˘˘ – ˘ – ˘ – ˘˘ – प्रेमणि संमता मतः ॥ १८* ॥

8d,M3 बिभ्रति for पिंषति
10d,M3 नले for बले
15a,M3 भिषज्य for भिषक्स
16a,M3 अतिमानि for अभिमान

18 M3 omits from this staza upto 27th, both inclusive. These verses are fragmentary. Scanning is given for the missing portion in each stanza.

क्षममेव पुनः कथां तु न ˘˘ – नीतिविमर्शदर्शिनीम् (*) ।
नहि जातु भवन्ति भङ्गुरा मतिभूयस्त्वविवेचिताः श्रियः ॥ १९ ॥
विजयाय [भ] ˘ – ˘ – ˘ – ˘˘ – – ˘˘ हाय संगमः ।
न (स) हि नैति विपत्तिबन्धुतां निपुणामात्यपरिष्कृतो नृपः ॥ २० ॥
स सखा सुखदुःखयोः समो विजयी शौर्यभुजः प्रजाभुजः ।
अहितान्वि ˘ – ˘ – ˘ – ˘˘ – – रिवशास्त्रसंस्कृतैः ॥ २१ ॥
कियदप्यत एव वो वयं प्रतिभासानुगतिं दिदृक्षवः (*) ।
उचितं हि पदे प्रिया(र्थि)नामभिधातुं हितसंहितं वचः ॥ २२ ॥
घटिताङ्गमुपायकीलि(ता) ˘˘ – – ˘˘ – ˘ रोन्मता (*) ।
पुरुराज्यपदाधिरोहणे नयनिःश्रेणिरुपैतु हेतुताम् ॥ २३ ॥
विजयस्य परं पदं नयस्तमथो मन्त्रपरिष्कृतं जगुः ।
स धिया सुधियः समेधते ˘˘ – – ˘˘ – ˘ कल्पते ॥ २४ ॥
वशितां परमं परीप्सया क्रमसाध्येऽपि विधौ विधित्सतः ।
किमसांप्रतमप्रपश्यतो निविशन्ते यदलन् विपत्तयः ॥ २५ ॥
गुणचक्रविचारचारिणीचरचर्या ˘˘ – ˘ – ˘ – ।
˘˘ – ˘˘ – महीभुजो विजिता चार्णवमेखलाक्षितिः ॥ २६ ॥
न विभाति निरुद्यमो नयो न नयातिक्रमकृत्पराक्रमः ।
परमेति हि सिद्धिरिद्धतां नयगर्भव्यवसायसाधिता ॥ २७ ॥
दधते नियतं जिगीषवो भुवमम्भोधिपरिष्कृतां हृदि ।
मनसः कथमन्यथा जये विजयन्ते निखिलं महीतलम् ॥ २८ ॥
तदिहानविधौ विधुन्वता नृपते धैर्यधुरं ˘ – ˘ – ।
˘˘ – ˘˘ – ˘ – ˘ – सुनयक्षेत्रपरिक्षयः क्षणात् ॥ २९ ॥
सकलैरपि नो भवद्भिर्धैर्न परीक्ष्याः प्रतिपत्तसंपदः ।
कुपथा प्रबलात्तरंकिता वरिवस्यास्ति महीभुजे – – ॥ ३०* ॥

30 M is corrupt in cd

29–32 M3 omits

⏑ ⏑ – ⏑ ⏑ – ⏑ – सराज्ञनिभाक्रोध *विराजि राजकम् ।
तदकम्प्रबलः प्रसेनजिद् ध्रुवभङ्गाव(ण)विश्रुतोऽमुना ॥ ३१ ॥

विबुधास्पदमचतत्त्वमं दधतं बन्धुरजातरूपताम् ।
स्थितिमापुरलङ्कृता नलं परितस्तं परिवार्य भूभृतः ॥ ३२ ॥

कठिनं कुलिशाग्रकुण्ठनप्रथमाचार्यकमेति यद्वपुः ।
सममेष्यति तस्य भेद्यतां न सुखेनाश्मवदश्मके शरः ॥ ३३ ॥

नयशोभितशौर्यशालिना न स भव्यव्यवसायसंपदा ।
मनसेव वियुज्यतेतरामविषादेन निषादभूभृता ॥ ३४ ॥

सहदेवसुरन्ध्रमद्रकद्रुमसौवीरबकश्रुतैर्नतः ।
स गुणैरिव सप्तभिःस्वरैरविनष्टास्य च गीयते सभा ॥ ३५ ॥

इति तत्र निरस्तसंप्लवैश्चिरचिन्त्यत्वमुपागते गुणैः ।
प्रविशन्तु परीप्समीप्सितस्थितये युष्मदुपाययुक्तयः ॥ ३६ ॥

वहनाय मनो महीयसां युगपत् क्रोधतितिक्षयोः क्षमम् ।
प्रबिभर्त्युदधिर्विरोधिनी सममेवासमशोचिरम्भसी ॥ ३७ ॥

सुचिरोपचितान् प्रियोचितान् कुलकीर्त्यात्मसुहृत्स्वबान्धवान् ।
समरेण ⏑ – ⏑ – ⏑ – ⏑ ⏑ – – ⏑ सहापहारयेत् ॥ ३८ ॥

त्वदुपायतया तु कश्चन द्विषदोकस्तव शासनात्पुरः ।
रिपुसंप्लवजिष्णुभूभुजां परमास्त्रं खलु दूतभारती ॥ ३९ ॥

प्रहितं हितशंसि पुण्यतो भवता साहसिकैकवृत्तिना ।
न स साम समाहितः समं न महानुग्रहमाशु मंस्यते ॥ ४० ॥

31 There is lacuna in the first line.
32 In M3 it occurs after 28.
b,M3 भूषिताम् for रूपताम्
d,M omits परितस्तं
35d,M पीयते for गीयते
37c,M3 प्रभवति for प्रबिभर्त्युं
38 M3 omits this.
39a,M3 तदुपायभियात्र for त्वदुपायतया तु for this तदुपान्तमियात्तु is suggested.
40d,M3 शंस्यते for मंस्यते

यदिवान्तिकमार्तिकंप्रिया (प्रता)* न पथि स्थास्यति तावके तदा ।
न नयाश्मपदर्शनान्मनः स्थितिमत्यूर्जितराजिराजकम्* ॥ ४१ ॥

स्फुटया प्रकटीकृताशयः स बभौ भीष्मकभूभुजो गिरा ।
शरदेव विशारदश्रिया नृपचन्द्रोऽथ परं प्रसेदिवान् ॥ ४२ ॥

⏑ ⏑ – ⏑ उपाय चिन्त्यतां नयमार्गोऽतिनिरर्गलागमः ।
विकटांसविशङ्कटो मम स्थित एवायमतोऽन्यथा भुजः ॥ ४३ ॥

वदतीति समं समाहिते विधिवन्मन्त्रमुदुष्म भीष्मके ।
सम – ⏑ ⏑ – ⏑ – ⏑ – कृशितक्रोधविषं मनोऽभवत् ॥ ४४ ॥

न च तस्य रजस्विता तदा ददृशे हर्षुलतैव तु व्यभात् ।
प्रगतानुगतप्रकाशिनी ध्रुवमीदृङ् महतां हि भारती ॥ ४५ ॥

अवसाददुरासदं सदः स समालोक्य चिरं स्वतेजसा ।
अकिरत् करणीयकोविदे नयदिग्दर्शिनि दर्शके दृशम् ॥ ४६ ॥

स समग्रसुखावहं वहन्नथ तस्मै स्मयमानमाननम् ।
द्विषतः पुरि दूत्यमीयिवान् निविशस्वेति निदेशमादिशत् ॥ ४७ ॥

नृपशासनमार्तिशासनं स परं लाभममन्यतादृतः ।
इयमुज्ज्वलतानुजीविनः समये संस्मृतिमेति यत्प्रभोः ॥ ४८ ॥

स चिरस्य निरस्य तत्सदो जनितज्योत्कृति सत्कृतः कृती ।
वबृते विवृतद्युतिर्दिशं चरितुं चित्रशिखण्डिमण्डिताम् ॥ ४९ ॥

अत्रान्तरे नृपमुपेत्य विचित्रबाहु-
र्विद्याधरो मलयकूटतटीकुटीरः ।
प्रीतेरयाचत तमात्मपुरे प्रयाणं
प्रेम्णः फलं खलु परस्पररम्यगोष्ठी ॥ ५० ॥

41d,M3 स्मित for स्थिति
42c,M3 हि for वि in विशारद
43, 44 M3 omits these.
45a,M3 जवस्विता for रजस्विता
d,M रभसादृङ् for ध्रुवमीदृङ्
46b,M3 लोच्य for लोक्य
47a,M3 असमग्र for समग्र; स समग्र suggested.
c,M3 भृत्य for दूत्य

तद्वाक्यादथ भूपतिर्विदधिवान् सार्थो तदभ्यर्थनां
सौहार्द्रद्रवसान्द्रवृत्ति सुहृदि प्रस्फार्य चेतः शिवम् ।
शुद्धान्तैः सह शुद्धधीरुदचलद्विद्याधरं गत्वरं
हृष्टं दृष्टनयैरुदूढजगतीराज्यस्थितिर्मन्त्रिभिः ॥ ५१ ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये दूतसंप्रेषणो
नाम पञ्चमः सर्गः ।

षष्ठः सर्गः ।

अखर्वमौर्वाग्निमिवोदधेः प्लुतं फणीश्वरश्वाससमीरणेरणैः ।
ज्वलत्प्रभाडम्बरचुम्बिताम्बरं प्रकृष्टमैच्चिष्ट स चन्दनाचलम् ॥ १ ॥
श्रितं त्यजद्भिः शमिभिः शरीरादरीनतान्तं बदरीनतान्तम् ।
श्रियं श्रियन्तं शकुनिप्रवृत्तमुदारवप्रांशुमुदारवप्राम् ॥ २ ॥
स्फीताम्बरप्लावि विशालभृङ्गं ज्योतीरसज्योतिषमङ्गसूतेः ।
बालस्य सन्दर्शनकाम्ययेन्दोर्द्यो साधुदुग्धाब्धिमिवोज्जिहानम् ॥ ३ ॥
अमन्दमुद्यद्वसुधामहासा सुधामहासानुमलंचकार ।
उद्दामधीरध्वनिकुञ्जरायं निकुञ्जरायं दधती तटोर्वी ॥ ४ ॥
यस्याग्रभूः श्यामलमेघमालासम्बद्धजाम्बूनदसानुरेति ।
अन्तर्नितान्तज्वलदुज्ज्वलार्चिरुन्द्धूमदावानलजाललीलाम् ॥ ५ ॥
यत्रालसप्रक्रमसारसालं मसारसालं दधती धिनोति ।
आक्रीडभूरच्छिदुरापरागे दुरापरागेऽपि रतिं दधाना ॥ ६ ॥
यत्कानने विश्रमकाम्ययेव सचन्दनाश्लेषविशेषशीते ।
निजोष्मभीष्मार्चिरुदूढतान्तिर्दधाति दीप्रांशुरसव्ययात्राम् ॥ ७ ॥

3a,M पीताम्बर for स्फीताम्बर
b,M अङ्गसूत्रे for अङ्गसूते in M3; अङ्गसूतेः suggested
5d,M मालिनीव for जाललीलां
6a,M3 रस for ०लस०
c,M3 भूभृ० for भूर०
7c,M3 तातिं or तान्ति for तान्त in M for which तान्तिः is suggested.

परं पदं कामिचमूरतानां वोढारमूर्वी स चमूरतानाम् ।
इन्दुर्ज्वलत्याशु विहायसायं सदंशुमत्तामविहाय सायम् ॥ ८ ॥
तदुत्सुकान्तश्वरबन्धुभूभृदभ्यर्थनप्रेरणयेव नूनम् ।
करोति यस्यावतराय कुक्षौ वीचीकराकर्षणमम्बुराशिः ॥ ९ ॥
स मुद्रतारम्भरता यदङ्के समुद्रतारं भरतान्ववायाः ।
विभावयन्ति स्वयतो निशानां विभावयन्ति स्म यतो लयं भाः ॥ १० ॥
अथाचलालोकनलोललोचनं विलोक्य विश्रम्भभुवं भुवः पतिम् ।
जगे वचश्चारु विचित्रबाहुना गिरः सुहृत्सौख्यफला हि वाग्मिनाम् ॥ ११ ॥
कुसुमसुधामलयोऽगस्तनुते यस्मिन्वपुः सुधामलयोगः ।
सुरवसुधामलयोगस्येन्द्र स्याच्छैष सोऽसुधामलयोगः* ॥ १२ ॥
उद्धूतधातुधृतकुङ्कुमपङ्कपिङ्गतुङ्गोच्चमाङ्गभृतपुष्कलपुष्पराशेः ।
द्यौरङ्कमस्य दयितेव ततोऽद्रिहारधाराधिरोहति धराधरनायकस्य ॥ १३ ॥
नय समयावमयावः प्रोक्तं प्रीतं गता मयावमयावः ।
मां समया वमयाव श्रावितमद्रिं प्रकामयावमयावः* ॥ १४ ॥
द्विपदीपदतालयोगभाजः सहसारङ्गवराहरासभाजः ।
दधते रसभावलास्यशोभां सममेषोऽद्रिरिमा नटस्त्रियश्च ॥ १५ ॥
एषैव या नियतमस्य शिरोऽग्रभूमि-
र्भव्या समा मघवतोहितरेफलोपाम् ।

8a,M3 कार्मवसुरतानां for कामिचमूरतानाम्
b,M3 मुग्नीयवसुरतानां for मूर्वी स चमूरतानाम्
10c,M3 विद्रावयन्ति for विभावयन्ति; in d as well.
d,M3 नगंताः for लयं भाः
11c,M3 वादिना for बाहुना
d,M3 फलं हि for फला हि
12a,M3 स्त्वनुते for स्तनुते
d,M3 स्याच्छैय सो for स्यतांसो in M
14M3 reads
नयसमयीवमयाव प्रोक्तं । प्रीतिं गता मयावमयाव ।
मा समयावमयाव श्रावि । तामद्रिं प्रकाममयावमयावः ।
15a,M भासः for भाजः
c,M3 लास for लास्य
d,M3 स्तट for नट

नायं तपोवनभुवश्च बिभर्त्यदूरे
भव्यासभा मघवतो हितरेफलोपाम् ॥ १६ ॥
प्रकृतिविकासिना कटकिना सुतरा-
मभिमतसामजाततरसा बलिना ।
अलममलः समाक्रमितुमेष मही-
मनुनयवर्त्मनेव नृपतिर्वपुषा ॥ १७ ॥
वहति गोव्रजमण्डलमार्तता हृदयमुत्कटकम्बलवल्लवि ।
इह रघोरकरोन्मृगया वनं सदयमुत्कटकम्बलवल्लवि ॥ १८ ॥
प्रेमोदयार्द्रमनसां न हि कामिनीनां
प्रेयस्यशक्यमिह किञ्चिदतीव वक्तुम् ।
अस्य द्युचुम्बिनि तटे तरणेर्नलिन्यः
श्लिष्टं पिबन्त्यपि जगत्त्रयतापि तेजः ॥ १९ ॥
इह यां द्युतिं खगसभारतीरामया
नुदिता सरित्तरुषु भारती रामया ।
ध्रियते प्रियोऽत्र रसभारती रामया
स्मरसङ्गमादलसभारती रामया ॥ २० ॥
इह विरचितमूर्द्धवर्णशोभासुरतरुजा करणे हितस्वभावा ।
लसति न वसुधामरालतारा नटवनितेव रसेषु काननेषु ॥ २१ ॥
घण्टावली वहति न स्थितमन्त्रनद्ध-
कम्पारवा शकलवादरतोरणेषु ।

16a,M3 साच नियमे for या नियतमस्य
b,M3 लोयां for लोपां or कोफां in M
17c,M3 अनल for अमलः
d ननु नय for मनुनय
18a,M3 मात्तता for मार्तता
c,M महा for वनं
19d,M3 शिष्टं for श्लिष्टं
20a,M या द्युती for यां द्युतिं in M3
b,M सरभस for सरित्तरुषु
c,M3 प्रियानुसर for प्रियोऽत्र रस
21c,M3 लपति for लसति

षड्वैरिजेषु मुनिपार्षदलब्धशक्तिः
कम्पारवाशकलवादरतोरणेषु ॥ २२ ॥
कृतनन्दनाङ्गदमलं चमया शतमाहितं शुभविभागहनम् ।
धृतदक्षिणांसमभिजातरुचिं प्रणमन्त्यमुं जिनमिवेह जनाः ॥ २३ ॥
को नाम नातिथिरिहाश्रमकन्यकानां
वाचा रमेत मधुरस्वरयारसेन ।
सर्वेषु शान्तिरुचितेति न धर्मवृत्ता
वाचारमेतमधुरस्वरयारसेन ॥ २४ ॥
अस्योत्सङ्गासङ्गमणिप्राकटमूर्तेः
स्वं पश्यन्त्यश्वारुणि चामीकरवप्रे ।
स्वःसुन्दर्यः कल्पितुमाकल्पमनल्पं
रत्नादर्शे मङ्गलमित्येव वहन्ति ॥ २५ ॥
स्फुटयति कटकोर्वीरस्य बिभ्रत्करौघं
विषदनमवसन्ना दीप्रभोपत्यकामाः ।
अपि मदयति भृङ्गस्तापसीः पुष्पितेऽस्मिन्
विषदनमवसन्ना दीप्रभोपत्यकामाः ॥ २६ ॥
मन्दारमन्दिरपुरन्दरनन्दनोर्वी-
मन्दीकृताद्रिवरमन्दरकन्दरश्रीः ।
उत्कन्दकुन्ददलसुन्दरसिन्धुवार-
सन्दोहसान्द्रमकरन्दमदोषमास्ते ॥ २७ ॥

22a,M3 वलयिनि for वहति न
b,M3 रवां for रवा and शकवला at both places; while M varies between शकवला and शकल्वा
23b,M3 गत for शत
24a,M3 नातिथिमिहा for नातिथिरिहा
b,M3 मधुरं for मधुर
c,M3 सर्वेष्ट for सर्वेषु
d,M3 has स्मरया for स्वरया
25b,M3 सं, स्वं is suggested.
dM, वदन्ति for which वहन्ति is suggested.
26a,M कर्षौघं for करौघं
b,M3 गत्य for पत्य

बिभर्ति भूरत्र वनं करालं कालीयकामानलतापमिद्धम् ।
काली शमन्ती रमणस्य कण्ठे कालीयकामानलतापमिद्धम् ॥ २८ ॥
आकर्ण्य तां विकलकोमलकिन्नरस्त्री-
गीतक्रियां श्रवणबोधितरथ्यरङ्गम् ।
नश्यन्निमेषमुनिमण्डलदृष्टि दृष्टः
प्राप्तोऽत्र दीर्घयति वासरमुष्णरश्मिः ॥ २९ ॥
इह पल्वलचारिणां रवे विषरोमन्थकषायतारसात् ।
जलधेरधिकः परोऽम्भसां विषरो मन्थकषायतारसात् ॥ ३० ॥
मन्दस्यन्दं सुन्दरविद्याधरनारीगीतस्वानं बन्धुरमाकर्ण्य रसेन ।
नानातालन्यासयुताः शिक्षितुमुच्चैरभ्यस्यन्तीवप्रतिनादैरिह दर्यः ॥ ३१ ॥
सरति मरुति नाम्बुदसस्वनैः कलममणिशशाङ्ककासारता ।
विरहमिह न सोढुमत्रोच्छ्वसत् कलममणिशशाङ्ककासारता ॥ ३२ ॥
सुरशोषया विकल – ˘ – ˘ – ˘ ˘ – ˘ – ˘ करवालधारया* ।
मदनाभियानसमरागतान्तया भुवि भाति शूरशबरश्रियाप्ययम् ॥ ३३ ॥
इह वहति सरिति संश्रितनलदमयन्तीरतारसेवाविरलम् ।
स्थितयुवमिथुनास्य तटी नलदमयन्तीरतारसेवाविरलम् ॥ ३४ ॥
नैर्मल्यप्रतिफलितस्फुटेन्दुरागाः शर्वर्यां मरकतरत्नसानुभागाः ।
कल्हारोच्छ्वसितसरःसमूहभासो भृङ्गाणां विदधति विप्रलम्भमस्मिन् ॥३५॥
पुण्यात्मैष गिरिर्विनोपकरणैः प्रस्तौति शालिश्रियं
केदारेषु मदारसत्कुररया कारानलिन्यासतः ।

28a,M3 करार्थं for करालं
c,M3 नागी for काली
29b,M3 रथ्यरंगः for रथ्यरङ्गं
c,M पश्यन् for नश्यन्
30a,M3 वारिणां for चारिणां
c,M3 शरो for परो
31a,M3 मन्यस्वन्यं for मन्दस्यन्दं
d,M ०वप्रति० for ०पर्वत०
33,M3 omits this
35a,M स्फुटेत्स्तार for स्फुटेन्दुरागाः

पद्मानां वहते तथा परिमलान्यस्मिन् वहन्तः कृताः
केदारेषु मदारसत्कुररया कारानलिन्यासतः ॥ ३६ ॥
दृष्ट्वा कुविलाश्रवातं श्रवती विभ्राणोऽयं सानुमरन्ध्रः पुरन्ध्रः ।
शुद्धः शुद्धातश्रियं संविधत्ते कोऽ....................व्यः* ॥ ३७ ॥
कामनोज्ञोल्लसल्लासहंसानवः* काननं प्राप्य लीलासहं सानवः ।
बिभ्रते हारितां हासदामालया रम्यया शाखिनां हासदामालया ॥ ३८ ॥
प्रविघटितविकटदलपुट......
स्फुटधवलकमलकुहरचलदलिः ।
त्वदभिगमनरसरभसतरलित-
प्रकटनयन इव वहति रुचमयम् ॥ ३९ ॥
यो पां पृषत्सुरुदकारय – ˘ – ˘
– – ˘ – ˘ रसिकाङ्कुरराजिरेणुः ।
अस्मिन्वलिन्यपि यतो नतिमे ˘ – –
वासन्तहासरसिकाङ्कुरराजिरेणुः ॥ ४० ॥
वृष्टिच्छेदाशंसिचलाखण्डलचाप-
भ्रान्तित्रासायासपरिह्लापितपिच्छान् ।
रत्नच्छायोच्छ्रायसमाच्छादितमेघः
प्रावृट्कालेऽपि व्यथयत्येष मयूरान् ॥ ४१ ॥
अमुं निदानं विदुरायतीनां नेह प्रभावाञ्छिदुरा यतीनाम् ।
अताडनैः कार्मुकमाविलेषु – ˘ ˘ – – ˘ ˘ माविलेषु ॥ ४२ ॥

36a,M3 प्रस्तौति for प्रक्षौति
b,M3 कारालवि० for कारानलि०
c,M3 कस्मिन् for न्यस्मिन्
37M3 omits this.
39b,M3 बल्दलिः for चल्दलिः
40,M3 omits this.
41a,M3 वृष्टि for वृष्टि
d,M3 एव for एष
42,M3 omits.

अत्युज्ज्वलोर्मिकमहाकटकप्रकाश-
मुच्चैरुदूढघनसारपरागपूरम् ।
मध्ये निषण्णदिननायकमाहुरेनं
हेमाङ्गदेहमिव भूभुजमन्दभावम्* ॥ ४३ ॥
............कलकण्ठोपकण्ठा माराकल्पा जय्यकल्पाकरामा ।
वर्यात्कुर्यात् कस्य नानन्दमेषां राधन्याधानधन्याधरामा* ॥ ४४ ॥
स शिवमिह सदाकृतप्रकाशं नवविषमेषुमदेन संप्रसक्तम् ।
स्वरुचिकपिशितासमांसमद्रिर्वहति भुवानमयं च ये ˘ चक्रम्* ॥ ४५ ॥
यो नाम योगभृदिह प्रतनोति बुद्धः
सङ्गागमस्तिमितमन्दरसानुतत्त्वम् ।
प्राप्नोति तुङ्गतरशृङ्गतयाऽभिभूत-
सङ्गागमस्तिमितमन्दरसानुतत्त्वम् ॥ ४६ ॥
गुरुरन्ध्रसमीरणानुषङ्गात् तरुभिः सानुषु सन्ततं चलद्भिः ।
क्लमिनोऽन्तिकमायतः खरांशोर्व्यजनैर्वीजयतीव वाजिनोऽयम् ॥ ४७ ॥
अस्मै विस्मायिभासे ननु नमति न कः पापिनां वृत्तमुच्चै-
रत्नोदीयानपात्रेऽध्वनिधनमलिनां सारसांयात्रिकानाम् ।
धत्ते* लीलागतिः सा भृशमिह सुदृशां कानने चैष धत्ते
रत्नोदीयानपात्रे ध्वनिधनमलिनां सारसांयात्रिकानाम् ॥ ४८ ॥
उच्चोच्चचन्दनतरूत्तरसालसक्त-
सर्पप्रसर्पिफणफूत्कृतधूमपूरम् ।

44,M3 omits.
45a,M3 स नवमिह सदातपप्रकाशं
c,M3 शमायमद्रिः for समांसमद्रिः
d,M3 विहृतयुवानमयं नभक्षरत्कम्*
46a,M3 योगभृद् for योगभृद्; बुद्धी for बुद्धः
c,M शृङ्गते for तुङ्गतर
47b,M3 वलद्भिः for चलद्भिः
c,M3 मागतः for मायतः and शराङ्को for खरांशोः
48a,M3 विस्मापितारो for विस्मायिभासे, मूर्तं for वृत्तम्
b,M3 पातेष्व० for पात्रेऽध्व and साल्सांपाति-कानाम् for सारसांयात्रिकानाम्

अत्रैत्य लोचनकुलं तरणेस्तुरङ्गा
अङ्गं व्रणं क्षुभितकूबरि कूणयन्ति ॥ ४९ ॥
भयापनीभूरिभयापनीभूरनाविलास्यामरनाविलास्या ।
विराजतीभारविराजतीभावराजिरामाधवराजिरामा ॥ ५० ॥
रागोपात्तैर्युवभिरव* भृङ्गारैर्गोसंपातैरुपवनरतिसंचारैः ।
अश्रान्त्यैव श्रमशमनसरोमन्थैर्लोकैनाराध्यत इह न चिरादुच्चैः ॥ ५१ ॥
भवति कुञ्जदरीं गहनां गिरेरविरमञ्जनकाममहानितः ।
रतिगृहांश्च बिभर्त्ययमुच्चकैरविरमञ्जनकाममहानितः ॥ ५२ ॥
शयितकराल – ˘ ˘ ˘ – ˘ –दतीनां
गहनगृहेऽस्य सालवकुले सखीव सौख्यम् ।
दिशति निशि प्रवेश्य शनकैः प्रियेन्दुपादान्
विकटदल ˘ – ˘ ˘ ˘ – ˘ यत्र वात्या ॥ ५३ ॥
वपुषि ललितां भूषां गत्या पुरन्ध्रिजनः कुचै-
र्नवनखचितैरुच्चक्रान्तैरतीतनदीनते ।
इह मणिमयैः सिन्धुः प्रीत्यै ततस्तरुभिस्तटे
नवनखचितैरुच्चक्रान्तैरतीतनदीनते ॥ ५४ ॥
प्राग्भारदीर्घदृषदुत्थितनिर्झराम्बु-
लम्बिप्रवाहविकरालकरः करोति ।
सिन्दूरसुन्दरपरागपिशङ्गमूर्धा
रम्भाविजृम्भितरदोऽयमिभानुकारम् ॥ ५५ ॥

49d,M अङ्गं for अङ्ग
51a,M3 युवतीभिरिव सम्भृङ्गारैः
b,M3 उपनतवनसंचारैः
52b,M3 ०रचिर for ०रविर
53,M3 omits.
54a,M3 पत्न्यां for गत्या
b,M3 नवनगततैः for नवनखचितैः
c,M3 सिन्धूपीत्यै तत्तरुभिश्च तैः for the above.
d,M3 नदानते for नदीनते ।
55a,M3 प्राकार for प्राग्भार

कमलदलावलिस्थलमिहाधितिष्ठति निरङ्कुशं कुशचलद्-
गलदलिसादरङ्कुमुदयोषितं न रजनीकरोपमलया ।
व्रजति च तृप्तिमतिहि* चिरस्य परिरभ्य रागरभसाद्
गलदलिसादरं कुमुदयोषितं न रजनीकरोपमलया ॥ ५६ ॥
लक्ष्मीलक्ष्यैर्लक्ष्यश इन्दीवरनीलैः
फेनस्फीतैस्तीर्थविलैर्नागपतीनाम् ।
व्याप्तो भूभृत्सर्वत एषोऽनुविधत्ते
हर्षोत्फुल्लल्लोचनसंघस्य मघोनः ॥ ५७ ॥
इह भूः समूढनवनीरतावर्यमा
नुतिमर्हतीन नवनीरतावर्यमा ।
भ्रमति प्रवृद्धरतिमेखलापद्धतिं
मुनिरातनोति च शमे खलापद्धतिम् ॥ ५८ ॥
देहं पयोपदधातीह* स बोधिसत्त्वः पयो भुजङ्गमभुजे पतताम् ।
अलमशङ्कत सङ्गसङ्गिना श्रीमुखाम्बुरुहचुम्बनतन्तुचक्रे* ॥ ५९ ॥
अचल एष चकास्ति सुरश्रियां कुररकीसकिराततयानया ।
जगति कुञ्जभुवास्य विराजितं कुररकीसकिराततयानया ॥ ६० ॥
अमी दृश्यन्तेऽद्रेः सविधजलधिद्वीपलुठिताः
सुपर्णक्षुण्णानामिह फणवतामस्थिनिचयाः ।
वकर्ष तत्वर्या नु वर गतरागा *
हस्तैर्जव शिखिनिष्मापनया * ॥ ६१ ॥
विकसति मरुदिह मृदुचल-
दलकमनललोहितेन वदनेनायम् ।

56a,M3 वहद् for चलद्
b,M3 भलसादरं for भलिसादरं and पोषितं for योषितं
58 and 59,M3 omits.
60b,M3 यानघा for यानया
61,M3 omits.

सुभटः श्लिष्यति कोपा-
दलकमनललोहितेन वदनेनायम् ॥ ६२ ॥
˘˘˘ खरमिहासौ रत्नरम्भाशिखाग्रे
स्फुरितविमलपत्रः प्राप्य विम्बप्रतिष्ठाम् ।
करफलित*धातूद्धूतरेणुर्विवस्वान्
भवति सरलनालोचालताम्रोत्पलानि ॥ ६३ ॥
सप्तरसःकलासु त्याचरं सप्रसरं च पीत्या ।
इह प्रियश्चुम्बति चारुचाटुलीलाविलेव लीलाम्* ॥ ६४ ॥
ध्यानाष्टके गतिविपर्ययमार्यसत्यै-
र्दत्तेन्द्रिया ˘˘˘ – ˘˘ – ˘ नद्या ।
धातुत्रयापचयतः प्रतिसंविदर्ह-
मर्हत्त्वशुस्त्य * षडभिज्ञमवाप्नुवन्ति ॥ ६५ ॥
सुरतास्थया प्रणतता सुरता समयं गताः सुरविलासमयम् ।
ददते प्र – ˘˘˘ – (ददते) दयिते हि नः सुरभसादयिते ॥ ६६ ॥
स्तौति केसरिकुलं द्रुतनागी मर्कटं कृतमदश्वितयानः ।
ग्रीवया * सुदमगम्भृ * गरिष्ठा मर्कटं कृतमदश्वितयानः ॥ ६७ ॥
इहास्थितो नियमसमुत्थया मुनिः
समुच्चकैरधितरुचाभिपूषणम् ।
गिरं शतैरिदमपि नाददे प्रिया
समुखकैरधितरुचाभिपूषणम् ॥ ६८ ॥
स्यन्दनस्य शिखरैरयंसतां दक्षिणोदतिरयं प्रभावतः ।
आश्रवानिह न बोधिबन्धुरा दक्षिणोदतिरयं प्रभावतः ॥ ६९ ॥

62b,M मलन for मनल
c,M3 सुरभिः for सुभटः and दलिका for दलक
63–66, M3 omits.
68b,M3 चारु for चाभि
69a,M3 रसौ स्यतां for रयंसतां
c,M3 बबोध for नबोधि

नारीसंहतिरत्र पातुमशितुं रन्तुं वरीतुं वरं
दान्तं शान्तमुदासितामयुगतानाशारतालापिनी ।
राजीजीवपतत्रिणां स्थितिमियं रत्नस्थलीष्वादराद्
दान्तं शान्तमुदासिता मयुगता नाशारता लापिनी ॥ ७० ॥
नार्यो दिशन्त्यागसि रागयुक्तेरसाम यूनां न वचो दयन्ते ।
नाव्याय चेतोऽत्र च नाटकीया रसा मयूनां नव चोदयन्ते ॥ ७१ ॥
रुचिरचितप्रमोदलवलीकलताभवनः
स्मरमयतीरतारतिमिरारिकनावदरः ।
रुचिरचितप्रमोदलवलीकलताभवनः
स्मरमयतीरतारतिमिरारिकनावदरः ॥ ७२ ॥
(समुद्गकः)

दग्धमपि स्मरं घटयति स्फुटमुपवनभू-
रत्नपरागता सुमनसा मनसिजवनतः ।
घट्टनतोऽत्र भ्रमन्नृपगणो यत इह *
रत्नपरागता सुमनसा मनसिजवनतः ॥ ७३ ॥
ननजज पापा वव प्रप्र पापा
मम रर वपा स्यभ द्रद्र पापा ।
विवि धुधुतत पापा ... ...
ररयय पापा खखनन जजपापाऽययत्रत्रपापा* ॥ ७४ ॥
इत्थं गुणादि दिशते सुखमल्पमुर्वी
सारावता समवना विवराहितान्ता ।

70b,M3 मुपासिता for मुदासिता
a,M3 नार्ध्यो दशत्याशशि for the above
71b,M3 रसादयूनां for रसाम यूनां
bM3 बनोदयन्ते for वचोदयन्ते
73b,M3 रत्नुपरागता for रत्नपरागता
c,M घटनतो for घट्टनतो
75a,M मुख for सुख
b,M3 पारावता for सारावता
c,M3 शीत for स्फीत

स्फीतप्रसक्तफलिनी सफला फलेषु
सारावता समवना विवराहितान्ता ॥ ७५ ॥

महतीवादनवासानतानसा वानदवा ।
हरति तटी च पथा वादनवासा नतानसा वानदवा* ॥ ७६ ॥
(यमकप्रतिलोमबन्धः)

योगान्धारः कुर्वाणानां
बलोनुतर्षि भरोचिसो लानो नापन्ना षारः
सकल मवसुध वशरणो नुकम्पितपोतकः ।
मञ्जूषा भाषा मस्ति मानलिन नषविशदहिततः
कुलेशोराजीवैहीनः समररसित विसरित-
वपः समाराध राजितः* ॥ ७७ ॥

एष महीभृत्प्रविदधदशनैः शाश्वतिकाश्रितशुचिशशिभाभिः ।
कैरवमानं सुरसवनमितः सागरयोजननयनदगेहः ॥ ७८ ॥

धामवदार्य स्थित इह शिखरैस्तुङ्गतटे जगति न्युपनीतः ।
कैरवमानं सुरसवनमितः सागरयोजननयनदगेहः ॥ ७९ ॥

वासवासतान्वमानमान्वतासवासवा
तापनीयनीलपाल्यपालनीयनीपता ।
सीमतारपादपारपादपारतामसी
भीमतासिभा चकास्ति काचभासितामभी ॥ ८० ॥
(प्रतिपादप्रतिलोमः)

अस्मिन्भास्ते सैन्यं सैन्यं नयन नयम नवम वमम ममम ।
शाखां शीतां श्लिष्यत्युच्चैरहितं रहित रत रव रदितम तमः* ॥ ८१ ॥

76,77,M3 omits. Readings in 77 are hopelessly corrupt.
78b,M3 शुचिगगिराभिः
79M3 b,M3 तुङ्गतटस्तु जगति ननु नीतः ।
80,M3 omits.
81,82 readings are very corrupt.

बिभ्रत्यम्भो नद्यः कीर्णं शरशरशर सिक सिकतिल तिल ।
हेमच्चोदैरन्तः क्रीडति शक शक लक लक कशि महि महि* ॥ ८२ ॥
(आवलिः)

पुलकभुवाम्बुना नटभासतासिहरसोदय-
सविकला नवभरवधाविनयतानतारभवन ।
भवति नचेह चन्दनवनं विषक्तविषपौघसंघटतया
दिनकरपपाटितशिलातलाशितटिशापभारमकनदि* ॥ ८३ ॥
(ललितम्)

नेत्राकृष्टैरिहाधिव्रजमलसलसद्बल्लवीदोर्लताभिः
कीर्य्यन्ते शीकरौघाः सकलशिवलता नावनीता मथापि ।
भृङ्गश्रेणी च तुङ्गाङ्गणमणिरधुनाधःकृताशेषशैला
कुर्वाणेनात्मतुष्टिं सकलशिवलतानावनीतामथापि ॥ ८४ ॥

इति श्रीकम्फिणाभ्युदये महाकाव्ये पर्वतवर्णनो
नाम षष्ठः सर्गः ॥

83,M3 omits. Reading are very corrupt. 84d,M नान्त for नात्म

सप्तमः सर्गः

इत्थं तास्ताःक्ष्माधरवस्तुस्तुतिगर्भाः श्रुत्वा श्रव्या विश्रुतविद्याधरवाचः ।
शैलोत्सङ्गश्रीपरिभोगस्पृहयालुः स प्रास्तावीत् संस्तुतमाक्रीडविहारम् ॥ १ ॥
चोणीचोदः क्ष्मापतिविश्वाश्वशफाश्मचोभक्षुण्णो द्यामनवद्यामुदमज्जत् ।
बिभ्रद् भूभृद्भूरिविमर्दातुललीलापीडोड्डीनो डामरभूबिम्बविडम्बम् ॥ २ ॥
अद्रिर्वातायातविकम्पिद्रुमबाहुः सेना सा चोदस्तरजोराजिदुकूला ।
इत्यन्योऽन्यं कम्पपराङ्गं घटमानौ प्रास्ताविष्टामिष्टवदुच्चैः परिरम्भम् ॥ ३ ॥
दानोद्दामस्यन्दजुषो गन्धगजेन्द्राः श्लिष्यन्तोऽधः क्ष्माधरराजस्य विरेजुः ।
स्थेयस्थानं बन्धुमनीकोद्वहनार्थं पृथ्वीपृष्ठे प्रष्ठविवृद्धाः इव पादाः ॥ ४ ॥
यैरागत्यानन्तचमूचक्रमहिम्नो धूलिव्राताद्वाह्लिकसारैर्निरसारि ।
ते दुग्धाब्धेर्निर्यति लोकस्य विवृद्धामालोकेच्छां चिच्छिदुरुच्चैःश्रवसि प्राक् ॥ ५ ॥
संक्रान्तस्वाकारकरालाः स्फटिकोर्वीर्गर्वाखर्वं पश्यदधोऽन्यद्विपशङ्कम् ।
नासास्फोटस्फालितनिर्घोषविषाणक्रोधायस्तं हास्तिकमस्ताङ्कुशमासीत् ॥ ६ ॥
क्षुण्णं चोदं मुद्गभुजां पादसमूहैरुधम्याद्रिर्व्योमविसर्पिस्फटिकानाम् ।
पूषोष्माणं रोद्धुमिवाम्भोदवितानं तेने भक्त्या भूपतिशुद्धान्तवधूनाम् ॥ ७ ॥
अर्कज्योतिर्श्लानि महानीलशिलोत्थं पक्ष्मप्रान्तातिथ्यमथो तथ्यमवाप्य ।
सान्द्रच्छायाराजि रजो जातमभीक्ष्णं राजस्त्रीणामञ्जनमक्षुण्णकमक्ष्णाम् ॥ ८ ॥

1a,M3 तस्य for तास्ताः

b,M3 भाव्या विस्रत for श्रव्या विश्रुत

उद्टङ्कन्तः कुट्टितकूटैः खरटङ्कैरङ्केष्वद्रेर्द्रावितसारङ्गतुरङ्गाः ।
भूम्ना भूभृत्यश्वमुखीं वीक्ष्य समक्षं हर्षोत्कर्षान्नर्त्तमिवोद्वृत्तमकार्षुः ॥ ९ ॥
पर्याणाग्रोत्कीर्णनियन्तारमनीचैरारोहन्तं सोत्सुकमश्वं प्रसुकायाम् ।
तस्थौ सादी सा च कशाघातविधूतं दुद्रावोग्रं प्रग्रहमन्यः परिवञ्च्य ॥ १० ॥
वातायत्तावेल्लपताकाकदलीकैरावल्गद्भिः सानुषु रेजे गजराजैः ।
शैलाभ्याशाभ्यागतपूजोचितभूभृत्सत्कारव्यानम्रचलच्छृङ्गशिरःश्रीः ॥ ११ ॥
सूत्कारेण प्राज्यतरेण द्विरदानां सद्यः श्रोत्रातिथ्यकृता विद्रुतनिद्राः ।
सिंहाः सैन्यं मूर्च्छितमाभुज्य दृशोऽद्रौ स्थानं रोद्धुं बन्धुरताबन्धु बबन्धुः ॥ १२ ॥
नेमिस्वानारूढघनौघध्वनिशङ्काः केकावन्तः कीर्णकरालोच्छ्रितपिच्छाः ।
शोभां बभ्रुर्भूपतिसंभोगसुखार्थं शैलश्रीभिः संभृतवेशा इव केशाः ॥ १३ ॥
क्रान्तस्कन्धाः पाकपुरस्कारसहस्रैः प्राप्ताः पूर्वं प्राणिवधायासवपूगैः ।
मृष्ट्यै कृष्टाश्मान्तकमारालिकलोकैः कृत्यारम्भं सद्मसु माहानसमूहुः ॥ १४ ॥
आक्रीडेषूत्तुङ्गतुलामण्डपदण्डस्कन्धोदग्रान् बन्धुरमुद्ग्रन्थिगुणौघान् ।
मत्वा श्लिष्टान् चन्दनवृक्षेषु महाहीन् यष्ट्याकृष्टान् दृष्टिविलोलं व्यपनिन्युः ॥१५॥
वस्त्रव्रातव्युष्टवधूविभ्रमवासं कृष्टालान्य* पौरपृथक्प्रस्तुतवस्त्यम् ।
……मन्दुरमन्द्रै* चक्रुः सैन्यान्याशु निवेशं शिबिरस्य ॥ १६ ॥
गुप्तं मीलद्गोपुरमप्यर्गलवर्गैः प्राकाराग्रोल्लङ्घनलव्याङ्गणमार्गाः ।
त्रस्तक्रन्दद्गोपकुलं केऽपि कुटीरं तत्रत्यानामावसथार्थं व्यपजह्रुः ॥ १७ ॥

9d,M3 वृत्त for नर्त्त
10a,M3 पाषाण for पर्याण
c,M3 शीविकषा (शावकषा) for सा च कषा in M
d,M3 प्राक् for उग्रं
11a,M3 वल्लि for वेल्ल
b,M भावल्लद्भिः for भावल्गद्भिः
b,M3 सानुभिः for सानुषु
c,M3 शृङ्गार्जित for पूजोचित
d,M3 वलशृङ्ग for चलच्छृङ्ग
12a,M3 सीत्कार for सूत्कार
c,M3 सर्जितमाभुज्य दृशाद्रौ for मूर्च्छितमाभुज्य दृशोऽद्रौ
d,M योद्धुं for रोद्धुं
14,Not found in M3.
15b,M ०द्र० for ०न्द्र०
c,M3 कार्शा (कार्श्यात्) श्लिष्यन् वर्णक० for मत्वा श्लिष्टान् चन्दन०
16,It is fragmentary and missing in M3.
17a,M3 सुप्तं for गुप्तं; M3 वर्चो for वर्गैः
c,M3 त्रस्तुः क्रन्दत्या कुलकं कोऽपि
d,M3 परिचक्रुः for व्यपजह्रुः

पर्याणान्तःपीडनमन्योरुविहारा राज्यः कूजन्नूपुरमश्वादवतीर्य ।
संप्राविचन् वर्षवरालम्बितहस्ताः शुद्धान्तेषु प्रत्नपलिक्नीपरिवाराः ॥ १८ ॥
राजस्त्रीणां सक्तनवालक्तकरक्तैः स्पृष्टः पादैः पद्मपलाशोपमरूपैः ।
आसीदद्रिः पुष्कलसस्यौघमिषेण व्यक्तं हर्षोदञ्चितरोमाञ्चवपुःश्रीः ॥ १९ ॥
आलोक्योच्चैरध्वनि वैहङ्गममङ्गं ग्राम्यस्याशायुक्तकृतप्रेषणभाजः ।
कोटेरन्वग्वीथि वृथाध्यायितशूलं श्रान्ताः श्रेण्या वैवधिका वीवधमूहुः ॥ २० ॥
क्रोधाविद्धो लुण्ठितसंतुष्ट्या दुःखान्धः* क्रान्तावासः कोऽपि भुजङ्गैरसहिष्णुः ।
बभ्रामोच्चैः सस्मितसेनाजनदृष्टः स्कन्धावारं व्याकुलफूत्कारविरावः ॥ २१ ॥
सन्धौ सिन्धोः सेतुसमासक्तकपीन्द्रव्यस्तक्षुभ्यत्क्ष्माधरलीलां तुलयद्भिः ।
कासाराणां साररसानामवगाढुं गाढं क्लान्तैर्वारि महेभैरवतेरे ॥ २२ ॥
आलिङ्गन्ती स्फारितया पुष्करकोट्या प्राणालं श्रीप्रस्तुततोयस्रुतिचक्रम्* ।
हस्तैरम्भःपूरणपीनैरथ घट्टेषूच्चामासुः कुक्षिमिभाः फूत्कृतसारैः ॥ २३ ॥
स्फारं स्फारं प्रस्फुरतीं पल्वलपाने तर्षोत्कर्षाच्चारतरां कृष्टनिविष्टाम् ।
अन्तर्नासं सन्ततिमार्तां शफरीणां त्रस्तः क्षोभान्मङ्क्षु निरष्ठीवदिभोऽग्रे ॥ २४ ॥
जिघ्रन्नम्भःसंभृतवन्यद्विपगन्धक्रूरक्रोधोद्बोधचलत्कुञ्जकवाटः ।
खेदोदञ्चत्सेचकमास्फालितहस्तस्तीरे तन्वन्नास्थित नादं गजराजः ॥ २५ ॥
मातङ्गानां व्याकुलवारिब्रुडितानामत्युत्तुङ्गाः पिङ्गरुचः पुष्करदण्डाः ।
सूत्काराम्भःकेसरसाराः सरसीषु प्रापुः प्रौढोत्फुल्लितताम्रोत्पललीलाम् ॥ २६ ॥
तोये मग्नस्योद्गलमालोल्बणसीधोः पीलोः पीनाभोगभृतः कुम्भयुगेन ।
कावेरी या तत्क्षणमालक्ष्यत मृष्टाम्युद्गतचारूच्चकुचेव* ॥ २७ ॥
उद्धूयोच्चैः साचिकराग्रोद्बलनाभिः पूलं पीलुः पल्वलघासस्य जघास ।
अद्रिद्रोणीगह्वरगम्भीरगलाग्रश्वभ्रादभ्रश्रान्तविसारोद्गतगर्जम् ॥ २८ ॥

19a,M3 जवा for नवा
d,M3 रोमाञ्च for रोमाञ्चित in M
20,21, Missing in M3
23b,M3 श्रित for स्रुति
c,M3 पानैः for पीनैः
24c,M नाशं for नासं in M3.
25d,M3 तीर्थे नापतनोदद्विजराजः
26b,M खण्डाः for दण्डाः
27,Missing in M3.

जिघ्रन्तः क्ष्मामस्तपरिष्कारखलीनाः खेलोदञ्चद्बालधयः स्वेदसमुत्थाः ।
मन्दं मन्दं मान्दुरिकैर्गायनसक्तैः बिल्वं व्यामायाममकृष्यन्त तुरङ्गाः ॥ २९ ॥
उत्थाय श्रीवृत्तकलक्ष्मीपरिवृत्तश्चक्रे नातिच्छेदमुखस्फारितघोणः ।
देहोद्घातं क्रूरखुरन्यासनिमग्नक्ष्मापीठोद्यत्पादसमुद्गाधिकमुद्रम् ॥ ३० ॥
प्रौढप्रोथग्रन्थिगुणाक्षिप्तखलीनैरश्वारूढा रक्षिभिराराद्वतेरुः ।
मुद्गाहाराः स्नातुमुदश्च ˘˘ – – पद्मध्मानत्रासचलात्त्वं सरसीषु ॥ ३१ ॥
आप्लुत्योच्चैः सिन्धुषु सन्तेरुरथाश्वाः क्षोभश्लिष्यत्संकुलशैवालसरोजैः ।
आसिञ्चन्तस्तीरतटोर्वीरनपोढक्रीडालोलालङ्कृतिखण्डैरिव गात्रैः ॥ ३२ ॥
चेरुर्द्रोणीः कोटरकीर्णान् यवसौधान् उद्दामा............रबन्धुरितांसाः* ।
.........सपरावृत्तविसर्पानाकारास्तासक्तशकृन्मक्षिकमश्वः ॥ ३३ ॥
त्रासायासं पत्ति* कुतोऽप्यन्यतरेश्वे संरम्भेणोदस्तसमस्तत्रिककूटाः ।
अश्वश्रेणीष्वत्र विविष्टित समंसारु... ...न्धरवाधाम्नि चचाल* ॥ ३४ ॥
तीर्णः कीर्णं कर्णसुखास्यध्वनिघासं ग्रीवां चञ्चत्काञ्चनसंन्यासमुदस्य ।
औज्भीदश्वो निःश्वसितं फूत्कृतवातोदस्तायस्तप्रोथपुटोत्थप्रतिनादम् ॥ ३५ ॥
युद्धाविद्धोद्धूतकुटीकुक्कुटकूटं प्रेङ्खत्प्राज्यव्राजिकजीर्णोर्जितपक्षि ।
कूजत्कीरं लोललल्लावकलीलं चक्रुर्नर्मक्रीडनकं राजयुवानः ॥ ३६ ॥
दृष्टौ दृष्टाः सोऽकृत कान्त्या कमनीयो ऽमन्दानन्दा नैव नृपानीकनिवेशः* ।
तत्सौन्दर्यं साधुगुणाविष्टमदीनं तृप्यन्त्युच्चैर्येन न चक्षूंषि जनानाम् ॥ ३७ ॥

विद्याधरा विदधतः कटकस्य सेवां
सत्कारिणीं न खलु ते तदृपुस्तदानीम् ।
सारः सतां सततमेष सुजन्मलाभो
यत्सत्क्रियां प्रकटयन्ति गृहागतानाम् ॥ ३८ ॥

30a,M. लक्ष्मा for लक्ष्मी in M3
31c,M शषपाली for the lacuna.
33,34, Missing in M3.
37c,M3 गुणाकृष्टमतीनाम् for गुणाविष्टमदीनं
d,M च for न

क्षितिपतिपरिभोगं क्ष्माधरो लक्ष्म लक्ष्म्याः
स्थिरगुरुगुणपक्षारक्षमक्षुण्णमाप्य ।
अक्षपण इव दाता श्रीफलैरापुपूरे
स शिबिरशिवदीक्षादक्षिणो दक्षिणाशाम् ॥ ३९ ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये शिबिरसंनिवेशो
नाम सप्तमः सर्गः ॥

अष्टमः सर्गः

अथ समं क्षितिपालमनोमुदे खचरसिद्धिवशाद्विविशुः श्रियम् ।
मधुमदध्वनितालिमनोरमद्रुमलये मलये सकलर्तवः ॥ १ ॥
कुसुमतानमता नवमञ्जरी प्रमदलाभदलाभरणद्रुमम् ।
अमृशदस्तशदस्तवकापदं मधुमलं विमलं वकुलं नृपः ॥ २ ॥
विशदशीकरशीतलशालिषु प्रकृतिराकृतिनिर्झरवारिषु ।
रभसयन् सुरभौ नृपमाधवौ मतमरुद्धमरुद्धसुखोदयः ॥ ३ ॥
अभिमतेन विलीय निरन्तरं मधुकरेण परं परिचुम्बिता ।
रुचिररागरसस्व...... कोविकोसनमञ्जरी* ॥ ४ ॥
अधिगतं परिरम्भसुखामृतं श्रुतिपुषः पपुषा सुरभिश्रियः ।
कुरवकेन निरन्तरमाददे ललिततोलिततोलितवल्लिना* ॥ ५ ॥
प्रणयिनीमवलम्ब्य रसोन्मुखीं मधुरहासवतीं कुसुमश्रियम् ।
विलसितुं सहकारमहीं मधुर्निविविशे विविशेषपरिष्कृताम् ॥ ६ ॥
स्थिरधृतिर्नियमेन वनाश्रितः कमपि मन्त्रमयं मधुपोऽजपत् ।
अभिचरन्निव पान्थविलासिनीर्निरवमो रवमोहितमानसः ॥ ७ ॥

4,M3 omits.
5d,M3 दल्लितताल्लितानितवल्लिना
6a,M3 अवलोक्य for अवलम्ब्य
7a,M श्रियः for श्रितः
d,M नरवमो for निरवमो

द्विजगणः समुपेत्य वनस्थलीः परिचचार समुज्ज्वलकिंशुकाः ।
सदहना मधुना मकरध्वजाऽध्वरचिता रचिता इव वेदिकाः ॥ ८ ॥
समुदिते सुरभौ पथिकाः पथि स्थिरधृति व्यतिचुक्षुभिरे क्षणात् ।
शशभृतीव समीयुषि सिन्धवो वितिमिरे तिमिरेचितवीचयः ॥ ९ ॥
वकुलमाकुलितालिपटं मधावधिशिरःस्तबकेन जनोऽत्यवैत् ।
ध्वजमिवात्मभुवो भुवि भासुरं समकरं मकरन्दविलासिना ॥ १० ॥
जगति यामतनोर्जयघोषणां जगदुरन्यभृतो व्यपदेशतः ।
सरति सौरभसाक्षिणि दक्षिणे मरुति सारुतिसारमवर्णयत् ॥ ११ ॥
विरचितं* दधती विकरालतां मकरकेतुकिरातसमीरिता ।
क्क मधुमासि निराकृतकामिनीजनशशा न शशाक शराशनिः ॥ १२ ॥
मधुरमाधवरञ्जितमञ्जरीकृतपरिष्कृति केसरकाननम् ।
सुतलतामकरन्दकणच्छटासिकतिलं कति लङ्घयितुं क्षमाः ॥ १३ ॥
अतनुकेतनयष्टिरनुच्चकैः प्रविकचा सहकारतरोर्लता ।
क्षितिमवक्षतिभिर्नवकेशरैरलिपताऽलिपताकिकयोज्ज्वला ॥ १४ ॥
प्रसवशालिविषालिरवाकुला*रतिवशा च रसादपराङ्मुखी ।
ऋतुवरेऽनवरे नवमालिका विगतमानतमा नतिमागता ॥ १५ ॥
शुचिसमृद्धिरुदञ्चितमल्लिका प्रहसितं मुखमादधती गिरेः ।
अभितरन्तु* वराङ्गभुवि द्युतिं पुलकजालकजातनुघर्मभुक् ॥ १६ ॥
रतिगृहे समदस्मरकुञ्जरश्रवणतालविलासमुपेयुषी ।
द्युतिमधत्त जवानिलजीवितक्लमितभव्यजनव्यजनावली ॥ १७ ॥
तपति तीव्रतरं तरणौ तथा व्यधित चन्द्रकचक्रमसौ ततम् ।
नहि यथा परितापकरी रवेः करकलापि कलापिनमाविशत् ॥ १८ ॥

11d,M3 मारमदर्शयत् for सारमवर्णयत् in M.
and मारुति for सारुति
12a,M3 अविरतं for विरचितं
c,M मास for मासि
d,M शराशनः for शराशनिः
15d,M3 मानता for मागता
16,17, Not found in M3.
18d,M3 आविशेत् for आविशत्

विषमघर्मदिनोष्मकृतक्लमं क्षणमिवोक्षितुमर्यममण्डलम् ।
भुवि निपत्य जवाज्जगृहुर्जलं रविकरा विकरालतरत्विषः ॥ १९ ॥
चलदलोद्दलितामलमल्लिकापरिमलाकुलितातिकुलाकुलः ।
अकृत सैन्यमिवोर्जयितुं मरुन् मलयजालयजालकलालनाम् ॥ २० ॥
बलपरिग्रहपूर्णमनोरथा न गणयन्ति हि कामपि दुःस्थितिम् ।
यदवहन् सुदृशो न शुचौ क्लमं प्रियसहायसहावसमागमाः ॥ २१ ॥
रविरुचिज्ज्वलितं परिसर्पतोश्चरणयोर्मणिकुट्टिमममङ्गणम् ।
किणकिणैः सुदृशोऽरुणताऽभवत् स्नपितयापितयावकयोरपि ॥ २२ ॥
दिवसमानसमानमितक्षपो मुखरभानुरभानुगखेटकः ।
रविरुचा तरुचातकमत्यगे शुचिरभूदरभूदवकृच्च सः* ॥ २३ ॥
विदधदम्बुमुचः पथिकाङ्गनाविनिहितान्तकपाशभयंकरान् ।
प्यधित शैलमखण्डशिखण्डिनीकुलमुदेऽलमुदेत्य घनागमः ॥ २४ ॥
गुरुनिदाघजघोरघनातपक्लमजुषां ककुभामतिशीतला ।
घनपटी परिरभ्य जलार्द्रिका समतताऽमततापतिरस्क्रियाम् ॥ २५ ॥
वहति केकिनटे रुचिरं चिरं दलितचन्द्रकमण्डलताण्डवम् ।
स्फुटमिवाम्बुमुचां मुमुचे ततिर्जवनिकाऽवनिकान्तिकृता तता ॥ २६ ॥
प्रियतमादभविष्यत चेत् पृथक् तदचिरादमरिष्यत निश्चितम् ।
घनघनोर्जितगर्जितसंभ्रमा ममदिरेमदिरेक्षणया क्षणे* ॥ २७ ॥
ध्रुवमिवाशु निपीय सहाम्बुना निबिडडम्बरमम्बुधिगर्जितम् ।
विदधतः प्रथिमानमुदारदिग्व्रजगुरुं जगुरुन्नतमम्बुदाः ॥ २८ ॥
प्रियकपिङ्गरुचो हरिगोपिका द्युतिमधुर्विधुराध्वगसंहतेः ।
स्फुटितचित्रभुवां भुवि कर्दमोद्गमसृजामसृजामिव बिन्दवः ॥ २९ ॥

20a,M3 बल्लिता for दल्लिता
21,M3 omits.
24c,M3 for वितत्त व्यधित
25c,M3 has घनपटीं & जलाद्रिकां
d,M मत for मित in M
28d, Readings in M are very corrupt.
those in M3 are given.

गुणमयोऽपि सदोष इव क्वचिद् भवति यत्कमलाकरसारसाः ।
समुदयेऽम्बुमुचामभवन् जगत्क्रमनुदामनुदारमनोमुदः ॥ ३० ॥
अचलशृङ्गजुषस्तडितो दधुस्तरलिता रसना इव ये घनाः ।
उडुकदम्बककोकनदे नभःसरसि तैरसितैर्महिषायितम् ॥ ३१ ॥
कुटजकुड्मलकोमलमालतीमलिनसान्द्रशिलीन्ध्रसुगन्धिना ।
अधिजगे मरुताध्वगमण्डलीगमरुधामरुधास्य ˘–˘– *॥ ३२ ॥
वरवधूरवधूय यदास्यते परमहो महती बत मूढता ।
जलधरैरिति रम्यबकावलीदशनकैः शनकैर्जहसे जनः ॥ ३३ ॥
स्फुटमिवाम्बुदवारिपिपासिता परमपांसुपदंशविधित्सया ।
ध्वनिभिरुद्धतमध्वगजीवितं विशकुलाश कुलायवतां ततिः *॥ ३४ ॥
मृतिमुपैषि पुरा रुषमेषि चेद् दिवमिवाभिहिता कृततर्जनम् ।
स्तनवती स्तनता स्तनयित्नुना पदमसादमसावकरोत्प्रिये ॥ ३५ ॥
नवकदम्बकदम्बकसन्ततप्रसवनीयवनीयकषट्पदः ।
अकृत तोयततो यशसे नगो भुवि भुजङ्गभुजङ्गलितापदम् ॥ ३६ ॥
स्फुटतया भुवि बिभ्रति यत्र ते हलधराङ्गरुचं कुमुदाकराः ।
स समुदैत् क्रमसंगलितक्वणत्कतिपयातिपया जलदात्ययः ॥ ३७ ॥
स्थगयितुं समवाहि न मण्डलं दिनपतेर्जलदैर्जलकालवत् ।
क्व महतां सुचिरं क्रियते द्युतिर्विकलिता कलितापकरैः खलैः ॥ ३८ ॥
भुवि ववे पवनैर्घनडम्बरग्लपितदिक्तरुणीश्वसितोपमैः ।
कमलिनीमकरन्दसमुल्लसत्सुरभिकैरभिकैरवकाननम् ॥ ३९ ॥
शरदृतौ विकटांसतटाटवीस्फुटसटास्फुटसुन्दरतां हरेः ।
क्षितितलं परिपाकसमुच्चलत्कलमचूलमचूचुरदुच्चकैः ॥ ४० ॥

31a,M3 अतुल्तुङ्गजुषः for अचलशृङ्गजुषः
32-34, M3 omits. d is not clear in M.
32, M is not clear in d for the lacuna. It has सिषेविता
39a,M3 प्रतिवनो for भुवि ववे
b,M ववकरुणा for दिक्तरुणी
40a,M3 तटोत्कटे for तटाटवी
b,M3 तट for सटा
c,M3 समुल्लसत् for समुच्चलत्

गतघनापदमाप्य धृतोदयं सपदि चन्द्रमखण्डितमण्डलम् ।
अकलुषत्वमलम्बितमां तमोदलनलालनलासिजलैरपि ॥ ४१ ॥
प्रववृते परितः परिचुम्बितुं कुमुदकाननमुन्मुखरागवत् ।
शिशिररश्मिमुखेन शरत्प्रिया विलसदंशुसदंशुकशोभिना ॥ ४२ ॥
अघटयन्मदनस्य सरोगृहे शरदसावभिषेकमहोत्सवम् ।
रुचिररुच्यसितैरिव सारसैः सकलशे कलशेवलमालिके ॥ ४३ ॥
शुकततिः श्रुतपालिवधूलसल्ललिततालचलद्वलयस्वना ।
चकितमभ्यचरत् कपिशङ्किनी दशदिशः शदिशन्त*महीतला ॥ ४४ ॥
गिरिगुरुश्रुतिशालिमहोदयः कृतिसमाज इवाप्रतिभावताम् ।
अपजहार चिरस्य शिखण्डिनां ध्वनिबलानि बलाहकसंचयः ॥ ४५ ॥
विदलिते सपदि प्रतिबन्धके रविरदीपितरां घनमण्डले ।
क इव वा न धृतप्रचये रिपौ नवहते वहते द्युतिमुज्ज्वलाम् ॥ ४६ ॥
अतिचलज्जलदोत्थमुपप्लवं सरभसं परितः परिषस्वजे ।
प्रियसखीव शुचिस्मितशोभिनी सुकुमुदा कुमुदारफलां शरत् ॥ ४७ ॥
मदनकेतनकेतकिनी शरच्छिदुरसादरसादभितोऽकरोत् ।
स्थलगता जगतो जलगास्तथा सरजसारजसा द्विविधाः श्रियः ॥ ४८ ॥
भवति यत्र परस्परभागिनी मृगदृशां स्तनमण्डलसोष्मता ।
स समयः समयादथ हैमनो जनवशी नवशीतसमीरणः ॥ ४९ ॥
अमितमभ्यसितुं शरदत्ययः शशधरादिव शीतलताश्रियम् ।
रभसयन्दयिताङ्कधृतं वधूजनमदीनमदीर्घयत क्षपाः ॥ ५० ॥
हिमसमीररणद्दशनाः शनैः सुभगशीत्कृतशैत्यधुताधराः ।
प्रणयिनां सुदृशः सहसाऽपतन्नुरसि तारसितानुपमस्मिताः ॥ ५१ ॥

41,42,44,M3 omits.
46a,M3 विगलिते for विदलिते
49a,M3 परस्परभाषिणी for परस्परभागिनी
50,M3 omits.

मधुलिहः प्रविलोक्य हिमाहतां परिचितामपि पङ्कजिनीं जहुः ।
क्क सुचिरं क्रियते मलिनात्मभिर्ध्रुवतरा बत रागमयी मतिः ॥ ५२ ॥
विदधती हिममारुतधुक्षितस्मरकृशानुविकीर्णकणाकृतिम् ।
नवनमेरुफलावलिराबभौ सुकपिशा कपिशावमुखादपि ॥ ५३ ॥
विशकलं सकलं सुरतार्णवं पृथुतरं तु तरन्तु जना इति ।
निजजनी रजनीरभिवर्धयन्नृतुरहानिरहानि तनून्यधात् ॥ ५४ ॥
श्रितमभीष्टविशाखसुखार्द्रतां हिमरजःप्रसरैरतिभैरवम् ।
धवलयन् गगनं धृतकृत्तिकं शशिशिरः शिशिरः प्रमथोऽभवत् ॥ ५५ ॥
प्रणयिनां निबिडैरिव पिण्डकैरधिमनो ज्वलतः स्मरतेजसः ।
मुमुषुरेणदृशस्तुहिनव्यथामसुतरां सुतरां स्तनमण्डलैः ॥ ५६ ॥
व्यधित यां हिमचन्दनमण्डितामवनतो रसिकः शिशिरः स्वयम् ।
विशदकुन्दनिभात्प्रमदोदयाद् विहसतीह सतीव मही स्म सा ॥ ५७ ॥
तुहिनवातनवाततविभ्रमा सुभगता सुगता सुखदायिनी ।
अतिवरा विवरावियुता जहौ सफलिनीरलिनी रसताहृता ॥ ५८ ॥
भृङ्गा विनाशमभवत्सरसां हिमेन
कम्पे तुषारमरुति स्वरसन्निभासः ।
तीरेषु चावहत वाति कृताध्वनीन-
कम्पे तुषारमरुति स्वरसन्निभासः* ॥ ५९ ॥
इत्यद्रावादधे श्रीर्ऋतुभिरपतितं संगता वल्गुवल्ली-
लेखे सुप्तालिमग्ना सरलदलरसग्रामलिप्तासुखेले ।

54d,N begins with धात् the last word.
d,M3 तनु व्यधात् for तनून्यधात्
56,M3 omits.

58c,M3 विहता for वियुता, M3 भविवरा for भतिवरा
d,M3 सफलिनीरलिनीरसता कुतः

सेना रम्येऽथ रेमे श्रितशिवशिखरा तत्र सेव्यानुपात्तान्
सारे मत्वा समस्तानमतधुतमनस्तामसत्वामरेसा ॥ ६० ॥
(युग्मपादप्रतिलोमः)

इति श्रीकफ्फिणाभ्युदये महाकाव्ये सर्वर्तुवर्णनो
नामाष्टमः सर्गः

60a,M3 वन्य for वल्गु
b,M3 स for ऽथ

नवमः सर्गः ।

अथात्यये गगनविहारभूभुजां गिरं गिराधृतुगणबन्धबन्धुरे ।
महीपतिः कुसुमचिचीषया चिरं वनावनीं व्यहृत वधूभिरावृतः ॥ १ ॥
नृपे विशत्युपवनमन्मथाहवं तदाज्ञया पुलककरालकङ्कटाः ।
दधुस्तदा तदनुचरैः समुद्यता मनोभवप्रहरणमालिकाः स्त्रियः ॥ २ ॥
अहो सखे कृतमतिसाधु काननं खलाञ्छनैर्नवकमनीयकान्तिभिः ।
स्मरः सुखादिदमिव मित्रमभ्यधाद् मधुं वधूजघनविभूषणारवैः ॥ ३ ॥
मृगीदृशां प्रसवचिचीषयोच्चकैर्लतान्तरप्रहितदृशां समुत्सुकम् ।
पथि स्खलच्चरणसरोजजा रुजा ददौ दशां सुविशदसीत्कृतां मुखे ॥ ४ ॥
अलक्तकच्छुरिततलैः पुनः पुनः समुल्लसत्कमलपलाशकोमलैः ।
वधूपदैः शिरसि रसेन ताडितं तदङ्गणं सपदि सरागतामगात् ॥ ५ ॥
समं गतावभिमतपार्श्वमीलने निरन्तरे परिणतघर्मबिन्दुना ।
व्ययोज्यत प्रखरनखव्रणार्तिना चणं प्रियात्कुचकलशेन कामिनी ॥ ६ ॥

1a,NM3 विहारभुग्भुवा; M3 विहारि for विहार
d,N अवनि for अवनीं; M3 व्यहृत for व्यहृत;
आवृतं for आवृतः
2a,M3 अपवन for उपवन
d,M3 मालिकां
3,M3 मुक्तवान् for मभ्यधात्
cd,M3 स्मर and मधुः for स्मरः and मधुं
6a,M समागतावभिमत M3 समागतामभिमत
c,M3 व्ययोच्यत and व्रणार्त्तिना
d,M3 प्रिया for प्रियात्

नतानना रजसि विराजिलक्षणां निरीक्षितुं प्रियचरणाङ्कपद्धतिम् ।
दधे गतिं कृतकृतकाध्वविक्लवा सुमन्थरां सुपरिचितत्रपाऽपरा ॥ ७ ॥
जडक्रमा चतुरविहारकाम्यया समाश्रिता दयितकरावलम्बनम् ।
सुखोदयश्लथचलनीविबन्धना वधूरथाधिकतरमन्थरं ययौ ॥ ८ ॥
असन्नतिं पृथुकनितम्बमण्डलीभरानमद्युवतिभुजावलम्बने ।
उपेयुषी सपदि बभार कामिनः समुन्नतिं सफलतरां शिरोधरा ॥ ९ ॥
परस्परार्पितभुजगूढपार्श्वयोस्तथाऽभवत् समगमनं विलासिनोः ।
अगात्प्रियाघटिततनुर्यथानयोरुमापतिः सुबहुगुणोपमास्पदम् ॥ १० ॥
उपेत्य नो नवमृदुपल्लवावलीविलोपनैरलमलमेणलोचनाः ।
इतीव संव्यदधत वातविप्लुतैर्निवारणं किसलयपाणिभिर्द्रुमाः ॥ ११ ॥
समुन्मिषन्मुकुलकुलार्जितैरलीन् स्वसौरभैश्चिरमुपकृत्य निर्वृतान् ।
मरुद्वधूपरिमलमार्गमानयत् सतां मनः स्वपरसुखोपकारकृत् ॥ १२ ॥
शिखाग्रहादभिमुखमापुरानतिं नखक्षतिं मृदुषु दलेषु सेहिरे ।
द्रुमाः परं बभुरुपभुक्तमण्डनाः क्व नाभवन्नलिनदृशः प्रदक्षिणाः ॥ १३ ॥
उपागतेष्वभिमततां रताहवे निरन्तरं विटपिषु वारयोषिताम् ।
सुकेशरैः कुपितकषायकान्तिभिर्विलोचनैरिव कुसुमैर्लता बभुः ॥ १४ ॥
विकासिषु व्रततिभुजेषु सङ्गतां रतार्थिनीं रमयितुमङ्गनां नगः ।
युतस्तया कुसुमचयैर्निपातिभिः सितांशुकावरणमिवाभितो व्यधात् ॥१५॥
त्विषानया करकमलस्य खण्डिते दधासि किं मयि पुनरुक्तखण्डनाम् ।
समालपन्मधुरमधुव्रतारवैर्मृगेक्षणामिदमिव बालपल्लवः ॥ १६ ॥

7, M omits 7 cd and 8
10d,M सुबल for सुबहु; M रमा for रुमा
c,M3 निहुतैः for विप्लुतैः
11d,M3 निवारणाम् for निवारणम्
12d,N स्वपद for स्वपर
13a,M3 omits; N मीयुः for मापुः
b,N नखक्षतिं मृदुषु दलेषु सेहिरे M has क्षतिः
and तलेषु
14a,M तपागमेषु for उपागतेषु
c,M स for सु with केशरैः
15,M3 omits.

नखावलीममिदयितं लताग्रहग्रहोद्यतस्थिरभुजमूललक्षिताम् ।
सखी मितस्मितवृतविभ्रमं भ्रुवा विलोलया नवयुवतेरदर्शयत् ॥ १७ ॥
समेतया कुसुमचयार्थमन्यया स्तनाहतेस्तरुणतरुस्तरङ्गितः ।
ध्रुवं मुहुः कुचपरिरम्भलोलुपो न लोलतामशिथिलयत्स मानतः ॥ १८ ॥
धृतस्पृहं विटपवतीविकस्वरस्फुटश्रियं नमयितुमग्रवल्लरीम् ।
समुल्लसत्सुललितबाहुकन्दलीतरङ्गितांशुकसुखलक्षविग्रहा ॥ १९ ॥
कलाकुलालिकुलविलोलमञ्जरीरजःकणव्यतिकरकूणितेक्षणा ।
प्रियं पुरः स्थितमपि वीक्षणोत्सुकं न्यलोकयन्न खलु विदग्धनायिका ॥२०॥
(युग्मकम्)
उपेयुषः सुहृदि विलासलेखतां करस्थितौ विटपदलस्य सुभ्रुवः ।
दधेऽधिकं प्रसृततरेण सङ्गिना नखांशुना नियमनतन्तुविभ्रमः ॥ २१ ॥
निबध्नती शिरसि नतस्य कामिनः स्रजं वधूस्तनतटलीनतन्मुखा ।
त्रुटद्गुणग्रथनविलम्बकैतवात् समन्वभूत् कुचयुगचुम्बनं चिरम् ॥ २२ ॥
प्रतिस्त्रियं स्वजयति वल्लभे वधूरनीक्षणं कुसुमचयाकुलाकुलः ।
न्यधत्त यच्च्युतकुसुमः सवेपथुः फलोज्झितं तदकृत पाणिपल्लवः ॥ २३ ॥
तथा लतालुलितमधुव्रताकुला विलासिनी विगलितमाननं व्यधात् ।
उपान्तगाभिमतकपोलमण्डले यथोच्चकैरविकलमाप चुम्बनम् ॥ २४ ॥
नतभ्रुवः कुसुमरजोविरूषितं त्वमीक्षणं सुखय मुखानिलैरिति ।
चुचुम्बिषौ नवयुवतेः प्रिये मुखं तदन्तिकं निपुणसखी निनाय ताम् ॥ २५ ॥
नवोढया दृढदयितक्षतोष्ठया यदार्तिजं विरुतमतानि मौग्ध्यतः ।
प्रबोधितव्रततिगतालिनिस्वनः सखीजनस्तदलमलक्षितं व्यधात् ॥ २६ ॥

17a,M नग for नख
b,M लक्षणम् for लक्षिताम्
21b,M विटमदनस्य for विटप दलस्य
b,M has करस्थिते; N करस्थितै for which करस्थितौ is suggested.
24c,N उपान्तिगो, it may be read उपान्तगा
25a,M3 विभूषितं for विरूषितं
26,M3 omits; b,M सौख्यतः for मौग्ध्यतः

विलासिना सपदि विपक्षसंनिधौ सुशर्मदं श्रवणवतंसगोचरे ।
यदद्भुतं कुसुममपि प्रकल्पितं महाफलं तदभवदानतभ्रुवः ॥ २७ ॥
समीयुषोः कमपि रसं विलासिनोः सखीजनो नववनराजिपञ्जरे ।
अनीनमत्कुसुमचयापदेशतो लता लतागृहगहनत्वकाम्यया ॥ २८ ॥
समत्सरं निहितदृशं प्रतिस्त्रिया नखावलीवलयि नितम्बमण्डले ।
अदुर्ग्रहे तरुकुसुमेऽप्युदीरितां सुमध्यमा न नमयति स्म दोर्लताम् ॥ २९ ॥
समाहतः कुसुमदलैरवद्यवान् नियन्त्रितो नवबिसनालतन्तुभिः ।
इयत्यपि स्फुटमभिगत्य निग्रहे प्रियः कथंचन समियाय सुभ्रुवः ॥ ३० ॥
निवासयत्युरसि विलासशेखरं रतेश्वरं गदितविपक्षनामनि ।
मनस्विनी न परुषमामृषद्वचः सखीषु तु व्यधित दृशं पयःप्लुताम् ॥ ३१ ॥
वधूर्गुरोः प्रतिललनाविलोकने वतंसकान्निहितवतः स्तनावधौ ।
तया धृतं यदभृत तन्मयं मनो बभूव तत्फलगुरु पारितोषिकम् ॥ ३२ ॥
सवेपथुः स्वपदयुगासनीकृतस्थिरस्थितिप्रियतमपादपद्मया ।
लतान्यया निबिडनितम्बमण्डलस्तनेरितप्रणयि तरोः समाददे ॥ ३३ ॥
श्रुतेः पदं व्रजति नवोत्पले रुचिं तदाश्रयां तरलदृशो विलोचनम् ।
स्वशोचिषाऽहरत समत्वमानिनां समुन्नतिं न दधाति दीर्घदर्शिनः ॥ ३४ ॥
तनुत्विषो गुणगणशालिनः पुरः क्षमा स्थितिर्न सुतनुलोचनस्य ते ।
श्रुतिस्पृशः सितनलिनस्य षट्पदः क्वणन्निति व्यधित विगर्हणामिव ॥ ३५ ॥
पुरन्ध्रिभिर्विटपिषु लसमञ्जरीसकेशरप्रतिनवगुच्छपङ्क्तिषु ।
पराङ्मुखैर्न पुनरसञ्जि षट्पदैः स्पृशन्ति वा कृशविभवं कमर्थिनः ॥ ३६ ॥

27d,N महत्फलं for महाफलं
28d,M लताग्रह for लतागृह
29a,M3 विहित for निहित
b,M वलयिनि मूलमण्डले
b,M जाल for नाल
30a,N समाहितः for समाहतः
d,N वास for सम्
31a,N निवेशयत्युरसि; M3 शेखरे
33d,M सने for स्तने
c,M लतालया for लतान्यया
34b,M3 विडम्बनां for विलोचनम्
c,M स्वशोचिषां हरति for स्वशोचिषाऽहरत
d,N ददति for दधति
36c,M निपुणरसज्ञ for न पुनरसञ्जि

रतं दधत्तिलकपदे कृतास्पदः कपोलयोश्चिरमथ चुम्बितस्तनः ।
धृतायतिर्वपुरभितोऽभिषस्वजे नतभ्रुवां सलिलभरो निदाघजः ॥ ३७ ॥
मृगीदृशां रुचिरकचाश्रितैरपि स्मितोदयादतिविकचत्वमागतैः ।
सुगन्धिभिः सदलकतामपि श्रितैर्दधे मुखैरसदलकत्वमग्रतः ॥ ३८ ॥
मनस्विनीमुखकमलेषु सालसां दृशोः स्थितिं परमुपदिश्य वल्लभैः ।
अथादधे पुलकपयोभिरन्वयस्तदीक्षणव्यसनिषु नायकेष्वपि ॥ ३९ ॥
विपुलपुलकपूरव्याजतः स्नानदूत्य-
प्रहितनिजजलास्ताः सुभ्रुवो वल्लभाढ्याः ।
श्रमसमुदयमन्दाः स्यन्दिनीं मङ्क्षुमीयुः
शुचिशिवशिशिराम्भःशीकरालीकरालाम् ॥ ४० ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये कुसुमावचयो
नाम नवमः सर्गः ।

37a,M3 omits. N Shows lacuna for रतं दधत्
38b,M विकरत्व for विकचत्व; M3 विकलत्व
c,M3 सदलिकता; d,M3 सदलिकत्व
39a,M3 omits. a,N नितम्बिनी for मनस्विनी
b,M3 जलान्ताः, N जलार्ताः for जलास्ताः
40a,M3 स्नातभूय for स्नानदूत्य

दशमः सर्गः

अथ वनगहनाभिरीय पृथ्वीतलबिलनिर्गतनागनायिकाभाः ।
अभिनदि दिनकृत्करालतापक्लमवशमन्थरमन्थरं ययुस्ताः ॥ १ ॥
पथि पृथुलनितम्बबिम्बचुम्बिस्खलितविशृङ्खलमेखलाकलापाः ।
कलितकलकलाकुला बभुस्ताः प्रविसृततूर्यरवसरैकसेनाः ॥ २ ॥
अपि धृतनिभृताततातपत्रा विटपवतां पिबतां पथि प्रतापम् ।
प्रतिकृतिमजुषन्त जोषमेता भवति हि मार्गगतः कदा न सेव्यः ॥ ३ ॥
उचितखचितचारुलोलचूडामणिगणकान्तिकदम्बकेन काचित् ।
समतत सितमप्यथातपत्रं चिरमिव चन्द्रकसान्द्रचन्द्रकाङ्कम् ॥ ४ ॥
प्रियकरततमुत्तरीयमुच्चैः प्रतिवनितामभितः परं परस्याः ।
अतत न बहिरेव तापशान्तिं व्यधित मनोऽप्यतितीव्रतापवन्ध्यम् ॥ ५ ॥
भ्रमितमभिमुखं प्रियेण वध्वा व्यजनकमीक्षणगोचरे परस्याः ।
यदनिलमनलं तयोश्च योगात् सममवमत् तदभूच्चिराय चित्रम् ॥ ६ ॥
पुलककणकरालपाण्डुगण्डस्थलफलितस्फुरदातपत्रकान्तिः ।
सुतनुरतनुघोरघर्मशान्त्यै विनिहितचन्दनराजिकेव रेजे ॥ ७ ॥

1c,M3 अभिनव for अभिनदि
2a,M3 बिम्बभार for बिम्बचुम्बि
c,M ययुः for बभुः
3a,M भृत for धृत
b,M3 प्रयासं for प्रतापं
4b,M3 रोचिरुल्दश्रितेन for कान्तिकदम्बकेन
5d,M3 विद्धम् for वन्ध्यम्
6c,M तदनिल for यदनिल

रचितशिखिविचित्रपत्रराशेरधिवसुधास्थितिमुष्णवारणस्य ।
प्रतिकृतिमविलक्षणां मृगाक्षी समतत नूपुररत्नरश्मिरागैः ॥ ८ ॥
घटयसि चटुलक्रमावलग्ने किमतितनीयसि तान्ततां श्लथत्वात् ।
इदमिव सुतनोर्जगौ गलन्ती मणिरशना पटुपादयोः पतित्वा ॥ ९ ॥
जडपरिचय एव दोषपोषी तिरयति नूनमपत्रपां प्रवृद्धः ।
युवतिगतिविनिर्जिता जहुर्यद् मृदुगतिगर्वपरिग्रहं न हंसः ॥ १० ॥
अथ तदवयवावमर्षलीलातरलतरङ्गकराग्रकम्पमम्भः ।
अविवररववाहि वाहिनीयं प्रसभमिवाह्वदविह्वलं महेलाः ॥ ११ ॥
अमलकमलकोमलाभिवेल्लत्परिमललालितलालसालिलोलः ।
मरुदतनुत मन्थरोर्मिमालः शुचिजलशीकरशीतलार्घमासाम् ॥ १२ ॥
कलयितुमिव कौतुकेन कान्ताः कुवलयदृष्टिकुलानि कूलवत्याः ।
वपुरविरलपक्ष्मलक्ष्मभाञ्जि द्रुततरविद्रुतनैद्रमुद्रमूहुः ॥ १३ ॥
मुखपतितपुरन्ध्रिसौरभोत्कैर्नलिनकुलेष्वलिभिः कुलायलीलाम् ।
कलयितुमलसत्वमाललम्बे भवति दृढा मधुपायिनां क्व वृत्तिः ॥ १४ ॥
अथ सरिदरविन्दवृन्दसर्पत्पुरुमकरन्दपरागरागतोऽभात् ।
घटयितुमभिषेकमङ्गनानां परिहितपिङ्गलमङ्गलाम्बरेव ॥ १५ ॥
युवतिषु सरितं सखीष्विवोच्चैश्चिरसमितासु समुत्सुकां समीक्ष्य ।
विकटतटनितम्बचुम्बनाय न्यधित न चक्रविहङ्गमः प्रसङ्गम् ॥ १६ ॥

9a,M3 क्रमावलम्बे for क्रमावलग्ने
b,M & N किमसि for किमति
c,N मणन्ती for गलन्ती
10,M3 omits
a,M एष for एव
11d,M सहेलाः for महेलाः
12b,N जालः for लोलः
d,M आर्चम् for अर्घम्
14b,M3 मुकुल for नलिन
c,N shows lacuna for कलयितु
15b,N पुरुमकरन्दपरागरागतोभात् ।
M गुरुमकरन्दपरागलोभलाभात्
M3 भोगलाभात् for लोभलाभात्
d,M3 मङ्गलपिङ्गलाम्बरेव
16,M3 omits.
b,M मसितासु for समितासु
d,N प्रसन्नम् for प्रसङ्गम्

श्रुतिमधुररथाङ्गनामनादस्मृतरससस्मरसीत्कृतस्वनानाम् ।
स्मितचलदधरं ससज्ज दृष्टिर्मुखकमलेषु परस्परं प्रियाणाम् ॥ १७ ॥
सममनुभवितुं प्रियैर्विलासानपरिचितं परमार्थभीरवोऽपि ।
प्रसभमपभियः पयोऽभ्ययुस्ताः किमिव हि दुष्करमस्ति रागवृत्तेः ॥ १८ ॥
पयसि परिणता व्यधत्त वध्वाः प्रतिकृतिरुत्तटकोटिसङ्गतायाः ।
जलनिधिजलजालजायमानप्रतिनवविष्णुवधूवपुर्विलासम् ॥ १९ ॥
श्रवणकुवलयेन कोमलाङ्ग्याः पयसि परिप्लुतिमीयुषा चलोर्मौ ।
अधिगतनिजजन्मभूप्रभूतप्रमदवशादशनैरनृत्यतेव ॥ २० ॥
प्रतिनववनिता नितान्ततान्तेर्जलमवतीर्य ततस्तरङ्गभीरुः ।
अगलितमलगद् गले स्वभर्तुर्द्विषदपि कुत्रचिदावहेत्फलाग्र्यम् ॥ २१ ॥
प्रियकृतपरनामपूर्वसेका शिशिरजलैरथ मोहमाप कापि ।
तनुरपि विषमं तनोति तापं समुपचितप्रणयस्य खण्डनांशः ॥ २२ ॥
युवतिमुखसरोजलोलुभा मां बत नियमेन निरंशमुज्झति श्रीः ।
इति पयसि वधूनितम्बभिन्ने बिसकुसुमेन विषादिनेव मम्ले ॥ २३ ॥
गुरुमपि गुरुणा कृतां कृशाङ्गी न कमलकुड्मलमालिकां न दध्रे ।
जनयति हि किमप्यनल्पमोजो दृढतरभावकृतः प्रियप्रसादः ॥ २४ ॥
सरभसललनादृढावगूढैरतनुतरं समवाप्य रागमाभ्यः ।
वियुतिमिव पुरो विशङ्कमानैरविषहशक्तिमकम्पि वारिपूरैः ॥ २५ ॥
गिरितटविकटैर्नितम्बबिम्बैः प्रसरनिरोधमवाप्य वारि तासाम् ।
निरुपमतमरूपदृष्टिजातस्मयमिव रुद्धगति क्षणस्य तस्थौ ॥ २६ ॥

17a,M3 श्रुत for श्रुति
b,N सरसस्मर for रससस्मर
c,M ससर्ज for ससज्ज
18,M3 omits.
19b,N उद्भट for उत्तट
20a,M प्रवल for श्रवण
21c,N अगलितमलमङ्गलेष्वभर्तुः
23b,M चिरं समुज्झति for निरंशमुज्झति
24b,M3 निदध्रे for न दध्रे
25b,N समवार्य for समवाप्य
25d,N रविषहशक्तिमकम्पि
M रवि सहसव् किम्
M3 रवि सहसा for रविषहशक्ति
26c,M नार्त for जात
d,M क्षणं स for क्षणस्य

सरिति मरकताश्मभासि दृश्या स्रुडिततनुर्विरराज गौरगात्री ।
कषदृषदि नवप्रमृष्टनिर्यन्महसि महारजतस्य राजिकेव ॥ २७ ॥
उदरभुवि तनूदरीरुदारं रुचिररुचीश्चिरमीचितुं चरन्तीः ।
अजनि जलमितस्ततो विसर्पच्छफरविवृत्तविलोचनप्रचारम् ॥ २८ ॥
तततनुरतनुदीर्घवारिमार्गप्रथिमपुरःप्रसरप्रवृत्तमग्रे ।
न्ययमयत निपत्य केशपाशस्तरलतरङ्गतुरङ्गमङ्गनायाः ॥ २९ ॥
विकचकचमशीर्णशैवलौघे परिमलितं नलिनोत्थरेणुरक्ते ।
पयसि पटु न निश्चिकाय कायं चलति चलावयवं युवा युवत्याः ॥ ३० ॥
उपरि परिगलद्भयं पतन्त्या प्रतततरङ्गभुजस्य वारिराशेः ।
अविदितपरिखेदया सखेदं रतिपरया पुरुषायितं कयापि ॥ ३१ ॥
प्रसभकरभरापनुन्ननीरप्रहतिकणत्कणकूणिताक्षिकोणा ।
असहत सहचारिणा सहैका स्मितरुचिशारितवारि वारिलीलाः ॥ ३२ ॥
स्तनजघनविमर्दमङ्गनानां सुकृतशतैरपि दुर्लभं तदाप्य ।
अदधत कलुषत्वमम्बुवेगो विगतविवेकमिदं हि तज्जडत्वम् ॥ ३३ ॥
स्रुतवसनपयःकणापदेशात् सुचिरमनुव्रजिता इवाम्बुभिस्ताः ।
(सपदि) तटगतप्रियात्तहस्ताः समुदतरन्समुदस्तरङ्गवत्याः ॥ ३४ ॥
परिहितपरिपाण्डुरोत्तरीया नवसलिलप्लुतिनिर्मलत्विषस्ताः ।
हिमपटलजुषामनीषदस्थु श्रियम ⏑ – ⏑ ⏑ – ⏑ – ⏑ – – ॥ ३५ ॥
स्तनजघनसमागमच्युतानां विषमदशान्वयिनां वनं श्रितानाम् ।
युवतिभिरतिमात्रपीडितानां परमुदपादि विरागिताम्बराणाम् ॥ ३६ ॥

27,M3 omits.
b,M विचचार for विरराज
31d,N कयाचित् for कयापि
32b,M कुण्ठित for कूणित
d,M सीरित for शारित
d,N लीलाम् for लीलाः
33After this there is a confusion in the three MSS in regard to the division of stanzas due to the loss of lines at one stage on the other in the handing down of MSS.
34,35, M omits. The readings of N show that there were other stanzas after 33, but they are lost in M and are found in N as given here.
35,N breaks after श्रियम……

अभिकबरि विलासवासनायै पवनधुतः सुदृशां क्षणप्रणीतः ।
जयमिव विमृशन् कचैः स्वकान्तेः समसरदच्युत एव धूपधूमः ॥ ३७ ॥
प्रियकरमलनाभितम्बिनीनां वपुषि मनोरमकाम्यकान्तिकान्ते ।
मुकुर इव मुहुर्मुहुः प्रमृष्टे प्रतिफलितं ददृशे वपुः स्मरस्य ॥ ३८ ॥

उन्मेषिभूषणरणज्झणनादवाद्य-
नृत्यत्स्तनार्पितमनोहरहारलेखाः ।
ऊहुर्विचित्रशुचिवर्णककाम्यभासः
स्मेरां श्रियं स्मरमहोत्सवभूमयस्ताः ॥ ३९ ॥

इत्याहिताविवरवारिकृताभिषेका-
स्ताः शीतमित्यथ सवेपथवो वदन्त्यः ।
यूनां परप्रणयशालिषु मानसेषु
प्राक् प्राविशंस्तदनु दोर्द्रुमपञ्जरेषु ॥ ४० ॥

इति श्रीकम्पिणाभ्युदये महाकाव्ये सलिलक्रीडावर्णनो
नाम दशमः सर्गः ।

37a,M3 अपि for अभि
d,M समरखक्षत for समसरदच्युत
38b,M गम्य for काम्य
In the colophon M3 has लीला for क्रीडा

एकादशः सर्गः

अथ सुदृशां प्रियप्रणयविभ्रमभावनया
समभ्युदियाय नैशसुरतोत्सवसस्पृहता ।
रविरपि सञ्जहार करडम्बरमम्बरतः
फलमभिवाञ्छितानुपदभावि हि भव्यधियाम् ॥ १ ॥

अवसितवासरावसरनृत्यरसोल्लसित-
त्रिपुररिपूत्तमाङ्गतलताडनतो विधुतम् ।
निरवधि वेधसः कनकधाम समिद्धमधो
व्यपगतखण्डमण्डमिव मण्डलमुष्णरुचः ॥ २ ॥

दिशि दिशि प्रवृद्धये प्रहितमम्बुजकोशरुचि-
प्रसृतकरो दधत् कनकधातुरसस्य तुलाम् ।
वपुरतिमन्दमाप्य रविरास्थित पात्रमयो*
वणिगिव मण्डलेऽथ समघट्टयदंशुधनम् ॥ ३ ॥

अधिकविषक्तकूबरयुगानमदंश(स)भुवो
विचलितकर्णचामरतिरोहिततान्तदृशः ।
कथमपि नातिकर्कशखलीनधृता वियुतः
सवितुरवातरन्नपरशैलशिरस्तुरगाः ॥ ४ ॥

3-13, Not found in M3; and N begins with 12b, one folio being lost.

अनुसृतमार्द्रया कमलिनीमकरन्दरुचा
परिणतकोकशोकवशवीक्षणवाष्पभरम् ।
रतरसिकाङ्गनानयनदर्पजलस्नपितं
समधित मन्दतां सपदि धाम गभस्तिभृतः ॥ ५ ॥

रविरुचितापतो द्रुतमहारजताद्रिशिला-
बहलरसाङ्कपङ्कपटसन्नशफं पतताम् ।
समजनि वाजिनां गतिरपास्तरयाऽस्तगिरा-
वहरहरत्ययेऽपि परिवृद्धिमिवानयताम् ॥ ६ ॥

अधिगतजिह्मभावमुपपादितसंघटनाः
सपदि भविष्यदन्धतमसौघभियेव भृशम् ।
परगिरिशृङ्गमारुरुहुरुष्णकरस्य कराः
परपरिभूतिषु प्रथममेव न जाग्रति के ॥ ७ ॥

स्फुरदरुणप्रभाभरणभास्वरभावभृतां
भृशपरिमण्डलेन बहलोष्मविशेषरुचा ।
उर इव शार्ङ्गिणः खमथ कुङ्कुमकान्तिजुषा
जलधिसुतास्तनेन कृतमाकपिशं रविणा ॥ ८ ॥

त्रिदिवसदां सदाप्रकटिताशया प्रथिमता*
विहततमोगतिर्विजितविष्णुपदः पतनम् ।
रविरपि नाम साम्प्रतमयं यदवापदहो
बत दुरतिक्रमा कृतधियामपि कालगतिः ॥ ९ ॥

गुरुरथपातसंक्षुभितसिन्धुसमुच्छलित-
स्फुरदुरुवाडवानलशिखापटलीतुलना ।
विजडिमशालिनीमभिनिविश्य दशामशनै-
रशिशिररोचिषो दशशती रुरुचेऽथ रुचाम् ॥ १० ॥

9b, M has विजित for which विहत is suggested.

चरममहीध्रमस्तकतटस्थगितस्य रवे-
रवनतिमागताः सरसकुङ्कुमकान्तिरुचः ।
उपदधुरंशवः परुषपल्लवसस्मर*
द्रुतजगदण्डखण्डकनकद्युतिसुन्दरताम् ॥ ११ ॥
निपतितमुज्जिहीर्षुरभिसङ्ग(त)पिङ्गलिम
ग्रहपतिपद्मरागमणिकन्दुकमम्बुनिधौ ।
समवतरन्नतिष्ठिपदहःपुरुषोऽतिपटुः
पटमिव पाटलार्चिषमधिद्युतटि प्रकटम् ॥ १२ ॥
धृतविततोष्मणः सममिपत्य भुवो निबिडं
त्रुडिततनोर्दिनद्विपपतेः प्रसभं जलधौ ।
उपचितचीनपिष्टपरिपुष्टविभाविभवं
वपुरथ कुम्भकूटमिव दृश्यमभात् तरणेः ॥ १३ ॥
इदमुदयोपयोगि वपुरप्यभिभावि हि मा
ज्वलनमयं जलैर्मम विरोधिभिरापततु ।
असमरुचावितीव विनिधाय रुचां पटलं
पयसि विरोचनो निविविशे विवशोऽम्बुनिधेः ॥ १४ ॥
पटुकटुकोष्मभिः कनकधातुघटस्य गिरेः
कुहरकटाहकेषु रविधामभिरुत्क्वथतः ।
उपरि भरादिवोच्छलितया छटया गगनं
प्रतिनवसन्ध्यया सपदि संवलितं शुशुभे ॥ १५ ॥

12b,N begins with 12b reading तिपद्म
d,M2 अभिद्युतपटोऽप्रकटम् for the above.
13,M3 omits cd and begins with 17
14a,N पुनरप्य for वपुरप्य
d,M विविशे for विवशो

15a,M कटक for कनक
c,M shows lacuna after छटया, completed by N
d,M shows lacuna before सपदि, completed by N

कृतविकरालकालकरवालविलूनवियद्-
विकटशिरोऽनुकारिरविमण्डलनिःसृतया ।
असुलभरोधया रुधिरधारिकयेव समं
समजनि सन्ध्यया घटितपाटलिम द्युतटम् ॥ १६ ॥
परिणमता दृढं दिनपतिद्विरदेन तथा
विसृमरदीर्घदीधितिमयैर्दशनैरशनैः ।
दलितमभूत्पराद्रिमणिसानु रजःछटया
झटिति यथोदमज्जि दिवि सान्ध्यरुचिच्छलतः ॥ १७ ॥
प्रणतिपरायणा परिकलय्य दिनापचये
परिणतिमीयिवांसमभिसन्ध्यमशीतकरम् ।
करपुटकुड्मलानि नियमेन दधे जनता
नहि महतां क्षयेऽपि गुणगौरवमेति हतिम् ॥ १८ ॥
अचलतटीतिरोहिततयोन्मुखभावभृता-
मुपरि रुचां गता विततां स्थिरसान्ध्यरुचिः ।
अकलुषपुष्परागगुरुदण्डभृताभ्रघटा
द्युतिमतनोद् विमानगवितानपटीव रवेः ॥ १९ ॥
रविरथपातनिर्धुतपयोधितरङ्गतति-
व्यतिकरधाव्यमान इव यावदगाद्गलनम् ।
दिनविगमारुणातपकुसुम्भकषायरसः
क्षतरुचि तावदम्बरमधात्परिधूसरताम् ॥ २० ॥

16b,M द्विरदरदो for विकटशिरो
17b,N दधदतिदीर्घ for विसृमरदीर्घ
18a,M परिकलन् ध्वनिना for परिकलय्य दिना
19b,M गता रुचां for रुचां गता; N स्थित for स्थिर
20b,N वाध्यमान for धाव्यमान
M3 कलनम् for गलनम्
c,M विषम for विगम
M रस for रसः
d,M3 अगात् for अधात्

तिमिरविषाणकोटिभिरहस्करहेमतटे
मदपरुषं प्रदोषवृषभेण रुषोल्लिखिते ।
वियदभितो बभार कृशसान्ध्यरुचिप्रचयैः
प्रचुरसुवर्णचूर्णपटलैरिव पाटलताम् ॥ २१ ॥
गगनवने गभस्तिदलसन्ततिभिस्तरुण-
स्तरणितरुः प्रदोषसमदद्विरदोद्दलितः ।
चिरमचलत्तथाऽनुपदमस्य यथा विशदं
दिशि दिशि शीर्यमाणमुडुपुष्पकुलं ददृशे ॥ २२ ॥
अनतिशयेन भुक्तसहवाससुखाः सुधियो
ध्रुवमनुयान्ति सौहृदभुवां विकृतिप्रकृती ।
यदभिविभाव्य भास्करवियोगहतां नलिनीं
जहुरिह चक्रवाकमिथुनान्यपि सङ्गतताम् ॥ २३ ॥
स्फुरति तदेव मण्डनविधौ मधुपायिकुलं
विकसति सैव सान्द्रमकरन्दरसोज्ज्वलता ।
अथ च गतेऽस्तमंशुमति नैव बभौ नलिनी
ध्रुवमसुपात एव दयितच्युतिरेणदृशाम् ॥ २४ ।
श्लथदलवेणयः पतति भर्तरि तिग्मकरे
वपुरवनम्रपद्मवदनाः शतपत्रभुवः ।
वियुतरथाङ्गनामपृथुपक्षतिनिर्धुतिभिः
करतलताडनाभिरिव जघ्नुरथ व्यथिताः ॥ २५ ॥
श्रितवति शान्तिमूष्मणि कठोरतरे तरणे-
स्तरलिततारकोत्करकुशेशयकोषकुलैः ।

21d,M रजः for चूर्ण
22d,N मृदु for मुडु
23b,M सुखं for भुवां
c,M हस्कर for भास्कर
d,M रिव for रिह
24d,M अतिपात for असुपात
d,M एतादृशाम् for एणदृशाम्
25,26, M3 omits

समम्रुदमज्जि पङ्कपटलीमलिनच्छविभि-
र्वनमहिषैरिव धुसरसस्तिमिरप्रकरैः ॥ २६ ॥
गतवति कालमेघपरिशिष्टतमःसलिलैः
प्रचयिभिरम्बरे वन इवाशु परिप्लुतताम् ।
शिखिशिखयेव धूमपरिधूसरभावभृता
न चरमसन्ध्यया निविविशे न शनैर्नशनम् ॥ २७ ॥
मुषितविवेकवृत्तिरुपपन्नबहुस्खलितः
सुरतसुखाभिलाषजननो जितदृष्टिधृतिः ।
मद इव वल्लभावसथगत्युपदेशगुरुः
परिववृधे प्रदोषबहलः प्रसरस्तमसाम् ॥ २८ ॥
समदमहेभभिन्नकटदाननदीमलिन-
र्जगदवगाह्यते स्म दिवसान्ततमोविसरैः ।
असुचिरभाविशीतकरसङ्गमदिग्वनिता-
रतिगृहदग्धधूपविसृतैरिव धूमपटैः ॥ २९ ॥
दिव इव निःसृतैर्गिरिनदीम्य इवोच्छ्वसितै-
र्भुव इव संप्लुतैः चितितलादिव चोल्लसितैः ।
जलधितलोद्भवैरिव ककुब्भ्य इवोत्फलितै-
स्तिमिरकुलैरनीषदुदमेषि मसीमलिनैः ॥ ३० ॥
कुसुमकरालितासु कबरीषु कुरङ्गदृशां
कुवलयकूटकुड्मलतटीषु सरित्सु तमः ।

26d,M प्रकटैः for प्रसरैः
27b,M इवांशु for इवाशु
28b,M सुखाविलास for सुखाभिलाष
b,M3 जननोचित for जननो जित
c,M सुहृद्वामपथ N वल्लभावसथ M3 वर्णभावसथ
29,30,M3 omits
30c,M जलौद्रिदैः for जलोद्भवैः
d,N कलुषैः for मलिनैः

मदमुचि दन्तिनां कटकटाहककोटरके
स्फुटितमजीघटद्विकटषट्पदपेटकताम् ॥ ३१ ॥
अनुकरशीतमुख इव भैरवता वहता
बहुबाहुषण्डपरिपुञ्जनया नूपुरम्* ।
अजनि परस्परान्वयविधिर्जगदाक्रमण-
प्रवणमहोदयेन तमसा नु तदा ककुभाम् ॥ ३२ ॥
जगदुदरे निधाय ससमुद्रनगाद्रिवनं
पयसि निषेदुषा क्रमविलङ्घितलोकभुवा ।
अनवसितश्रिया दुरवबोधनयोद्वतिना
सपदि न कृष्णता न समभारि तमीतमसा ॥ ३३ ॥
यदुरुहिरण्यगर्भकनकाण्डकवाटतले
दिनकरदीपकज्जलजमह्नि ससञ्ज रजः ।
तदिदमुषावतारमरुदाहतिशातनया
विगलितमन्धकारपटलच्छलमुच्छलितम् ॥ ३४ ॥
प्रियवसतिप्रयाणसमये पिदधत्पदवी-
मिदमुपकारि नस्तम इतीव निमग्नगमाः ।
अलिमलिनस्य वेषिवलयस्य रुचां निचयै-
रभिसरणोत्सुकाः प्रियतया पुपुषुः सुदृशः ॥ ३५ ॥
तिमिरमबाधतावियुतयोर्मिथुनं पततो-
र्विधिवदुधाकृताभिसरणोत्कधियस्तु वधूः ।

31a,M तरङ्ग for कुरङ्ग
32a,N अनुकरणाभिमुख for अनुकरशीतमुख
c,M3 यानपरं for यानूपुरम्
33,M3 omits; b,M is not clear for पयसि निषेदुषा
34b,M3 ससर्ज for ससञ्ज
35d,M प्रियतमाः for प्रियतया
M सुदृशाम् for सुदृशः
M3 प्रियतमाय ययुः सुदृशः

विषयविशेषभेदपरिणामगुणागुणयो-
र्नहि जगतः स्वभावसमवायि समुन्मिषितम् ॥ ३६ ॥
इत्युद्वृत्तसमुद्धतान्धतमसव्याधूतविश्वस्थितौ
कल्पापायमहाभयेऽपि सहसा मग्ना तमिस्रामुखे ।
ध्यात्वाग्रे शिवशेखरोदयमनुद्विग्नैव तस्थौ प्रजा
प्रत्यासन्नसुखोदयो हि न मनः क्लिश्नाति दुःखोद्गमः ॥ ३७ ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये दिनान्तवर्णनो
नाम एकदशः सर्गः ॥

36,M3 omits; b,M विधिवदुधाकृताभिसरशोकधि-
यस्तवधूः N विधिवदुपाकृताभिसरणोत्कधियस्तु
c,N परिणामि for परिणाम
d,M स्वत्ताव for स्वभाव
37a,M इत्याकृत्त for इत्युद्वृत्त

द्वादशः सर्गः

अथैषदाधूततमोनुबन्धा प्राच्यां रुचिः केतकधूलिवर्णा ।
एष्यन्निशानाथचरिष्णुरथ्यरथ्या रजोराजिरिवाविरासीत् ॥ १ ॥
क्राम्यत् क्रमेणाम्बरगोचरेऽपि वलक्षमालक्ष्यत धौतधिष्ण्यम् ।
आविर्भवद्दुर्लभचन्द्रसङ्गक्षपावपुश्चन्दनचूर्णचारु ॥ २ ॥
श्रीः शीतरश्मेर्ददृशेऽथ दृश्या प्राच्यामुदश्चत्तिमिराकुलानाम् ।
आश्वासनोक्तीर्जगतां विवक्षोः स्मितप्रभेवोन्मिषिता मघोनः ॥ ३ ॥
तमोभिराधूसरिताधुनैव दोषाकुला साम्प्रतमेव भूत्वा ।
सैवाबभौ रात्रिरुपायतीन्दौ समागमः कस्य सतां न भूत्यै ॥ ४ ॥
अथ क्रमान्मुग्धमृणालकन्दसौन्दर्यगर्भा नुदती तमांसि ।
लेखोदगादिन्द्रदिशः सितांशोरैरावणस्येव विषाणकोटिः ॥ ५ ॥
केलिक्रियाशक्रकराग्रकृष्टशचीकचस्रस्तवतंसशोभैः ।
इन्दोरमन्दैः खचिता मयूखैः पौरन्दरी सुन्दरतां दधे दिक् ॥ ६ ॥
कदम्बधामाधिकगौरमिन्दोर्विषक्तमूहे सुरधाम्नि धाम ।
उषानिलारूषितकल्पवल्लीपरिप्लुतप्रौढपरागलीलाम् ॥ ७ ॥
अरोहतो धिष्ण्यपदं हिमांशोरम्भोनिधेर्गर्भगृहान्निरीय ।
सोपानराजीष्विव राजितासु विभ्रश्रमुर्वीचिचमूषु पादाः ॥ ८ ॥

1a,M अथैकदा N अथेषदा०

5d,M3 ऐरावतस्य for ऐरावणस्य

दरीषु दूरं तमसोऽभियातः पलायनाध्वानमिवाथ रोद्धुम् ।
समं समेत्यैव शशाङ्कपादैराचक्रमे भूधरचक्रवालम् ॥ ९ ॥
आसाद्य सद्यो द्युतलं मयूखैस्तमः शशी प्राग्जगतां जहार ।
महात्मनामुन्नतिमार्गलाभे नान्योपकारात्करणीयमन्यत् ॥ १० ॥
द्यामुज्जिहानः परिपाटलाभाः प्रभाः पयोधेश्चिरमाचकर्ष ।
दिक्कामिनीमण्डलमण्डनाय प्रवालवल्लीरिव शीतरश्मिः ॥ ११ ॥
शिखाभिराश्लिष्ट इवौर्ववह्नेरत्युल्बणां पाटलतां प्रपन्नः ।
सिन्धोस्तरङ्गैरिव नुद्यमानो जवाज्जगाहे गगनं मृगाङ्कः ॥ १२ ॥
तारासु तारापथभित्तिभागे तिरोदधत्या वपुषो विशेषान् ।
पुराणचित्रप्रतिमोपमासु ज्योत्स्नासुधाकूर्चिकया निपेते ॥ १३ ॥
ततः कराक्रान्तचरत्कुरङ्गच्छायः स्पृशन् कर्कटवृश्चिकादीन् ।
तुतोद नीलं तिमिरेभवृन्दं ज्योत्स्नासटाङ्को हरिणाङ्कसिंहः ॥ १४ ॥
श्यामां समाश्लिष्य सरागमिन्दौ नभस्तलं तल्पमिवाधिरूढे ।
तमोमुचः सख्य इवोच्छ्वसन्त्यो दिशः शनैर्दूरमथापसस्रुः ॥ १५ ॥
वेणीषु मूर्च्छामिव संप्रयाताः कपोलयोर्लास्यमिवादधानाः ।
स्मितेष्वथोच्छ्वासमिवोद्वहन्तो विलासिनीः शिश्लिषुरिन्दुपादाः ॥ १६ ॥
ददौ तथोद्दीपितमन्मथार्तिः शशी प्रभामत्ततयोन्मदत्वम् ।
विलङ्घयामास यथा प्रवृद्धो भ्रुवोऽपि मूर्तिं मकरावचूलः ॥ १७ ॥
कृतोपकारे हि निवेशयन्ति प्राणैरपि प्रत्युपकारमार्याः ।
तथाहि लब्ध्वाभ्युदयं समुद्रादवीवृधत्तं शशभृत्स्वधाम्ना ॥ १८ ॥
स्तनेष्विवाम्भोरुहकुड्मलेषु कृत्वा करैः पीडनमार्द्ररागः ।
नयन् विकासं कुमुदाननानि वापीषु कामीव ललास चन्द्रः ॥ १९ ॥

9b,M धान for ध्वान
d,M चक्रवालः for चक्रवालम्
10,M3 omits; c,N उन्नत for उन्नति
11a,M लाभ for लाभाः
15,M उत्स्वसन्त्यः for उच्छ्वसन्त्यः
16c,M उत्स्वास for उच्छ्वास
d,N इन्द्रपादाः for इन्दुपादाः
17,M3 omits; a,M तदा for ददौ
19d,N कामी च वापीषु

निपीतसन्ध्यामदिरारसायां निद्राजुषि क्षीबतया क्षपायाम् ।
कुमुद्वतीं चुम्बितुमात्तकम्पो बिम्बच्छलेनोपससर्प चन्द्रः ॥ २० ॥
कदम्बधूलीधवलेन धाम्ना समेधयन् कैरवकोरकाणि ।
मनोभिदः पुष्पशरस्य सख्युश्चक्रेऽस्त्रसंधानमिवोडुराजः ॥ २१ ॥
अथाददे तत्क्षणमात्रनिम्नविमृष्टरात्रिक्षयखेदिनीभिः ।
त्वराश्लथग्रन्थिगलद्विभूषं प्रसाधनश्रीः प्रियवल्लभाभिः ॥ २२ ॥
प्राणेशदूतीप्रणयार्द्रवाक्यप्रमोदपर्याप्तिविहासिनीभिः ।
दधे तदा दृष्टिभिरेव तासां विलासकर्णोत्पलमण्डनश्रीः ॥ २३ ॥
रतत्वरावेशसकम्पपाणिविन्यासशैथिल्यधरैर्वधूनाम् ।
रतौ पुरः पातमिवामृशद्भिर्नास्थायि गाढं कबरीषु पुष्पैः ॥ २४ ॥
हारावली गाढतरप्रियाङ्गसङ्गे विधत्ते व्यवधिं क्रुधेव ।
औत्सुक्यकम्पोच्छ्वसितैः स्तनाग्रैरामुच्यमाना नुनुदेऽङ्गनानाम् ॥ २५ ॥
अबन्धि ताभिः कठिनावकृष्टसन्धानसूत्राङ्कितपाणिशाखम् ।
उच्छ्वासिपीनस्तनपूर्यमाणः कृच्छ्रात् त्रुटत्कञ्चुककोणसन्धिः ॥ २६ ॥
संलापयन्त्या दयितस्य दूतीं वध्वा विभूषां विनिवेशयन्त्याः ।
प्रसन्नता कापि मुखस्य जज्ञे वेषश्रिया नु प्रियवार्तया नु ॥ २७ ॥
बिम्बच्छलेन स्मरवासगेहे तन्व्याः कपोलेऽवततार चन्द्रः ।
जगज्जिगीषोन्मिषितस्य सख्युः सभाजनायेव मनोभवस्य ॥ २८ ॥
आबिभ्रती बभ्रु बभौ नतभ्रूः कालीयकीयं तिलकं ललाटे ।
निमग्ननिःशेषनवस्मरेषुस्वर्णज्वलत्पुङ्खमुखाङ्कितेव ॥ २९ ॥

20,M3 omits; c,M कम्पितु for चुम्बितु
22,M3 omits; a,M विम्न for निम्न
b,M विसृष्ट for विमृष्ट
24a,MN विजित्वरा for रतत्वरा
c,N रणैः for रतौ
25b,M3 मुधेव for क्रुधेव
26b,N शाखां for शाखं; c,M3 उत्स्वासि for उच्छ्वासि

गुणग्रहोत्पीडनयुज्यमानश्रोणीपटाग्रस्फुटदृश्यनाभि ।
नखांशुकल्माषितनीविबन्धं बबन्ध काञ्चीं जघने घनोरूः ॥ ३० ॥
शुद्धेन सद्वृत्तगुणान्वितेन निगूहनेष्वारसता सलीलम् ।
पुरन्ध्रिदोष्कन्दलिकास्वसञ्जि पत्येव गाढं वलयव्रजेन ॥ ३१ ॥
ररास रम्यं रशना शनैर्यत् तदा तदेवाजनि जृम्भमाणम् ।
नितम्बशय्यारसिकस्य नार्याः प्रबोधतूर्यं मकरध्वजस्य ॥ ३२ ॥
आलम्बि मञ्जूज्ज्वलशिञ्जितेन नतभ्रुवो नूपुरमण्डलेन ।
उन्माथिनो मन्मथकुञ्जरस्य विशृङ्खलं शृङ्खलपाशकश्रीः ॥ ३३ ॥
प्रियोत्सुकाया जघनेन कञ्च्याः कण्ठेन हारस्य विरुद्धबन्धे ।
मिथो रतानन्दमिव प्रदातुं कृतो विसर्गः स्वपरिच्छदस्य ॥ ३४ ॥
तिरस्क्रियायाः परिहारहेतोर्ज्योत्स्नाकृतायाः शरणं प्रपन्नाम् ।
दधुः सरोजश्रियमङ्घ्रिलग्नां नार्यो नवालक्तकविग्रहेण ॥ ३५ ॥
मृगीदृशामङ्गलतानुषङ्गिलावण्यलक्ष्मीपिहितप्रभेण ।
यथावदप्याकलितेन तासां स्फुटा न लेभे प्रतिकर्मणा श्रीः ॥ ३६ ॥
अस्मिन् क्षणे कामिषु तीव्रकाममनोरथाध्वक्षणसङ्गतेषु ।
ता मेनिरे भारमिवाङ्गभूषां सह्यान्तराया हि न रागवृत्तिः ॥ ३७ ॥
सख्यै वदन्ती प्रियवृत्तमेका मूकापि सङ्केतमगाच्चिरेण ।
कथा हि विश्वासिनि रागभाजां प्रियार्थगर्भा न परैति निष्ठाम् ॥ ३८ ॥
सखीकथाकौतुकिनं नतभ्रूरन्वङ्निषण्णं दयितं विवेद ।
सस्मेरवक्त्राभिमुखस्थितालीकनीनिकान्तःप्रतिबिम्बदृष्ट्या ॥ ३९ ॥
विधूतदीपं भवने भ्रमन्त्या स्थित्वा चिरं तल्पमथाश्रयन्त्या ।
मुहुर्गवाक्षेक्षितमार्गवीथ्या प्रत्यैक्षि कृच्छ्राद्दयितः कयापि ॥ ४० ॥

30a,N युञ्जमान for युज्यमान
b,M नाभिः for नाभि
31a,M3 वृत्ततया for वृत्तगुणा
37b,N मनोरथान्वक्षम for मनोरथाध्वक्षण
38b,N मत्का for मूका
40a,M वधूस्तदीय for विधूतदीपं

कृतागसामप्यनुमेनिरे ताः सखीभिरभ्यानयनं प्रियाणाम् ।
तदेव हि प्रेम स एव रागो न स्थायितां यत्र बिभर्ति कोपः ॥ ४१ ॥
केलिक्रमेण प्रियमाक्षिपन्तमन्वक् समागत्य पिधानमक्ष्णोः ।
स्पर्शान्तरात् संस्पृशती चिरस्य तदङ्गमेका न किलाभिजज्ञे ॥ ४२ ॥
अतृप्तमुच्छ्वासतरङ्गितानि सबाष्पकष्टस्खलिताक्षराणि ।
प्राप्तोऽनुगेहं निशशाम कान्तः सखीषु सन्देशपदानि तन्व्याः ॥ ४३ ॥
प्रिये वधूर्यत्सहसाभ्युपेते व्रीडां व्यधत्तावनतिं मुखेन्दोः ।
प्रागुत्सुकं कातरमिष्टदृष्टावतर्जयत्तेन रुषेव चेतः ॥ ४४ ॥
अर्धावनद्धच्युतवेणिपुष्पा सालक्तकाग्राङ्गुलिरार्द्रगात्री ।
भ्रष्टाङ्कसंसक्तविलेपशुक्तिसिक्तांशुकैका प्रियमभ्युदस्थात् ॥ ४५ ॥
शशाङ्कसंघर्षमिवावलम्ब्य कृतानुयात्राः प्रसभं तमोभिः ।
आमोदमत्तालिकुलाकुलाङ्ग्यो नाथानिवोच्चैरभिससुरन्याः ॥ ४६ ॥
सन्ध्यानृत्यभ्रमिशिवभुजाभ्रंशिभस्मौघभासि
ज्योत्स्नापूरेऽपरिमिति जगद्व्यश्नुवाने हिमांशोः ।
एकैकात्मप्रभवविशिखस्यूतगात्रैरिवाथो
रागिद्वन्द्वैर्झटिति घटना गाढमन्योन्यमूहे ॥ ४७ ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये चन्द्रोदयप्रसाधनवर्णनो
नाम द्वादशः सर्गः ।

41c,N चैव for एव
42b,N अन्वक्षम् for अन्वक्
d,M एकापि for एका न
43a,M अदृष्ट for अतृप्त
c,N देहं for गेह
44cd,M दृष्ट्यावितर्जयत् for दृष्टावतर्जयत्
45,M3 omits; a,N बद्ध for नद्ध
46b,M कृतानुयाताः for कृतानुयात्राः
47a,N नृत्त for नृत्य

त्रयोदशः सर्गः

धृतसन्धिरसो विचित्रवृत्तिर्विदधानः स्फुटशुद्धपात्रयोगम् ।
मधुवारविधिः सनायकाङ्को ववृधे नाटकवन्नितम्बिनीनाम् ॥ १ ॥
दधतस्तरुणानवेक्ष्य तृष्णामथ चित्रग्रहगृध्नुरासवाङ्कम् ।
अमृजत् स्मरकिङ्करो वधूनां मुखपारीः प्रमदाश्रुवारिसेकैः ॥ २ ॥
क्षुभितोत्कलिकेऽथ रागसिन्धौ सशशिश्रीर्मणिपारिजातयुक्ता ।
पिशुना समुदेष्यतः प्रियाणां मदिराभूद्दयिताधरामृतस्य ॥ ३ ॥
सममाहितपक्ष्मपातमारान् मदिरारागिणि पेतुरुत्सकानि ।
नयनानि वधूमुखे च यूनां चषके चालिकुलानि सोत्पलाङ्के ॥ ४ ॥
लुलितालसलोचनं चलोष्ठं विलसत्कान्तकपोलमायताक्ष्या ।
निदधेऽधिमुखं सुखाय पत्युर्मुखगण्डूषसुरा नु भावना नु ॥ ५ ॥
यदभूषयदाननं नताङ्ग्याश्चषके बिम्बवशादिमामतोऽसौ ।
परिणम्य कपोलयोः सुरा तद् विदधे प्रत्युपकारिणीव कान्तिम् ॥ ६ ॥
सपरिप्लुतिवीचिभिः सकम्पं चषके चन्द्रमसं निरीक्ष्य दध्युः ।
मकरन्दपिशङ्गदीर्घिकाम्भःशफरीस्फारविवर्तनं युवानः ॥ ७ ॥

5a,M3 चलौष्ठं for चलोष्ठं
c,M अथ for अधि
c,N मुखाय for सुखाय
6b,M उपागतोऽसौ for इमामतोऽसौ
d,N कान्तम् for कान्तिम्
7b,M बभ्रुः for दध्युः

प्रतिमाहिमरश्मिरासवस्थः परिपीतो हिमशीतलस्वभावः ।
कुरुते मम कम्पमेष शैत्यादिति मुग्धा मदघूर्णनं विवेद ॥ ८ ॥
मदकोपकषायितायताक्ष्या मदिरारागिकपोलपालिकायाः ।
बुबुधे स्खलता प्रियेण तन्व्याः श्वसितैस्तापितसीधुभिः प्रकोपः ॥ ९ ॥
वहतोर्मदमानयोर्विमोहं नयतोः कामपि विक्रियां स्वभावम् ।
प्रथमः प्रविवेश चित्तमासामपरः क्वापि निरीय विद्रुतोऽभूत् ॥ १० ॥
दयितोष्ठ्यरसामृताभिलाषाच्चषके सासवके कृतावतारः ।
परिपीतपरिस्रुतिच्चताशः परिभावीव निशाकरो ननाश ॥ ११ ॥
परितः परिणाममीयुषोच्चैर्मदिरामोदमदेन मानिनीनाम् ।
स्खलितेऽपि वपुष्यवाप यन्न स्खलनं प्रेम तदद्भुतं बभूव ॥ १२ ॥
प्रतिमोपगतः प्रियाकरस्थे चषके निःश्वसितावधूतशीधौ ।
अरुणां रुचिमाश्रितः सकम्पः क्षुभितः क्षीब इव क्षपाकरोऽभूत् ॥ १३ ॥
अमणन्मृदु यत्पुरन्ध्रिरन्तः प्रियमास्यासवमेत्य पाययन्ती ।
स्फुटमस्य तदेव तृप्तियोग्यं व्यधित स्वादुतरावदंशभावम् ॥ १४ ॥
परिवर्तितगीतयोऽर्धकण्ठे भ्रमितभ्रूलतमीषदीक्षमाणाः ।
करपल्लवकम्पमानपार्यः सुदृशः शीधुमदोदयं विवव्रुः ॥ १५ ॥
चषके मधुनिर्धुतासिताब्जप्रसरत्केसरकर्दमेऽवसन्नाम् ।
रतचाटुगुणैर्नवोढवध्वाः शनकैर्दृष्टिमथोज्जहार कान्तः ॥ १६ ॥
यदनिष्ठितवस्तु यत्सहासं यदकाण्डोद्धति यत्स्वभावमुग्धम् ।
यदसाधुपदं स्खलत्पदं यत् तदुदैत् क्षीबधियां वचः कथासु ॥ १७ ॥
हसितेव जितेव तर्जितेव क्षयितेवोन्मथितेव निर्धुतेव ।
मधुमानमदेन मानिनीनां मनसः क्वापि जगाम मानवृत्तिः ॥ १८ ॥

8d,N पूर्णनं for घूर्णनम्
10a,M वदतोः for वहतोः
11,M3 omits; c,M परिवीत for परिपीत
13c,M तरुणां for अरुणाम्
14,M3 omits; a,M अमृशत् for अमणत्
16a,M च्युत for धुत
17c,M यदशाठ्यपदं for यदसाधुपदं

सरसायककण्टकैः कराले मधुपूरोच्छलिते सरागपङ्के ।
हृदये सुदृशां तमोमयेर्ष्ये शकितं न त्रपया पदं निधातुम् ॥ १९ ॥
अलसं वचनं दृशो विलोलाः स्थिरविश्रम्भरसार्द्रचेष्टितानि ।
कलहेऽपि रतिं वितन्वताऽऽसां मधुना स्वपकृतं मनोभवस्य ॥ २० ॥
मधुना शशिनः सुधेव लेभे मधुमाधुर्यमिवाददे शशाङ्कः ।
चषके प्रतिमोदयादनीचैरुभयोः स्वार्थधियेति सङ्गमोऽभूत् ॥ २१ ॥
गतया परिवृद्धिमाननेन्दोरमृतं चारु चिरं परिस्रवन्त्या ।
स्मितचन्द्रिकया मधूपरागच्छविसन्ध्या तनुतामनायि तन्व्या ॥ २२ ॥
अमृतद्रवमात्मसात्करिष्याम्यमुनोद्गीर्णमतीव साधु सीधुः ।
प्रतिमोत्थममूर्छयन् मृगाङ्कं चषके चञ्चलवीचिघट्टनाभिः ॥ २३ ॥
रुरुचे चषकार्पिताननाया युवतेरुत्पलषट्पदोऽग्रवर्ती ।
समदादिव निर्गतस्तदानीं मनसो मानमयो महान्धकारः ॥ २४ ॥
श्रवणेन चटूनि रूपमक्ष्णा प्रणतिं भावनया मुखेन सीधु ।
सुतनुर्मनसाऽनुरागबन्धं प्रतिजग्राह समं प्रियादमूनि ॥ २५ ॥
असिताब्जपरागपांसुपिङ्गे मधुताम्रद्युतिपद्मरागपात्रे ।
प्रतिबिम्बितकुङ्कुमाङ्ककान्तावदनाब्जं विविदे विटैर्गरिम्णा ॥ २६ ॥
मधुनि प्रतिमां नवोढवध्वाः स्पृहया प्रेष्ठमुखस्य भावयन्त्याः ।
सुरभिश्चषकोत्पलस्य नाभूद् व्यदधन्नेत्रनिमीलनान्यभीष्टः *॥ २७ ॥
विततार मदं जहार लज्जामपुषत् कामकलां ददेऽनुरागम् ।
सुरतैकसखी सुखं वधूनां विदधे नो किमिवातुलं प्रसन्ना ॥ २८ ॥

19b,M त्सलित for च्छलित
20a,M3 लघुसंचलनं for अलसं वचनम्
b,M3 रसानि for रसार्द्र
c,M नतिं for नीतं; चतन्वता for वितन्वता
21b,M दधे for ददे; M शशाङ्कम् for शशाङ्कः
d,M साधिपयोऽति for स्वार्थधियेति
22,M generally has श्र where स्र is expected.
b,M3 चारुतरं for चारु चिरं
25,M3 omits; c,N रागवर्त्ता for रागबन्धं
26b,M3 ताम्रे for पात्रे
27d,N विदधन् for व्यदधन्; M3 नेत्रनिमीलनाय कान्तः for the reading given above

रसितेन रसादनूनमाना मधुना क्षीबतया तथा विभक्ता ।
अपराद्धमपि प्रियं यथाऽसौ सभयाऽस्थापयत प्रसाद्यपक्षे ॥ २९ ॥
सुरभिश्वसितं सितायताक्ष्याः पतितं कोष इवादरेण गोप्तुम् ।
मदिरोत्पलमामिमील पार्श्वो दधते के न गुणेषु पक्षपातम् ॥ ३० ॥
स्मितपुष्पचितेषु सानुरागेष्वविपन्नस्मरवृद्धिषु प्रियाणाम् ।
तरुणैः परितृप्तता पिबद्भिर्न मुखेष्वाकलिता न चासवेषु ॥ ३१ ॥
विनयन् विनयं स्मितानि पुष्णन् नयनानि भ्रमयन् वचांसि धुन्वन् ।
मुखराणि विभूषणानि कुर्वन् वरवेषो ववृधे मदो वधूनाम् ॥ ३२ ॥
गणिकेव गुणागुणानभिज्ञा प्रतिलभ्यान्तरमुत्कटानुरागा ।
न विकारशतानि नातितीक्ष्णा मदिरा दर्शयति स्म कामुकानाम् ॥ ३३ ॥
मणिशुक्तिशतेषु मानिनीभिर्मधुसंक्रान्ततनुः पपे शशी यः ।
अचिरेण चकार चन्द्रिकाभिः स मनो मानतमःप्रमुक्तमासाम् ॥ ३४ ॥
मधुपः शुशुभे निलीनमूर्तिश्चषके नीलसरोजगन्धबन्धात् ।
प्रतिमाशशिनः कलङ्कलेशो मधुना धौत इवोत्प्लुतः क्षणेन ॥ ३५ ॥
चषकाभिमुखं यदा ननाम प्रमदा भर्तरि भाषितान्यगोत्रे ।
प्रतिबिम्बपदेन जातलज्जा मधुनीव प्रविवेश तेन नूनम् ॥ ३६ ॥
अपदिश्य मदोदयार्तिमन्या त्वरमाणा रमणे निरस्तशुक्तिः ।
शयनीयनियोजनाय दासीं न्यगदद् वल्लभनन्द्यमानवाञ्छा ॥ ३७ ॥
मधुपूरपरिप्लुतेऽङ्गनानामतिवृद्धोऽप्यवतीर्य चित्तमार्गे ।
विजहार निरर्गलं प्रकोपो न च चस्खाल यदद्भुतं तदासीत् ॥ ३८ ॥
अविनीतिलतावसन्तमासः सुरताशोकपुरन्ध्रिपादघातः ।
नयनोत्पलषण्डमातरिश्वा जगृहे पोषदशां मदो वधूनाम् ॥ ३९ ॥

29c,M3 मिव for मपि
d,M प्रसाद for प्रसाद्य
33c,M चाति for नाति
34a,M3 कामिनीभिः for मानिनीभिः
35h,N गर्वात् M बन्धात्
37c,M दासी न्वगदत् for दासीं न्यगदत्
38,M3 omits.
39a,M अवनीति for अविनीति
c,M ताण्ड for षण्ड; d,M घोष for पोष

अग्रे विकीर्णनिभृतप्रणयार्द्रवाक्य-
पुष्पाञ्जलिः सरलविभ्रमसूत्रधारः ।
प्रस्तावनां दयितसन्धिरसैः शिवार्था-
मित्थं व्यधत्त रमणीरतनाटकस्य ॥ ४० ॥

इति श्रीकम्फिणाभ्युदये महाकाव्ये मधुपानवर्णनो
नाम त्रयोदशः सर्गः ।

The colophon in N reads आपानविभ्रमो नाम

40c,M शिवाङ्का for शिवार्था

चतुर्दशो सर्गः

रसरभसया रागस्थित्या मुहुः प्रियलालसं
चिरगुणितया मानावृत्त्या मुहुः पिहितस्पृहम् ।
मधुमदमुदा लेभे लुभ्यन्नदुर्लभवल्लभो
निधुवनविधिक्रीडालम्बं नितम्बवतीजनः ॥ १ ॥
ग्रहगणगुरौ रागालग्ने विलासमहोत्सवे
वपुषि सुदृशां श्रीप्रासादे प्रतिष्ठितमन्मथे ।
कुचकलशकश्लिष्टैः सद्यः करैः सुसमाहितं
पुलकसलिलस्नातो जज्ञे जनो रतिकल्पकः ॥ २ ॥
अनुमतमिवानेतुं पोषं तमीतमसां कुलं
दिशि दिशि दृशो विन्यस्यन्त्यः श्रियाङ्कुरिताञ्जनाः ।
मदनहुतभुग्धूमच्छायैः पटैरसितैर्वृताः
प्रययुररसद्भूषैरङ्गैः प्रियानभिसारिकाः ॥ ३ ॥
समधित न या रागिद्वन्द्वं बभूव न सा सखी
न मदनवशे यावस्थातां न तावपि रागिणौ ।

1b,M पुषितया for गुणितया
c,M लभ्यं for लुभ्यन्
2a,M राशा for रागा; d,M घनो for जनो
3a,M अनुगत for अनुमत
d,M अलसीभूतैः for अरसद्भूषैः

मिथुनमिषुभिर्विंव्याध क्रमेण न स स्मरो
न्यविशत न यन्मानग्रन्थौ न विद्रुमभूच्च तत् ॥ ४ ॥
अहमहमिकामत्यां सत्यां शरासनयष्टिकां
कुसुमधनुषो यत्नादेणीदृशोऽवललम्बिरे ।
कथमितरथा क्षीबक्षीबाः सवेपथुभिः पदैः
सरकसदनाल्लीलातल्पं ययुर्नच चस्खलुः ॥ ५ ॥
स्तनकलशयोरर्धोदस्ते तुरङ्गदृशोंऽशुके
श्लथयति शनैर्नीवीसन्धिं सकम्पकरे प्रिये ।
अभिमुखसुखस्वेदक्लेदाज्जडा मणिमेखला
च्युतिमिव शुचा शङ्कित्वाङ्काच्चुकूज न कोमलम् ॥ ६ ॥
समजनि न तत्प्रेम त्यक्तं यदीषदपीर्ष्यया
स्मरसुखसखी नासावीर्ष्या विना कलहेन या
न खलु कलहः सोऽन्योन्यं यः प्रसादनवर्जितः
प्रसदनविधिर्नासौ यूनां न येन विलिल्यिरे ॥ ७ ॥
अनुनयगुरुर्गोष्ठीबन्धो मुखासवसम्पदां
शपथशिबिरं विश्रब्धानां धियां प्रथमातिथिः ।
अविनयवचोवादस्थानं पुरन्ध्रिषु पप्रथे
मदविलसितस्यैकाचार्यश्चिरं रतिविभ्रमः ॥ ८ ॥
रतिकृति गते मायानिद्रां पुरोऽर्पितचुम्बना
पुलकपयसा मत्वा तत्त्वं मुखापहृतानना ।
कृतकशयितो निग्राह्योऽसीत्युदीर्य कलं वधू-
र्व्रणितमधरे दत्त्वा दन्तैरपूरयत स्पृहाम् ॥ ९ ॥

5a,N मत्या for मत्यां; N सत्यं for सत्यां
c,M क्षीबक्षीबैः for क्षीबक्षीबाः
d,M सरल for सरक
6c,N खेद for स्वेद
7b,M वा for या; d,M बिनिन्यिरे for विलिल्यिरे

कलहकलया यत्संवृत्यै त्रपावनतानना
पिहितपुलकोद्भेदं सुभ्रूश्चकर्ष न कञ्चुकम् ।
दयितमभितस्तामुत्कण्ठां विवव्रुरनन्तरं
झटिति झटिति त्रुट्यन्तोऽन्तःस्तनांशुकसन्धयः ॥ १० ॥
चटुषु चटुले गाढाश्लेषिण्यपाररते प्रिये
यदविदितवत्प्रादुर्भूतं महार्घमकृत्रिमम् ।
किमपि मणितं केनाप्यन्तर्व्यधाप्यत कामिनी
मिथुनमथने तद्ब्रह्मास्त्रं बभूव मनोभुवः ॥ ११ ॥
मुहुरविशदा विश्रम्भार्द्रा मुहुः स्मृतमन्यवो
मुहुरसरलाः प्रेमप्रह्वा मुहुर्मुहुरस्थिराः ।
वितथशपथोपालम्भाङ्गा मुहुर्मधुरा मुहुः
परिववृधिरे निष्पर्यन्ता मिथो मिथुनोक्तयः ॥ १२ ॥
जघनवसनं मोक्तुं पाणेः प्रियस्य विसर्पतः
स्मरविवशया सभ्रूभेदं करेण सकम्पया ।
शिथिलशिथिलं नार्या नीवी न्यरुध्यत केवलं
मुकुलितवलीविन्यासेन प्रवेशपथः कृतः ॥ १३ ॥
वदननिहिते ताम्बूलांशे श्रिते रतिबीजतां
कुवलयदृशः पत्युर्जज्ञे स रागतरुस्तदा ।
किसलयमुचो यस्य च्छायामुपाश्रितयोस्तयो-
र्विषमविषमः कात्स्न्र्येनास्तं गतो विरहक्लमः ॥ १४ ॥
वदनशशिनः स्पर्शे शीतादिवागतवेपथुः
स्तनयुगलके भ्रान्त्वा तुङ्गे निलीन इव श्रमात् ।

10a,M न पादनतानना for त्रपावनतानना
11a,N अशान्त for अपार
c,M व्यधास्यत for व्यधाप्यत
12,M3 omits; c,N अङ्का for आङ्गा
13,M3 omits; c,N नीविः for नीवी
d,M मुचलित for मुकुलित

ज्वलितमदनाङ्गारे तन्व्यास्ततो जघनस्थले
सपुलकजलः पत्युः पाणिर्विलीन इवाभवत् ॥ १५ ॥
विपुलपुलके बिभ्रत्योष्ठौ चुचुम्बिषया चलौ
निभृतनयनन्यासं प्रेम्णा विलोकयति प्रिये ।
सममभिमतप्रेक्षातृष्णां त्रपां च समेतया
न करकुसुमं क्षिप्तं दीपे न चोज्झितमङ्गणे ॥ १६ ॥
त्रुटितगुणता सोत्कम्पाभिः कराङ्गुलिभिः कृता
चिरतरमपि भ्रान्त्वा तन्व्या न कञ्चुकसन्धिषु ।
झटिति विहिता लब्धोच्छ्वासं स्तनद्वितयेन सा
कृतमिह कदा सद्वृत्तैर्नो मनोरथपूरणम् ॥ १७ ॥
न मणितपदैर्नाङ्गाश्लेषैर्न काक्षनिरीक्षितै-
र्न सुरतगुणैर्न व्याहार्यैरलभ्यत तत्सुखम् ।
पटु परिमृजन् स्वेनास्येन स्रुताश्रुकणे दृशौ
यदुदितरुषस्तन्व्याः कान्तः किमप्यनुभूतवान् ॥ १८ ॥
रतिपतिधनुर्ज्याटङ्कारो मदद्विपडिण्डिमः
सपुलकजलप्रेमप्रावृट्पयोधरगर्जितम् ।
निधुवनयुधस्तूर्यातोद्यं जहार नतभ्रुवां
जघनसरसीहंसस्वानः श्रुतिं रसनारवः ॥ १९ ॥
श्रमजलकणक्लेदक्लिष्टश्लथाङ्कुरपत्रकं
स्मररथधुराचक्राकारभ्रमन्मणिकुण्डलम् ।

15c,M3 ज्वलति for ज्वलित
16a,M चले for चलौ
c,M तृष्णा त्रपारसमेतया for तृष्णां त्रपां च समे-
तया
17c,M विहितं for विहिता
d,M सद्वृत्ते नो for सद्वृत्तैर्नो
18a,N नाङ्का for नाङ्गा
M वाक्षि for काक्ष
b,N सुरभि for सुरत; N नाप्याहार्यैः for न
व्याहार्यैः
M मलभ्यत N अजन्यत
c,N यदुपरि मृजत् for पटु परिमृजन्
d,M रुचा for रुषः

प्रचलजघनप्रेङ्खत्काञ्चीगुणाञ्चितशिञ्जितं
सुरतमजनि क्रीडाभाजामुदूढविपर्ययम् ॥ २० ॥
विनयमपरिक्लिष्टं श्लिष्टं प्रियं परिचुम्बनं
निधुवनविधौ यद्यच्चक्रुश्चकोरदृशां नराः ।
प्रतिविदधिरे तत्तत्तेषां विशेषणशालि ताः
फलति सुधियां पात्रे न्यस्तः सहस्रगुणं विधिः ॥ २१ ॥
हठविघटितस्मेरच्छायाप्रयत्नधुताधरा
शिथिलवलितग्रीवा किञ्चिद्विवञ्चितचुम्बना ।
रमणसुहृदां कान्ताक्लृप्तः निरुद्धकचग्रहा
कृतककुपितक्रीडा कामप्यगात्कमनीयताम् ॥ २२ ॥
दशनवसने लौहित्येन स्तनेषु तथोन्नमणा
मधुपपटलीधूम्रे धूमश्रिया कबरीभरे ।
सरुषि हृदये तासां ज्वालाकुलैर्दृशि कज्जलै-
रिति परिणमन्कन्दर्पाग्निर्विभक्त इवाभवत् ॥ २३ ॥
युगलमगलत्तर्षोत्कर्षे तरूत्पलशोभयोः
पटविघटनादूर्वोः पूर्वं प्रिये परिपश्यति ।
श्रुतिकुवलयं दीपोच्छित्त्यै निरास यदङ्गना
ज्वलति रसनारोचिर्दीपे तदाप निरर्थताम् ॥ २४ ॥
मधुमदमसौ सौभाग्यं तत्प्रियानुनयं स च
प्रतिघविरतिं साऽन्वकृतापं स मानविमाननाम् ।
स्मररसमसौ स व्रीडामोकं स चापि विदग्धतां
दयितहृदयस्वीकारं सा पुपोष मृगीदृशाम् ॥ २५ ॥

21c,M3 तासां for तेषां
शालि तां for शालि ताः
23b,M धूपे for धूम्रे
24,M3 omits; a,N गौरयोः for शोभयोः
25b,M कृत्कोपं for अन्वकृतापं
M मानविधूननाम् for मानविमाननाम्
c,N मुक्तिं for मोकं

पुलककणिकामुक्तासक्त्या करालकपोलकं
श्रमवशचलच्चक्षुस्तारं तरत्तिलकप्रभम् ।
अमलममिलत्पक्ष्मश्रेण्या प्रियावदनं यथा
सुचिरमपिबद्दृष्ट्या कामी मुखेन तथा कुतः ॥ २६ ॥
तनुरनुशये गाढाश्लेषो भुजेषु मदे महान्
वपुषि पुलकोद्भेदी दृष्टौ प्रदिष्टनिमीलनः ।
वचसि विचरच्चाटुश्चित्ते चरिष्णुरनीचकै-
रिति रतिरसावेशो यूनां ययौ शतशाखताम् ॥ २७ ॥
दशनदशनैरोष्ठो मम्लौ न पल्लवकोमलो
व्यपहतनखच्छेदादङ्गं शिरीषमृदुच्छवि ।
न भुजलतिका गाढाश्लेषे श्रमं ललिता ययौ
युवतिषु किमप्यव्याख्येयं स्मरस्य विजृम्भितम् ॥ २८ ॥
किमुपगमिता भर्त्रा तप्तद्विलोहवलदेकता-
मुत रमयितुः स्यूताङ्गेऽङ्गे शितैः स्मरसायकैः ।
विलयनमथ प्राप्ता रागानलोष्मभिरित्यहो
न पतिभुजयोर्निस्पन्दाऽन्तः प्रिया निरचीयत ॥ २९ ॥
अपि कृतवती येषु क्लान्तिं नवा नवमालिका
मृदुषु सुदृशां भारेणेव स्थितं परिकर्मणा ।
अलघु विहृतं तैरेवाङ्गैरनङ्गमहाहवे
किमिव सुकरं नारूढानां दशामनुरागिणीम् ॥ ३० ॥

26,M3 omits; b,M चरत् for तरत्
27a,M अनु for तनु; M मदो for मदे
b,M भेदो for भेदी; M प्रविष्ट for प्रदिष्ट
c,N विकटः for विचरत
28b,N अनङ्गं for दङ्गं
c,N श्लेषैः श्रमं ललिता ययुः
29,M3 omits
d,M निष्फुल्लाक्षी for निष्पन्दान्तः
30c,M3 विकृतं for विहृतं

विनयवियुतं यावद्यावत्त्रपापरिवर्जितं
कृशतरकृपं यावद्यावत्समाधिपराङ्मुखम् ।
धुतधृतिधुरं यावद्यावत्सुदीर्घमनोरथं
युवतिषु मुदे तावत्तावद्रताङ्गमभून्नृणाम् ॥ ३१ ॥
रुचिषु विलसन् फुल्लन् दृक्षु क्रियासु समुच्छलन्
भणितिषु लुठन् जृम्भाम्यन्मुखेन्दुषु संगलन् ।
रतिषु निवसन्नङ्गे स्विद्यन्नदर्शि मृगीदृशां
मनसि विकसन्निष्टादिष्टोऽनुवृत्तिमहोत्सवः ॥ ३२ ॥
व्यसनमचलं यत्राचार्यो व्रतं विषयार्द्रता
सुहृदविनयो दासः प्रेम प्रभुर्मकरध्वजः ।
गृहमशिथिलाश्लेषः शय्या स्वरूपमभेदिता
रमणमिथुनान्यव्याख्येयां दशां विजगाहिरे ॥ ३३ ॥
कथमिव वयं के वा कस्मिन् विधावभवाम वा
किमुदितमदाः किं सोन्मादाः हताः शयिता मृताः ।
किमिव तदभूत्सौख्यं किं वा सुखेतरदित्यहो
सुरतविरतौ जज्ञुश्चिन्ताकृतोऽपि न कामिनः ॥ ३४ ॥
बलमकृतकं भूयान्वेषो विशुद्धिमदञ्जनं
सततसुरभिः कर्णोत्तंसः स्थिरस्थिति जीवितम् ।
अचरमतरं शृङ्गाराङ्गं प्रसाधनमक्षयं
प्रियचटुविधिः स्त्रीणामेकोऽप्यनेक इवाभवत् ॥ ३५ ॥

31a,M3 विधुतं for वियुतं, M2 अलघु for विनय
M तया for त्रपा
b,M कृशां for कृपं
32 of M is 31 in N; M3 omits.
a,M दृष्टि for दृक्षु
c,M विसरन् for निवसन्
d,M वृत्त for वृत्ति
34a,N किं for final वा
b,M किमु for मृताः
N breaks off at कृ of d कृतोपि up to XV 9a.
d,M3 योगिनः for कामिनः

समभिलषिताश्लेषे पूर्वं ततो धृतसाध्वसे
चलदवयवे कान्तासङ्गात्ततो विहितत्रपे ।
निभृतचटुभिश्चेतोरूपैरथो विवृताशये
युवतिसुरते विश्रम्भार्द्रे ततर्प न वल्लभः ॥ ३६ ॥
फलमलघु किं लीलावल्ल्या गृहं नु गुणश्रिया-
ममृतमथवैकस्थं पिण्डीकृतं नु रसायनम् ।
निधिरुत रतेः सर्वस्वं नु स्मरस्य न वल्लभै-
रिति सुवदनाबिम्बोष्ठानां रसः परिचिच्छिदे ॥ ३७ ॥
क्षणमनिभृतं श्लाघन्मानं क्षणं क्षणमुत्सुकं
क्षणमसुलभव्रीडं धीरं क्षणं क्षणमाकुलम् ।
ऋजुभिरशठास्तुष्टैस्तुष्टाः प्रकृष्टरता रतै-
र्विविशुरवशा वश्यैः पुम्भिः प्रियाः सरसां दशाम् ॥ ३८ ॥
चिरपरिचितश्रीशङ्कानां घनाञ्जनशोचिषां
श्रमजलपृथङ्नीता जहुः स्थितिष्वथ सङ्गिषु* ।
अलभत पदं निद्रामुद्रा वधूजनचक्षुषां
दलकुल इव श्यामाब्जानां शिलीमुखसंहतिः ॥ ३९ ॥
इत्थं ज्योत्स्नासमदमदिराक्षीबितासु क्षपासु
क्रीडाक्रोडीकृतमकृतकोत्कम्पमाश्लिष्टकण्ठाः ।
दृप्यत्स्त्रैणं प्रसभमकुतोभीतयस्तेन निन्यु-
र्हृष्टान्ताभिः कुसुमधनुषाभीक्ष्णमक्ष्णा शिवेन* ॥ ४० ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये सुरतसम्भोगवर्णनो
नाम चतुर्दशः सर्गः ।

39,M3 omits.

पञ्चदशः सर्गः

गायं गायं निरवधि वधूसौधसेनामधोऽधः
कामक्रीडाकुसुमकलिकाकुड्मलीभावमूलम् ।
इत्थंकारं जनितरजनीज्यानिसाकल्यकल्याः
कल्यं भर्त्रे द्रुतमचकथन् वन्दिनो वन्दनाभिः ॥ १ ॥
गर्जाजातं जनितजरठावेशमाणा(शा)* यथेदं
प्रातः प्रातः प्रहतमुरजामेघमेघौघमुक्तम्* ।
सद्यः संस्थां निरसिसिषते येन नैभृत्यलीना
निद्राहंसी नलिननयना नेत्रनीलाब्जपुञ्जे ॥ २ ॥
कारं कारं निधुवनविधीनुल्लसत्कान्ति कृच्छ्रा-
दार्द्रां निद्रामधिगतवतां रागभाजां कथञ्चित् ।
दुःखं दत्ते वदनपवनापूरितः कल्यकम्बुः
शुद्धोऽपूतैर्भवति चपलैर्दूरलब्धान्तरः सन्* ॥ ३ ॥
धातः पश्य प्रतिमतमसो* मिश्ररागोद्गमस्य
श्लिष्यद्दृष्टेरभिमतमुखे सौधवातायने च ।
शश्वच्छङ्काशिथलितभुजालिङ्गनस्योज्जिहीते
कोऽपि स्वादोऽभिसरणवधूचूर्णरम्योत्सवस्य ॥ ४ ॥

2,M गर्भाजातं for गर्जाजातं; यखेदं for यथेदं
4,M3 omits.

अत्यौत्सुक्यात्परवशदृशो यामनिर्वर्णिताङ्गाः
प्रापुः स्नेहेऽप्यविदितरसस्वादनां पूर्वरात्रे ।
तामन्योन्यावयवविचरद्दृष्टि सुप्तप्रबुद्धाः
कामक्रीडाद्विगुणितरसां कामुका निर्विशन्ति ॥ ५ ॥
स्रस्तस्वापांस्तुदति विरुते ताम्रचूडस्य चेत-
स्ताराराागान्तरपरिगमाशङ्कनेनाभिसर्त्र्यः ।
कोषं बिम्बाधररसमयं धैर्यतोयालवालं
भूयो भूयः प्रतिगमविधौ प्रेयसः पाययन्ते ॥ ६ ॥
अप्याविष्टश्चटुषु युवतेर्नात्मकण्ठातिथित्वं
यद्दोर्वल्लीवलयमशकन्नेतुमार्द्रापराधः ।
निन्ये रन्तुस्तदुषसि कलं कम्बुना कूजतोच्चै-
रन्तःशून्यादपि हि सुमुखे वेधसि स्यात्फलश्रीः ॥ ७ ॥
जृम्भारम्भे विवलितभुजास्फालिता या च तन्व्या
या च ध्माता ध्वनति रजनेरत्यये कम्बुपङ्क्तिः ।
रन्तुश्चेतो व्यथयति तयोः पूर्विका नोत्तरावत्
सायूथ्येऽपि प्रभवति रुजे कः सुवृत्तोपसेवी ॥ ८ ॥
निद्राशेषारुणजडदृशोऽभ्यास्य तल्पापरान्तं
प्राक् संबुद्धाः सुरतसुहृदामङ्कमारोप्य पादान् ।
खेलप्रेङ्खत्सवलयभुजावल्लि संवाहयन्ति
प्रातः प्रेमश्रिय इव गृहे विग्रहिण्यो गृहिण्यः ॥ ९ ॥
लब्ध्वा बोधं दिवसकरिणः कीर्णनक्षत्रमालं
दीर्घादस्माद् गगनशयानादुज्जिहानस्य दर्पात् ।

6c,M3 धैर्यतोऽप्यालवालम् for the reading given above
d,M3 प्रापयन्ते for पाययन्ते
8,M3 omits.
9,N begins with दृशो of 9a, after the break beginning with XIV, 33

मज्जद्दानोदकमलिनितो जर्जराभीषुरज्जुः
भ्रश्यत्येष प्रशिथिल इव श्रोत्रशङ्खः शशाङ्कः ॥ १० ॥
आलोकेनातनुतमतमोमोषकेणाप्यमूर्षा
नैवास्माभिर्जित उरुदशां विप्रयोगान्धकारः ।
इत्थं बिभ्रत्यवनतशिखैरात्मभिर्दह्यमाना
व्रीडावेशादिव रतिगृहे पाण्डिमानं प्रदीपाः ॥ ११ ॥
ज्योत्स्नाजालान्वयिकरकुलं गौरवस्यैकमोको
ज्योतिश्चक्रं परिचितममूमङ्गलभ्रां निशां च ।
सन्त्यज्येन्दुः प्रवसति जवाल्लाघवं दूरमाप्तः
पान्थैः पन्था न हि न सुगमोऽनूढभूयिष्ठभारैः ॥ १२ ॥
रागिक्रीडामलितकुसुमामोदधूपाङ्गरागा-
श्लेषश्लाघ्यं परिमलमलं कृत्स्नमादित्सतेव ।
अभ्यावेष्टुं रतिगृहगुहां गन्धवाहेन कल्यं
प्रेर्यन्तेऽमी परमररयो हर्म्यवातायतानाम् ॥ १३ ॥
तल्पत्यागावसरविधुता दूरमैरावणाङ्गा-
दुत्सर्पन्ती दिवसपवनैर्धूतधूलिच्छटेव ।
दीर्घीकृत्योदयगिरिशिरःश्रेणिसीमन्तलेखां
प्राह्णालोके छविरथ दिशि व्यज्यते वासवस्य ॥ १४ ॥
आनन्दाश्रुप्रसरसरसैरीक्षितैश्चक्रनाम्ना-
मभ्यावृत्तिप्रगुणनिहितैर्धौतधौतान्तिकेव ।

10b,M गमन for गगन
c,N सज्जद्दानोदकतुलमलो for मज्जद्दानोदकमलिनितो
11d,N वेग for वेश
12b,M भङ्क for भङ्ग
d,M दूर for नूढ
13bN असत्कुत्समादित्सुनेव for the above
14,M3 omits; b,N भूतधूलिच्छेदेव for the above
c,N दीर्घो कृत्वा for दीर्घीकृत्य

आविर्भाविप्रणयिदिवसालोकलिप्ता मलौघै-
र्मेघैर्दूरं दिगमरपतेस्तामसैस्त्यज्यतेऽसौ ॥ १५ ॥
लीलोदस्तारुणकरपरामर्शवत्तारकान्ता
व्यात्तेनाह्नः श्वसनसुरभिश्वासभाजा मुखेन ।
भास्वत्पादप्रसरणसमातन्यमानाम्बरेयं
प्रातस्तूर्यैरविखगरुतैर्जृम्भते वासरश्रीः ॥ १६ ॥
यावद्यावद्युवतिवलितोत्सङ्गविद्याधराङ्ग-
क्रीडाक्लिष्टश्रमशमसुखाः स्वर्गवाता वहन्ति ।
तावत्तावत्तरलतरलं तारकाचक्रमेति
क्लान्तिं वृन्तश्लथमिव परिभ्रंशि फुल्लं द्युवल्ल्याः ॥ १७ ॥
प्राचीश्वासोपममरुदधिप्राच्यशैलाश्मशय्यं
संप्राप्तायां दिवि नवनवां वासरस्य प्रसूतिम् ।
आविर्भावो भवति रुधिरासारमिश्रस्य सद्यः
साङ्क्रन्दन्यां ककुभि कललस्येव सन्ध्यातपस्य ॥ १८ ॥
दैन्यं दैवादुपकृतिकृति क्लान्तिकीर्णेऽवतीर्णे
नाश्वासाय प्रकृतिमहतामाशयो नोज्जिहीते ।
यत्तेजोभिस्तरलिततमोविप्लवैः प्लावितोर्मे-
रिन्दोरङ्कं दिशति पततो निश्चयात् पश्चिमाब्धिः ॥ १९ ॥
आशावल्लीकिसलयततिर्व्योमनीलाभ्रविद्युत्
प्राच्याद्रीन्द्रद्विपपतिशिरश्चीनपिष्टातवृष्टिः ।

15c,N भाव for भावि
16d,M तूर्णं for तूर्यैः
17a,M बल्य for बलित
18a,M शय्यां for शय्यं
b,N कुर्वाणायां for संप्राप्तायां
19,M3 omits;
d,M विशति for दिशति; M पतितः for पततः
M पश्चिमात्यः for पश्चिमाब्धिः

ध्वान्तच्छायातपरुचिरहःकालकालाहिजिह्वा
राजत्येषा घनकषदृषत्स्वर्णलेखाग्रसन्ध्या ॥ २० ॥
शोकं कोकाः कुमुदमलयश्चन्द्रपादा दिगन्तान्
दीपा वर्तीरभिमतभुजाभ्यन्तरं चाभिसर्त्र्यः ।
ज्योत्स्नां काष्ठा निषदनमिभा बर्हिणो वासयष्टी-
र्व्योमोपान्तांस्तिमिरपटली तुल्यमेव त्यजन्ति ॥ २१ ॥
वारं वारं गलितकुसुमामोदसंमर्दमिश्रं
पीत्वा पीत्वा मधुपरिमलं वासगेहेषु वायुः ।
क्षीबक्षीबः क्षणमथ मृगप्रेक्षणानामतृप्यन्
भूयो भूयः सुरभिषु लुठत्युन्नतेषु स्तनेषु ॥ २२ ॥
आनीतस्यावतमसमलैर्मांसलैर्विप्रलम्भं
ज्योत्स्नाजाले जल इव शुचिन्यादितो मज्जयित्वा ।
काष्ठासङ्गज्वलनत इव क्वाथ्यमानं कषायं
सन्ध्यारागं दिवसरजकः कल्पयत्यम्बरस्य ॥ २३ ॥
आवश्यायातिशयशिशिरैराप्लुतास्तीर्थतोयै-
र्युक्ता मुक्तामलजलजलकणस्यन्दिनीभिः शिखाभिः ।
हस्तैर्होमोपकरणसमित्पुष्पबर्हिर्विहस्तै-
र्विप्रा देवा इव सवपुषो वह्निशालां विशन्ति ॥ २४ ॥
पूष्णा नक्तं निहितमहसश्चित्यचित्रार्चिषोऽमी
पीत्वा पीत्वा विधिहुतमुपासन्नसान्नाय्यमाज्यम् ।
तेजःप्रत्यर्पणमिव पुरः संविधातुं खरांशो-
रारोहन्ति ज्वलदुरुशिखाश्रेणिनिःश्रेणिभिर्द्याम् ॥ २५ ॥

20a,M वर्ती for वल्ली; N लीला for नीला
b,N पिष्टाभि for पिष्टात
21c,N जैह्म्यं for ज्योत्स्नां
22a,M सन्दर्भ for संमर्द
23b,M आर्द्रतामर्जयित्वा for आदितो मज्जयित्वा

गोपीहस्तैः स्तनमुखरसश्लेषितच्याविताम्बा-
स्तर्षादूधःस्नुतिरुतिमथोत्कर्षमाकर्षयन्तः ।
गोभिर्लीढाजठरककुदः संप्रतीक्षन्त एते
घोणास्वादोल्लसितरसनास्तर्णका दोहनिष्ठाम् ॥ २६ ॥
नेत्राकृष्टिव्यतिकरवलद्दण्डदष्टाङ्गुलीनां
चक्रोच्छोटोच्छलितकलशीशीकरार्द्राम्बराणाम् ।
भ्रुभ्राभ्रभ्रमितजलताभङ्गिभिन्नस्तनीनां
मन्थे कुन्थद्ध्वनि हरते वेल्लितं वल्लवीनाम् ॥ २७ ॥
हीनाङ्गानामपि हि नियताऽऽसेविनां नूनमादौ
व्यञ्जन्त्येव श्रियमलघवः स्वामुपेक्ष्यापि लक्ष्मीम् ।
नीतः पूष्णा यदयमुदयं स्वोदयात्पूर्वमेव
प्राप्तस्तेजोभुवनभवनापूरि दूरादनूरुः ॥ २८ ॥
यावद्यावल्ललितरचनाचारु चङ्क्रम्यतेऽसौ
सीम्नि व्योम्नः क्षितिमणिशिलाकुट्टिमामे दिनश्रीः ।
तावत्तावत्तरुणतपनाऽऽताम्रिताभ्रच्छलेन
द्रागाद्रार्द्रे पतति चरणालक्तकच्छायमस्याः ॥ २९ ॥
अम्भोजेषु श्लथदलविशन्नैशतोयांशशीत-
स्पर्शभ्रश्यत्स्वपनमलिनां हुंकृतं श्रूयतेऽन्तः ।
प्रेङ्खत्पादप्रसरणविधि प्रस्तुवत्याः प्रबोधं
मञ्जीराणामिव रणरणाशिञ्जितं मञ्जु लक्ष्म्याः ॥ ३० ॥

26a,M सुख for मुख; M श्लेषितैराततास्याः for श्लेषितच्याविताम्बाः
b,N क्षीर for ऊधः
27a,M चलद् for वलद्
b,M वक्राक्षेपो for चक्रोच्छोटो, M3 ०क्ष्वेट
cd, missing in M
28ab, missing in M
c,N उदयत् for उदयं
d,M प्रासाद for प्राप्तः; N भुवनरचनापूरि for भुवनभवनापूरि
29c,M ताम्र for ताप; it may be ताम्र
d,M प्राप for द्राक्; पतित for पतति
30b,N झंकृतं for हुंकृतं

अङ्के स्त्रीभिः प्रियपरिमलाशङ्कया श्लाघितश्रीः
किञ्जल्काशाश्रयिभिरलिभिः संघशः संगतौघः ।
चीनचीनैः स्थितमधुधिया रुक्मपारीषु दृष्टः
कल्यं कालीयककपिलिमाभ्येति बालातपोऽयम् ॥ ३१ ॥

तेजोराशौ भुवनजलधेः प्लाविताशातटान्तं
भानौ कुम्भोद्भव इव पिबत्यन्धकारोत्कराम्भः ।
सद्यो माद्यन्मकरकमठस्थूलमत्स्या इवैते
यान्त्यन्तःस्थाः कुलशिखरिणो दृष्टिवर्त्म क्रमेण ॥ ३२ ॥

ध्वान्तं धाम्ना धवितुमवितुं लोकमालोकलक्ष्म्या
प्राप्तस्याहर्वहति शिरसा भास्करस्यैष पादान् ।
प्रायस्तुङ्गप्रकृतिभिरिह श्लाघनीयोद्यमेभ्यः
सत्कारार्थव्यतिकरभुवि व्यज्यते गौरवं हि ॥ ३३ ॥

प्रत्यक्पादप्रकटकटकिन्यासपूर्वव्युदस्त-
प्राच्यप्राञ्चच्चरणनटनोच्चानितामन्दतुन्दाः ।
आरोहन्ति श्लथदलचलच्चामरैः कन्धराग्रैः
फेनच्छायाच्छुरितहरितो हारिदश्वाः खमश्वाः ॥ ३४ ॥

सन्ध्याध्यानप्रगुणितजपैर्मन्त्रवादिप्रधानै-
र्दृष्टामृष्टे गगनमुकुरे सत्रकृत्यावतारम् ।
नष्टानष्टान् झगिति जगतो लम्भयन्ती पदार्था-
नेषा तोषं दिशतु मनसः पूषमूर्त्तिः प्रसन्ना ॥ ३५ ॥

31a,M इंहो for अङ्के
c,M M भव्य for स्वम; d,M तालीफल for कालीयक
32 Not found in M
Quoted in Skm. ii, 713; N अन्तःस्थाः Skm. अन्तस्थाः; N कुलशिखरिणो Skm. कुलशिखरिणी
d,N व्यक्ति, Skm. has सृष्टि for दृष्टि
33,M omits; found in N
34a,M प्रत्यक्ष for प्रत्यक्पाद
M कुन्दाः for तुन्दाः
35c,M जपति for झगिति; M लङ्घयन्ती for लम्भयन्ती
d,M दिशति for दिशतु

शैलेष्वर्कोपलतललसद्वह्नितल्पस्थलेषु
स्थित्वा स्थित्वा तत इव ततं संगतैः प्लोषदोषम् ।
आश्वासाय स्फुटमिव शनैः शीतले पद्मखण्डे
संप्रत्येतैरवतरविधिः साध्यते सूर्यपादैः ॥ ३६ ॥

आमृद्नन्तस्तम इव सरस्सीम्नि सम्भूय पङ्कं
तारासार्थैरिव प्रतिभुवा फेनकैः श्लिष्टपादाः ।
भान्त्यादष्टस्फुटबिसलताचुञ्चुभिश्चञ्चुचक्रै-
श्चक्रा वन्दीकृतविरहकृच्चन्द्रलेखा इवैते ॥ ३७ ॥

वृत्ते पत्युः प्रवसनविधौ रात्रिराजः कलत्रं
क्लान्तक्लान्तामभिकुमुदिनीं मन्थरं तस्थिवांसः ।
तत्किञ्जल्कप्रसरधवला बिभ्रतीह द्विरेफा-
श्चिन्ताजिह्मस्थितपलितवत्कञ्चुकिच्छायमेते ॥ ३८ ॥

स्वच्छायातर्जितेन्दुद्युति निखिलजनानन्दसंधानबन्धु
लक्ष्मीसारं शिरःसु स्थितमवनिभृतामुह्यमानं समूहैः ।
उत्खाताशेषदोषं सह तव यशसा लब्धदिक्चक्रचर्यं
स्ताद्भास्वन्मण्डलाग्रस्फुरितकृतमदः सुप्रभातं सुखाय ॥ ३९ ॥

इति गिरमुपकर्ण्य मागधीयां श्लथशयनः सुहृदो गृहेऽभिरत्य ।
स्वपुरमथ शिवं प्रतीपमेत्य क्षितिपतिरास्त तदा कृतप्रतीक्षः ॥ ४० ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये प्रभातवर्णनो
नाम पञ्चदशः सर्गः

36,M omits; found in N.
37,M omits; found in N.
38,M omits; found in N.
39a,M स्वच्छः प्रातः for स्वच्छायात॰
M ॰नं दान for संधान
40c,N इव for अथ
colophon: M प्रदोष for प्रभात

षोडशः सर्गः

अथोत्साहवतेव श्रीः प्रतीतिः कविनेव च ।
दर्शकेन पुरी प्रापि प्रसेनजिदधिष्ठिता ॥ १ ॥
दानदादीनदानाम्बुविमर्दोद्दामकर्दमे ।
नैकपादपि चस्खाल चित्रं धर्मो यदन्तरे ॥ २ ॥
समस्तम्भा वयन्त्यः खं सद्वाराः सालकाननाः ।
या बभार वलीकान्तकायाः शाला वधूरिव ॥ ३ ॥
इष्टान्मुदा हविर्धारादुर्दिने याति यत्पथे ।
यज्ञधूमासितपटा मोक्षलक्ष्म्यभिसारिका ॥ ४ ॥
विबुधैरप्सरोभिश्च शतक्रतुपरीतया ।
भूदर्पणेऽमरावत्याः प्रतिबिम्बायितं यया ॥ ५ ॥
सन्ध्याख्यमधुनामीन्दुर्यत्र कुट्टिमसंक्रमात् ।
लग्नं धत्ते चलच्चारुस्त्रीपादालक्तकद्रवम् ॥ ६ ॥

2c,M3 पप्फाल for चस्खाल; d,N चरन् for चित्रं
3a,M वयन्त्यश्च for वयन्त्यः खं; b,M सद्वारा श्यामलाननाः for सद्वाराः सालकाननाः; d,N ०च्छायाः for कायाः
4a,M इष्टाम्बुदा for इष्टान्मुदा
6a,M ०कामीन्दु for नामीन्दु
c,N लग्नां for लग्नं; d,N ०च्छविम् for द्रवम ; M3 च्छलम्

न विनायकविक्रान्ता न दुर्गाननरोचिता ।
ईश्वरायतनत्वेऽपि न कुमारवृता च या ॥ ७ ॥
या चक्रेऽर्कांशुसंपर्कज्वलद्गल्वर्कपादपैः ।
रत्नसालैर्द्युषद्घोषजुषां नीराजनं दिशाम् ॥ ८ ॥
आर्यलोकोऽर्कभासश्च यत्र तुल्यं महातपाः ।
भूमिभागोऽथ कवयः समया सन्धिमत्सराः* ॥ ९ ॥
कलेः पलायमानस्य तापितस्य मखाग्निभिः ।
तोदनैरिव या यूपैर्ददौ दिशि दिशि व्यथाम् ॥ १० ॥
रेजे विहारविच्छित्तिः सुगतानुग्रहासिता ।
सर्वतश्चैत्यया मूर्त्या मोक्षवल्लभमाश्रिता ॥ ११ ॥
स तां सतां संमतात्मा परीत्य पुरुधीः पुरीम् ।
जगाहेऽविरलां राजद्वारं दूतो जितद्विषः ॥ १२ ॥
अन्तर्विश्य विशां पत्ये विदितो वदतां वरः ।
सभासंभावनां सत्यां सत्यः सत्यं समाददे ॥ १३ ॥
स रेजे राजके सज्जे नृपस्येन्दोरिवान्तिके ।
तेजसा तारतारेण ताराराशाविवोशनाः ॥ १४ ॥
तं ततः सन्ततस्यन्दिसान्द्रचन्द्रकचन्द्ररुक् ।
ऊचेऽश्चितस्मितो दीप्तदीप्रसेनः प्रसेनजित् ॥ १५ ॥
आरोपितत्रिवर्गार्थोपक्रमैः संक्रमैरिव ।
कच्चिदश्चति लोकेषु लीला लीलावतीपतेः ॥ १६ ॥

7d,N कुमारा for कुमार
8b,N गल्द्...पावकैः for ज्वलद्...पादपैः
c,M द्विषद् for द्युषद्
9,M omits
10c,M दीपैः for यूपैः, d,M बभौ निशि निशि द्विषः for ददौ दिशि दिशि व्यथाम्
11a,N भेजे for रेजे
c,M चैत्यमायायां for चैत्यया मूर्त्या
d,M आदृता for आश्रिता
12c,N विरजा for अविरलां
13a,N अभिविश्य for अन्तर्विश्य
b,N पत्युः for पत्ये
cd,N सभां गंभावनालभ्यं लभ्यः सोभ्यासमानशे
14a,M सज्जन for सज्जे
15a,M ततः स and अन्ततः for तन्ततः
cd,N अश्चितं सितच्छाया for अश्चितस्मितो दीप्त०

तुष्टिः प्रकृष्टा दृष्टा नस्त्वां तेनेह प्रहिण्वता ।
वासरं प्रस्तुवानो हि व्यनक्त्याशा रविर्नृणाम् ॥ १७ ॥
तेजस्व्यपि श्रितः प्रैष्यं प्रभोर्वक्ष्यत्त्रयाः श्रियः ।
शाखी शंसति शंसार्हान् नम्रैः स्कन्धैरधो निधीन् ॥ १८ ॥
राज्ञः स्वभ्यस्तमाकूतं स्वाशयादपि दीप्यते ।
स्यादसह्यतरं भानोस्तेजोऽम्बुप्रतिबिम्बितम् ॥ १९ ॥
त्वादृशैर्गोप्तृभिर्गुप्ता न शीर्यन्ते नृपश्रियः ।
मृदो मृद्भ्योऽप्यलं वोढुमयःपक्वाः कृशानुना ॥ २० ॥
नीतं तेजस्त्वयि न्यासं स्याद् भूयः सुलभं प्रभोः ।
आदत्ते प्रातरेत्यार्कः सुखमग्न्यर्पितं महः ॥ २१ ॥
दूरस्थोऽपि दिशः शास्ति सहायैस्त्वादृशैरसौ ।
व्योमस्थं प्रापयन्त्यर्कं किरणाः पार्थिवान् रसान् ॥ २२ ॥
अर्थोऽनणीयानाख्यातस्त्वां तेनेह प्रहिण्वता ।
दारितार्द्रिं तृणस्तम्बे दन्तं न्यस्यति न द्विपः ॥ २३ ॥
तदुद्गिर गिरं कर्णे वितीर्णोदीर्णनिर्वृतिम् ।
त्वद्दृष्टिहृष्टया दृष्ट्या माऽतिशायि श्रुतिर्मम ॥ २४ ॥
दूताकूतसुधास्फूर्तिं श्रीव्यर्क्ति शारदामिव ।
विरचय्योचितां वाचं विरराम महीपतिः ॥ २५ ॥
स्वार्थेच्छायमुनाकृष्टिबललाङ्गललेखिकाम् ।
दूतोऽथ प्रतिभोत्कर्षाद् गुर्वीमुदगिरद्गिरम् ॥ २६ ॥

17d,M कामत्याशा रविर्भृशम्
18,M omits
19b,M घु for अम्बु
20d,M अयःपिण्डः for अयःपक्वाः
22c,N पाययन्ति for प्रापयन्ति
24a,M कान्ते for कर्णे; b,M उत्कीर्ण for उदीर्ण
25c,M मूर्तिः for स्फूतिम्
c,N औचितीं for उचितां; N वाचां for वाचं
26a,M वलिना for यमुना; b,M हल for बल
c,N उद्गार for उत्कर्षाद्

तद्वृद्धिसहवृद्धाय प्रश्नो लीलां च नायकः ।
ननूदयादभिभ्रास्थं व्योम्न्यभूल्लसनं रवेः* ॥ २७ ॥
त्वत्स्वार्थसिद्ध्युपघ्नोऽयं मद्विसर्गः प्रभोरिह ।
वक्ष्यन् पुरोऽर्थं प्रस्तौति रूपकेष्वामुखं कविः ॥ २८ ॥
त्वत्सम्बन्धे गते प्रौढिं भर्तुर्भास्यन्त्यलं श्रियः ।
भासन्ते सौधसंक्रान्ताश्चिरं चन्द्रस्य चन्द्रिकाः ॥ २९ ॥
भर्तुरेवानुभावोऽयं यदित्थं प्रातिभं मम ।
द्युमणिद्युतिभिर्दृब्धं दर्पणं* दृष्टिजैह्मयदम् ॥ ३० ॥
तत्प्रेषणप्रभावोऽयं त्वत्प्रियं यन्मयाप्यते ।
अम्भसोऽभ्रेण वृष्टस्य शुक्तौ मुक्तात्मता भवेत् ॥ ३१ ॥
वैभवेऽप्यनहङ्काराः शक्तावपि मृदुक्रियाः ।
सौम्यास्तेजस्यपि स्युः के द्वित्रा अपि भवादृशाः ॥ ३२ ॥
शक्तिर्नीत्या नयो लक्ष्म्या लक्ष्मीर्मैत्र्या गुणैरसौ ।
ते चात्मनात्मा बुद्ध्यासौ ते धीर्वाचानुगम्यते ॥ ३३ ॥
एवं गुणित्वेऽप्यहार्य स्वार्थे ते जागरूकता ।
आत्मप्रयोजनत्वे हि वियुङ्क्ते श्रीः शरीरिणम्* ॥ ३४ ॥
श्रीरनाराधिते ते स्याद् वन्ध्या विन्ध्यपुरीपतौ ।
तनोः सर्वाङ्गवत्त्वेऽपि सेव्यो मूर्ध्नैव साध्यते ॥ ३५ ॥
त्वय्येवमस्वपक्षेऽपि प्रेम प्रस्तौति नः प्रभुः ।
लक्ष्येण लक्ष्मणा लक्ष्म्या लिप्यते मलददाय्यपि* ॥ ३६ ॥

27a,M प्रह for सह
b,M लीना for लीलां
cd,M is very corrupt
28,29 Not found in M
30b,M यदीत्थं for यदित्थं
c,M वृद्धं for दृब्धं
d,M दृष्टिजैक्षणम् for ०जैह्मयदम्
31b,M मयोच्यते for मयाप्यते
33,34 omitted in M
35a,M वन्ध्या for ते स्यात्
c,N स्पन्दो for सेव्यो
36d,N लिप्यते मददाय्यपि for the above

मज्जन्ति नैवोन्मज्जन्ति तत्प्रतापे रिपुश्रियः ।
आह्लादनाय किं ज्योत्स्ना चन्द्रस्य सति भास्वति ॥ ३७ ॥
विपत्त्वं हन्ति तेजस्वी पात्रसाहाय्यकेऽर्जिते ।
उखानिखाता हि सुखं नयत्यग्निरपः शुषिम् ॥ ३८ ॥
ततः स्वार्थाय तस्याग्रे सर्वस्वस्यार्पणं क्षमम् ।
सूरे प्रकाशयत्याशाः श्रीः श्लिष्यति कुशेशयम् ॥ ३९ ॥
पराक्रान्तौ विषोढायां लघोरभ्युदयो ध्रुवम् ।
पांशोः पद्भ्यां हतस्य स्यादन्तरिक्षप्लुतिः परा ॥ ४० ॥
अनर्थो नायमल्पस्ते यत्तुभ्यं स प्ररुष्यति ।
सर्वंकषा हि तत्क्रोधाः कल्लोला जलधेरिव ॥ ४१ ॥
प्रजाप्रेयांसमेनं त्वं प्रियाकुरु विराध्य मा ।
धीमतां निधनातीतमाराध्याराधनं धनम् ॥ ४२ ॥
न बलीयोऽभिभूतस्य त्राणायात्मभुवोऽप्यलम् ।
सहैवांशुसहस्रेण प्रदोषो ग्रसते रविम् ॥ ४३ ॥
ज्ञातास्वादाः श्रियो राज्यं भृत्या मित्राणि बान्धवाः ।
एकस्य मानस्यार्थे कः कृती धनमियत् त्यजेत् ॥ ४४ ॥
न मानमलमत्यक्त्वा भूतिं प्राज्ञोऽधिगच्छति ।
प्राग्वान्तधूमजालोऽग्निर्ज्वालाभिर्लभतेऽन्वयम् ॥ ४५ ॥
तेजस्विमण्डले मित्रे त्वां तत्रानुप्रवेशकम् ।
प्रवर्धमानं पश्यन्तु क्रमेणेन्दुमिव प्रजाः ॥ ४६ ॥

37b,M त्वत् for तत्
38b,M जिते for अर्जिते
c,M उखां निखाद्य for उखानिखाता
d,M शुषिः for शुषिम्
39c,M काश N कोशं, for which आशाः is suggested
40a,N विषण्णायां for विषोढायां
d,M3 द्युतिः for प्लुतिः
41a,M न्यायमन्दस्तु for नायमल्पस्ते
b,N प्रकुप्यति for प्ररुष्यति
42 Not found in M
44c,M प्रकम्पमानः स्वार्थे for एकस्य मानस्यार्थे
d,M3 इति, M इह for इयत्
44 Not found in M

स्वयंवरस्रजेव त्वां श्लिष्टमौलिं तदाज्ञया ।
यावदायुर्वृणोतु श्रीरनुरक्ता वधूरिव ॥ ४७ ॥
स्पष्टसामसगर्वार्थमित्थमूचिषि दर्शके ।
क्रूरामर्षार्जितव्याजं व्याजहार प्रसेनजित् ॥ ४८ ॥
क्वायमार्य इवाकारः क्व चेदं पटु दुर्वचः ।
अहो विवृतसाङ्कर्या दुर्मेयाश्चित्तवृत्तयः ॥ ४९ ॥
अपि यत्नप्रमृष्टस्य मलमन्तरनुज्झतः ।
ताम्रस्येव खलोक्तस्य श्यामिका लक्ष्यते पुरः ॥ ५० ॥
अमङ्गलानां माङ्गल्या कौशिकानामिवासताम् ।
तेजो दधाना सूरश्रीर्दृष्टिरोगाय जायते ॥ ५१ ॥
हिंसारतिषु रौद्रेषु मलिनेष्वन्यबाधनम् ।
ईर्ष्यामलं खलेष्वास्ते विषमाशीविषेष्विव ॥ ५२ ॥
ह्लादिन्यपि प्रसन्नापि तवाहंकारतेजनात् ।
मूर्तिर्जाता जलस्येव वह्नितप्तस्य दाहिका ॥ ५३ ॥
के यूयं येषु चायान्ति प्रह्वभावमिमं जनाः ।
कूपमण्डूककल्पो वा विन्ते नान्यप्रभां खलः ॥ ५४ ॥
जिनोक्तियुक्त्या कुणपः* परस्वस्वीकृतौ वयम् ।
युष्माभिरविवेकात्तच्छक्तितौच्छ्यं समर्थितम् ॥ ५५ ॥
अमुष्याकाण्डभूपीठग्रासगर्धादुदञ्चितः ।
वेलावलयसैन्याब्धिर्बुद्धोक्तिस्तम्भितोद्यमः ॥ ५६ ॥

47c,M वृणोति for वृणोतु
49d,N दुर्ज्ञेयाः for दुर्मेयाः
51c,M शूर for सूर
d,M रोषाय for रोगाय
M कल्पते for जायते
52b,M अल्पबान्धवम् for अन्यबाधनम्
53 Not found in M
54a,M इयान्यातु for चायान्ति
d,N अन्य for अपि
55 Not found in M
56ab,M अमुष्याकष्टभूयिष्ठग्रासमर्दादुदञ्चितः

अन्यथोद्यानयात्रेव स्वर्गक्रान्त्युद्यमोऽपि नः ।
कैवास्था शबरे विन्ध्यभाजि भूभुजि तावके ॥ ५७ ॥
किमेतत्क्रोधकृद्वाक्यं दूते भ्रातर्यपि क्षमम् ।
प्राश्नाति प्राणहृद्भोज्यं भिषङ्मैत्र्येऽपि नातुरः ॥ ५८ ॥
पराज्ञाभारनमितं शिरः साधोर्निरूष्मकम् ।
नोत्तम्भयितुमाकृष्य शक्यं गुणशतैरपि ॥ ५९ ॥
विडम्बनैव पुंसि श्रीः परप्रणतिपांसुले ।
कान्तिं कामिव कुर्वीत कूणौ कटककल्पना ॥ ६० ॥
किमोजः सत्यभाषित्वं कः स्वर्थो धर्मसंग्रहः ।
का धीरात्मप्रभाज्ञत्वं का श्रीर्मानोन्नतिर्नृणाम् ॥ ६१ ॥
मूर्तिरर्कोपलस्येव ममेयं दाह्यदग्धये ।
भूरितेजःकृतामर्षाज्ज्वलीति पताकिनी ॥ ६२ ॥
अयं समासः कर्तासि यादृशं तस्य शासनम् ।
तद्वो वक्ष्यति दूतीव मत्सेनाधूलिधोरणी ॥ ६३ ॥
इत्योजस्विसभानन्दसिन्धुसन्दीपनेन्दुना ।
विवृत्य वचसा वाञ्छां व्यरमद्वसुधाधिपः ॥ ६४ ॥
स्वपक्षरूक्षाधिक्षेपमारुतक्षुभितौजसा ।
इत्युद्यत्कोपवाग्ज्वालं जज्वले दर्शकाग्निना ॥ ६५ ॥

57a,M उद्दानपात्रे for उद्यानयात्रे;
b,M उपयोगिनः for उद्यमोऽपि नः
58a.b,M किं ते मत्क्रोधतद्वाक्यं दूत भ्रातर्यपि क्षमं
c,M प्रीतिभू for प्राणहृत्
d,M भिषगिन्द्रो for भिषङ्मैत्र्ये
59a,M पारावतार for पराज्ञाभार
b,M निरूपकं for निरूष्मकं
c,M येस्तम्भयितुं for नोत्तम्भयितुम्
d,M सज्यं for शक्यं
60c,M कुर्वन्ति for कुर्वीत
61b,M धन for धर्म
d,M दीन for मान
62 Not found in M
63b,M यादृशः for यादृशं
64b,M सभासन्धुक्षणेन्दुना for the above.
65a,M विक्षेप for अधिक्षेप
c,N क्रोध for कोप
N जालं for ज्वालं

अभ्याशाभ्यागतभ्रंशैरभव्यैर्भूयसा जडैः ।
कालेऽप्युक्तं हितं पथ्यमपथ्यार्थे समर्थ्यते ॥ ६६ ॥
साम्यमेति गुरुः साम्ना क्षुभ्यते चामुना लघुः ।
शाम्यत्ययोऽम्भसा तप्तं सर्पिः सर्पति तूच्चकैः ॥ ६७ ॥
लघुरर्थलवस्वाम्यमदद्दुर्ललितक्रियः ।
अनुस्वं मन्यते शोच्यान् शक्रयुक्तार्थवानपि* ॥ ६८ ॥
स्थाप्यमानोपि पथ्यार्थे नार्यः कालुष्यमश्नुते ।
परिवारे चिरन्यस्तः स्पृशति श्यामिकामसिः ॥ ६९ ॥
शक्तो बलीयानीशः सन् पिप्रीषुरतथात्मना ।
अतीयते यत्तत्रास्य किं भाव्यन्यदभावतः ॥ ७० ॥
विसृष्टस्त्वयि तेनाहमनुकम्प्येऽनुकम्पया ।
तत्तु त्वयान्यथाऽग्राहि यमाय स्पृहयालुना ॥ ७१ ॥
स्वभाग्यपरमाणूनां शेषोंऽशस्ते कियानपि ।
यदुग्रमपि* तां श्लाघां त्वदर्थे साम्न्यचीकरत् ॥ ७२ ॥
अन्यथा क्व लघुश्लाघ्यं साम क्व च स कम्पिणः ।
याञ्चोपक्रमपूर्वं हि हरिर्नेष्टे मृगव्रजे ॥ ७३ ॥
क्रोधान्धकारितमुखं कुटिलो मलवान् जडः ।
लब्ध्वा बहुलपक्षं तं त्वं कृशो भव चन्द्रवत् ॥ ७४ ॥
अभिषेणयतीशे नः क्षुब्धे वाब्धौ युगक्षये ।
जल्प यद्यल्पकोऽप्यंशः क्षितेः स्वस्थोऽवशिष्यते ॥ ७५ ॥
कोऽलं व्योमाङ्गुलैर्मातुं मल्लः को मितयेऽम्बुधेः ।
अतिप्रमाश्वमूस्तस्य कोऽवधारयितुं क्षमः ॥ ७६ ॥

66b,M अभयैः....जनैः for अभव्यैः....जडैः
d,N अपथ्यार्थे for अपथ्यार्थ
67 Not found in M
68a,M बलस्वामि for लवस्वाम्य
d,M शुक्रशुकार्थ for शक्रयुक्ता
69,70, Not found in M
71c,M अति for अन्यथा
d,M मया यस्य दयालुना
72d,M धाम्न्यचीकरम् for सीम्न्यचीकरत्
73,75,76 Not found in M

पङ्गोरिवार्णवोल्लङ्घः शिशोरिव शशिग्रहः ।
अवहासफलोऽयं ते दुर्मानः कम्फिणाश्रयः ॥ ७७ ॥
आपृच्छस्व श्रियो भोगान् ज्योक् कुरूर्जेऽञ्जलिं वह ।
स्वागतेनोपतिष्ठस्व चिरादागामुकं यमम् ॥ ७८ ॥
इयतीमपि वेलां ते यत्क्षाम्यामि विराध्यते ।
सैषा कारा क्रुधां भर्तुराज्ञापेक्षा कदर्थना ॥ ७९ ॥
यच्चाथ बुद्धिर्बौद्धी ते (मे) नियन्त्रीति त्रपे ततः ।
क्वोपासकस्त्वं जैनेऽर्थे क्व च राज्यध्वजो धनुः ॥ ८० ॥
मौण्ड्यं विहारः काषायं जिनोपज्ञमिदं व्रतम् ।
न तु मौलिर्न युद्धान्तं नाङ्गलीला दुकूलिनी ॥ ८१ ॥
तदमूमेव वाञ्छन्ति पूरयन्ति पुरश्रियम् ।
क्षयेण मुग्धास्मत्स्वामिक्षुरप्राः क्षुरवत्खराः ॥ ८२ ॥
सामर्षोत्कर्षमित्युक्त्वा त्यक्त्वा गोष्ठीमगादसौ ।
उदात्तस्तदुदन्तोक्त्या स्वसेनादर्शनोद्यतः ॥ ८३ ॥
सेनान्यं यस्य पस्पर्श सामर्षमिव मारुतम् ।
सदःसरःस्वनास्वाद्य* क्षोभमभ्याजगाम सः ॥ ८४ ॥
क्रुधोदगाद्गिरामोघो घोरघोरो रघोर्लघु ।
वक्त्रादब्धेर्महावर्तात्क्षोभारम्भ इव ध्वनिः ॥ ८५ ॥

77,cM फलायस्ते for फलोऽयं ते
78b,M ये कुर्युस्तेऽञ्जलिग्रहं
d,M स्वयं for यमम्
79a,M इयन्ती for इयती
b,M स्वाम्येव for क्षाम्यामि
c,M क्रुधा for क्रुधां
80,81 Not found in M
82a,N वाञ्छन्ते for वाञ्छन्ति
b,N पुरा प्रियां for पुरश्रियम्
d,N प्राशुरखेचराः for क्षुरवत्खराः
84M, Readings are very corrupt
85a,M क्रुद्धोवेगाभिगमो for the above
c,M वक्त्रंदधे for वक्त्रादब्धेः

प्रलयार्कप्रभेवाभूदारोहन्ती भयप्रदा ।
किञ्चित्प्रकीर्णा कोपश्रीरश्मकेशाश्मवेश्मनि ॥ ८६ ॥
संक्रान्तिकृत्कराग्रेण मलिताङ्गे मुहुर्मुहुः ।
रूपमैक्षिष्ट रोषश्रीः कुकुरे मुकुरे यथा ॥ ८७ ॥
दीर्घं वाग्जालमाक्षिप्य क्रुधं नावमिवैरयन् ।
द्विषो मीनानिवोद्धर्तुं निषादोऽभूत्समाकुलः ॥ ८८ ॥
मुमुचे मुचुकुन्देन कुन्दाच्छच्छविरिन्दुना ।
केतुभारूषितेनेव रोषेणास्तमितत्विषा ॥ ८९ ॥
दुःसहं सहदेवेन देवेनेव प्रगर्जता ।
घनोदये क्रुधा भूमौ ववृधे पौलकं पयः ॥ ९० ॥
मन्युयक्ष्मातुरस्तूर्णं प्रसादेनावसीदता ।
प्रत्याचचक्षे सक्षोभो भिषजेव महामिषः ॥ ९१ ॥
लब्धरन्ध्रा सुरन्ध्रस्य कोपश्रीर्नीचवागिव ।
परप्राणापहारार्थे प्रवृत्ता नान्वतप्यत ॥ ९२ ॥
कन्दोरमन्दं सस्यन्दे कार्यकालक्रुधा भुजः ।
कलयन् कालियस्याभां कालिन्दीह्रदसादिनः ॥ ९३ ॥
युयुजे वीर्यशौर्यश्रीर्निर्भयोऽन्यैरलुण्ठितः ।
सिन्दूराभं मुखं भर्त्र्या मद्रकः क्रोधमुद्रया ॥ ९४ ॥
त्रसद्दस्योः सदस्युद्यंस्त्रसदस्योः सदस्यदुत् ।
आसाद्य सद्यो नैःसाद्यं क्रुधादित्योऽतमद्युतत्* ॥ ९५ ॥

86b,N प्रभा for प्रदा
c,N कांपिल्यकीर्णा for किञ्चित प्रकीर्णा
89d,N मुषित for अस्तमित
91d,M महाभयः for महामिषः
92b,M शीर्णा for श्रीर्नीच
d,M वाप्य० for नान्व०
93a,N न मन्दं for अमन्दं
d,M शालिनः for सादिनः
94b,M अक्षे for अन्यै
c,M भर्ता for भर्त्र्या
95,M omits

द्रुमस्य क्रोधविटपो यदैव भुवि पप्रथे ।
युद्धाद्भुताध्वनीनानां तदैवोच्छ्वसितं बलम् ॥ ९६ ॥
शंसन्तीं शशिनीवोल्कां सावेशामशिवां शिवौ ।
भृकुटीं वीक्ष्य निश्चिक्युर्लोकाः क्षत्रकुलक्षयम् ॥ ९७ ॥
पुरप्रवेशाभिमुखे द्विट्चमूतापतापसे ।
चक्रे सौवीरवर्णस्य दीपनं क्रोधगाथकः ॥ ९८ ॥
रुक्माङ्गदशिरासारैः श्वासाग्न्यूष्मविलोपितैः ।
भुजयोर्व्यायतं व्यूये वर्मेव शरवर्मणा ॥ ९९ ॥
प्रक्षोभारम्भसंरम्भभग्नाङ्गदकदम्बकः ।
जगाहे रौद्रमाकारं विषसाहं(रं) कदम्बकः ॥ १०० ॥
मुखे तरङ्गिणी क्रोधाङ्गारालिङ्गनपिङ्गला ।
अजस्य जिह्वा गर्जोर्जे मेघे विद्युदिवाद्युतत् ॥ १०१ ॥
मनोर्मुखममर्षोष्णघर्माम्भोबिन्दुदन्तुरम् ।
उत्पाताग्निकणाकीर्णमिन्दुबिम्बमिवाबभौ ॥ १०२ ॥
दन्ताग्रकोषघोषं यं तर्षोऽकार्षीदमर्षतः ।
प्रतीये स परैः क्रूरः कृतान्तधनुषो ध्वनिः ॥ १०३ ॥
दिदीपे दूतदुर्वाक्यसिन्धुपूरप्रवेशनैः ।
सर्वात्मनैवाखर्वोर्जःश्रुताब्ध्यौर्वहुताशनः ॥ १०४ ॥

96,M omits ab
97a,M शंस च for शसन्तीं
b,N omits अशिवां
c,M भ्रुकुटीः for भृकुटीं
98a,M स्थिर for पुर
b,M विद्यासृताय वेधसे
c,M महस्य for वर्णस्य
d,M ना ·कः for गाथकः
99a,M रूक्ष for रुक्म and सारं for सारैः
M omits cd.
100d,N द्विषामातङ्कदम्भकः for विषसाहं कदम्बकः,
101b,M ०द्रि० for ०ङ्गा० and लङ्घन for लिङ्गन
102b,M कर्बुरम् for दन्तुरम्
103,Not found in M
104a,M वाह for वाक्य
b,M पूरं प्रवेचनैः for पूरप्रवेशनैः

सस्रंसे स धराधारो धुन्धोर्मुक्तागुणस्त्रुटन् ।
विषौष्मवेल्लनक्लिष्टः क्रोधाहेरिव कञ्चुकः ॥ १०५ ॥
दृक्क्ष्वैर्विष्टाष्टको घृष्टस्कन्धजां धूमधारिकाम् ।
भङ्गिनीं भुजशय्यायां शौर्यश्रीकबरीमिव ॥ १०६ ॥
कोपोष्णश्वसितक्लिष्टकण्ठमाल्यं रुरोरुरः ।
अकाण्डामोददारिद्र्यं द्विरेफाणां द्रुतं ददौ ॥ १०७ ॥
रणारण्येऽनरण्याग्नेरमर्षान्निर्ज्वलिष्यतः ।
दिशः प्राक्प्रभवश्चक्रे क्रोधधूमोऽन्धकारिताम् ॥ १०८ ॥
तदित्थं क्रोधसंरम्भसंभारक्षुभितं सदः ।
मेघौघघोरघोषस्य त्रयव्योम्नस्तुलामगात् ॥ १०९ ॥
तैर्व्युदस्य सदस्यास्थां ध्याते प्रधनदुन्दुभौ ।
गृहान् विगाह्याऽसह्योर्जं प्रसह्य समनह्यत ॥ ११० ॥
प्रसेनजिदपि प्राप्य पूजार्घैरिष्टदेवताम् ।
दृष्ट्वा दशबलादेशं दिशमादिशत द्विषः ॥ १११ ॥
रणश्रीसाधनौत्सुक्यात्संवर्मयति राजके ।
संजग्मिरे च सख्येव खिन्ना भूपस्त्रियः शुचा ॥ ११२ ॥
काचित् कण्ठश्रिता पत्युर्युयुत्सोरश्रुवारिभिः
साञ्जनैर्लोहवर्मेव पिननाहाङ्गसेचनैः ॥ ११३ ॥
भर्तुरङ्गप्रभाभ्यङ्गात् सङ्गतस्वर्णवर्मणः ।
पिङ्गा पुराङ्गनाऽन्याभूद् भृष्टेव विरहाग्निना ॥ ११४ ॥
परस्याः प्रयियासन्तं वाष्पधारान्धकारितः ।
प्रियं रुरोध दूरोधो नेत्रदुर्दिननीरदः ॥ ११५ ॥

106,Not found in M
107b,M माला for माल्यं
उरुः for उरः
108b,N अमर्षोर्जे for अमर्षात्
ज्वलिष्यतः for निर्ज्वलिष्यतः
c,M द्विषः प्रेक्ष्य ततः for दिशः प्राक्प्रभवः
d,M कारिणः for कारिताम्
109–119,Not found in M

उदस्तया प्रियायान्या पुण्याहोत्पलमालया ।
धूमाल्येव* वियोगाग्नेरभून्य* प्रकृतिर्बभौ ॥ ११६ ॥
अनुव्रज्य सुचिरस्ताका ------ भ्रुः ।
अन्यस्या न तथाऽरौत्सीद्गतिं तत्प्रेयसो यथा ॥ ११७ ॥
सास्रा दृष्टिर्नवोढायाः पत्युः पादाग्रकीलिता ।
प्रावर्तयत खिन्नायाः पारतन्त्र्यं परिक्रमे ॥ ११८ ॥
आप्रश्नान्* प्रार्थिता पत्या प्रिया दोःकन्दलीद्वयम् ।
यत्कण्ठेऽकृत तत्तस्य रत्नास्त्रकतामगात् ॥ ११९ ॥
मुखामोदभ्रमद्भृङ्गमभिन्नस्वेदबिन्दुकम् ।
कापि शोकाग्निभस्मांशशारश्रीरावहन्मुखम् ॥ १२० ॥
लिप्ते ललाटे भृङ्गालिं भर्तृप्रसदनोचितम् ।
भयादैक्षीदिवैणाक्षी लम्बालकलताश्रितम्* ॥ १२१ ॥
साञ्जनैरश्रुभिः पानं पाणौ* पाययति प्रिये ।
निन्येऽन्या श्वासशोकाग्निधूमौघेनेव नीलताम् ॥ १२२ ॥
लीलाम्भोजं नवोढायाः सवेपथुकरे स्थितम् ।
चाटुनेव चलच्चक्रे प्रेयसो गतिवारणम् ॥ १२३ ॥
कवाटेनार्धरुद्धाङ्गी याता पत्युर्विलोकने ।
विरहक्रकचक्लिष्टा भिदामागादिवाऽपरा ॥ १२४ ॥
शोकश्लथभुजोत्सृष्टैर्वलयैः पदवीं परा ।
न्यधाद् बद्धक्रमैः पत्युः पूर्णां पाशशतैरिव ॥ १२५ ॥

120b,N ०भानियत् for ०अभिन्न
121a,N भृङ्गालिः for भृङ्गालिं
प्रसवन for प्रसदन
c,N उपादिक्षदिवैणाक्ष्या for the above
122b,M पाणियाविति for which पाणौ पाययति is suggested
c,M निश्वास for न्याश्वास
d,M धूमौघनवनीलताम् for the above
123c,M चपलेन for चाटुनेव
d,N प्रेयसा पतिवारणम्
124a,N द्विरुद्धाङ्गी for अर्धरुद्धाङ्गी
b,M प्रीता, N यातः for याता, suggested
125c,M वाधार्थबक्रगैः for न्यधाद्बद्धक्रमैः

अस्ति तत् प्रसवाम्लानां* रूक्षां क्लिष्टोष्ठपल्लवाम् ।
प्रियप्रवासग्रीष्मोष्मा कांचित् चक्रे वधूलताम् ॥ १२६ ॥
ते सा -- सरागं च सोष्मसां -- युद्भटाः ।
-- पुरन्ध्रीदृक्पातै - ध्याने स्तुसुराङ्गना ॥ १२७ ॥
ततः श्रोत्रातिथीभूततूर्योद्भटभटारवाः ।
ओकोभ्यो निरगुस्तोषादुपायेभ्य इवोदयाः* ॥ १२८ ॥
शूराग्र्यश्रेणिगर्जद्गजरथतुरगस्यन्दनस्यन्दिदर्प
सर्पत्संपत्तिपत्तिध्वनितधरधनुःसायकासारसारम् ।
दीप्रप्रासप्रहासानलसलसदसिप्रेद्धवृद्धध्वजर्द्धि-
प्रेङ्खन्निस्सङ्ख्यसङ्ख्यस्वनमवनिभुजां सैन्यमाविर्बभूव ॥ १२९ ॥
क्षुन्दन्तः क्ष्मां केतुभिः खं लिखन्तः
क्षिण्वन्तोऽक्षीण्याक्षिपन्तः क्षितीन्द्रान् ।
कल्पभ्रंशाभ्रोद्भटाः सैन्यसार्था-
श्चेलुर्युद्धायाध्वना ते शिवेन ॥ १३० ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये सैन्यप्रस्थानो
नाम चतुर्दशः सर्गः ।

128a,M भिक्षाभूत for अतिथीभूत

सप्तदशः सर्गः

दर्शकानुशयदर्शनदर्शे पिण्डपातनमथारिपितृणाम् ।
कम्फिणो घटयितुं रणदीक्षः क्रोधजे पुलकवारिणि सस्नौ ॥ १ ॥
तस्य तत्प्रकृतिचक्रमरातिक्रोधदोषदृढकोपमुदूहे ।
कल्पभङ्गदिनसर्गविहस्तद्वादशार्ककिरणक्षुभिताभाम् ॥ २ ॥
मन्थभिन्नजलधिध्वनिधीरो दुर्धरः समरदुन्दुभिनादः ।
शूरसङ्गममिव द्युवधूनां वक्तुमम्बरमथोदवरिष्ट ॥ ३ ॥
अद्रिनिर्दलननिर्दयवज्रस्फूर्जथुप्रसरपीवरपूरैः ।
दुन्दुभिध्वनिभरैर्भृतमन्तःस्फोटनिम्नमिव दिक्कुलमासीत् ॥ ४ ॥
स्वामिसत्कृतिलताङ्कुरकॢप्तिं कोपकल्पविलयानलवायुम् ।
सत्त्वकाञ्चनकषोपलपट्टं दंशनादरमधत्त नृपौघः ॥ ५ ॥
वर्मभिर्वसितुमूर्ध्वमुदस्तैर्भूभुजः प्रतिभयं वपुरूहुः ।
मेदुरैर्नववलाहकजालैर्लक्ष्यमानशिखरा इव शैलाः ॥ ६ ॥

1c,M अपि चतुरं for घटयितुं
2b,N क्षोददास्य for क्रोधदोष
d,M ०भाभं for भाभां
4,Readings in M are very corrupt
c,M हृत for भृत
5d,M दर्शन for दंशन
6,Not found in M

रुक्ममुष्टिरुचिरूषितकोषा व्यद्युतन्नसिलता गललम्बाः ।
लोहकङ्कटवतां सुभटानामुन्नटाभ्रनिभृता इव शम्पाः ॥ ७ ॥
श्यामलाभिरचलत्पुलकाभिः पण्डिताभिरिव मोहनकृत्ये ।
प्रेयसीभिरिव बभ्रुरशून्यं पार्श्वमाहवभटाः छुरिकाभिः ॥ ८ ॥
संवृतानि वदनानि शिरस्त्रैर्भास्वराण्यपि भृशं सुभटानाम् ।
जातजिग्रसिषुराहुमुखाभाभिन्नभानुभयदं वपुरापुः ॥ ९ ॥
सङ्कसङ्कटनया घटिताङ्गा भूभुजो बभुरिभा भृशमग्रे ।
घोरघोषिण इवोग्रघनौघाः कृष्णघोषरुषितस्य मघोनः ॥ १० ॥
तेजनानुभवभिन्नकटाग्रा कालिकेव गजता गुरुगर्जा ।
प्राङ्गणे प्रमथरेतरधारा * सारधारि मदवारि ववर्ष ॥ ११ ॥
सद्गुणैः कृतयुगत्त्वयरत्नैश्चक्रवत्यविधुराणि वहन्ती ।
विष्णुमूर्तिरिव सादितमोहा शिश्रिये श्रियमथो रथकड्या ॥ १२ ॥
लत्त्वशो बहुलल्वितलाचाचालितप्रचुरचामरचक्राः
सप्तयः पथि समं समपप्तन्नूर्मयोऽर्णव इवौर्वशिखाङ्काः ॥ १३ ॥
उत्फलद्भिरविभर्भयदत्वं काञ्चनीयकवचाश्रितकायैः ।
पत्तिभिः पृथुबलैः स बलौघः सस्फुलिङ्ग इव खाण्डववह्निः ॥ १४ ॥
स्यन्दनं द्रढिमवत्पृथुतुङ्गभूरिसत्त्वभरणादविकम्पा ।
अभ्यतिष्ठदथ कम्फिणमूर्तिः केलिकोलहरिपोत्रमिवोर्वीम् ॥ १५ ॥

7b,M प्राद्युतन् for व्यद्युतन्
०नद्धाः for ०लम्बाः
8a,M भवलत् for भचलत्
c,M अथ for इव
9a,M संभृतानि for संवृतानि
10c,M घनाभाः for घनौघाः
11a,M धृताचीं for ववर्ष
12a,M षड्गुणैः for सद्गुणैः
d,M कट्या N कुड्याः, may be कक्ष्या
13,Not found in M
14 The order in M is ba
b,M उतत्पतद्भिः for उत्फलद्भिः
15a,N तुङ्गा for तुङ्ग०, suggested
c,M कम्फण for कम्फिण

द्यां नुदन्निव पिबन्निव काष्ठाः क्ष्मां खनन्निव धयन्निव धाम ।
प्रास्थिताथ पिदधान इवाहः सप्रताप इव विग्रहवाही ॥ १६ ॥
दीर्घदर्शिनमिवार्यमुपाया वासरा इव सुतेजसमर्कम् ।
तं मनोरथमिवानघमर्थाः साधनैरनुययुः क्षितिपालाः॥ १७ ॥
पीवहृष्टहरिहेषितघोषैः पीलुपीत्करणपल्लवितौघम् ।
चक्रिचक्ररवमेदुररूपं तूर्यजं रसितमारुणदाशाः ॥ १८ ॥
उत्खनद्भिरनुखं निखिलानां खङ्गिनां सुखसखैः मुखरागैः ।
प्रेङ्खितैर्मुखरितं शतसङ्ख्यैः सङ्ख्यशङ्खरसितैः खरशब्दैः ॥ १९ ॥
मेघमत्तकरिकर्णकवाटैः केतुभिः समरसिन्धुतरङ्गैः ।
तद्वियद्विटपिपीनपलाशैराजिभूव्यजनकैर्बलमाभात् ॥ २० ॥
संभृताङ्करभसानुभवाभिर्भूपतेरथ घनप्रचयाभिः ।
अग्रतश्च परपक्षचमूभिः पप्रथे विषमदृष्टिभिरुच्चैः ॥ २१ ॥
कृत्स्नलोकहठसंहृतिहेतोर्व्यापिनी समघटिष्ट रिपूणाम् ।
सेनया धरणिभृद्ध्वजिनी सा द्यौर्द्रुतं प्रलयकालिकयेव ॥ २२ ॥
शङ्खमुख्यमुखदुन्दुभिनादो वर्णवादगुरुरद्भुतशंसी ।
मानमन्युमदनानि* मिथोऽन्तर्भूभुजां सममपप्रथदर्थ्यैः ॥ २३ ॥
तल्पलासितमहाकरवालं कम्पमानकटकाग्रभुजं सा ।
वाहिनी रतमिवाहवमाप्तं प्रत्यनीकमवगृह्य निरूहे ॥ २४ ॥

16c,M भद्रः for भद्रः
17a,N दर्शनं for दर्शिनम्
c,M उन्मनोरथ for तं मनोरथ
18b,M शीत्करण for पीत्करण
d,M भूर्यलं for तूर्यजं
19b,M खण्डिता for खङ्गिनां
c,M गत for शत
d,N समखर्वैः for खरशब्दैः
20c,M उच्छ्रसद् for तद्वियद्
M सान्द्र for पीन
d,M राजिभिर्व्यजनकैः for the above
21d,N दृष्टि च दृष्टिभिः for विषमदृष्टिभिः
22,23,Not found in M
24b,M कल्पमान for कम्पमान

सज्जवा जयमिता मुखरास्याश्चापलासनपरा गुणघोषाः ।
अन्तरा चिरमुभे अपि सेने पत्त्रयश्च विशिखाश्च निपेतुः ॥ २५ ॥
प्रस्तुते प्रसृतरौद्ररसार्द्रे क्षत्रसंहरणनाटकनाट्ये ।
पूर्वमन्तकनटो रणरङ्गे बाणकुन्तकुसुमाञ्जलिमास्थत् ॥ २६ ॥
मन्युना खरतरेण चमूनामेवमेत्य समभिद्यत सक्तम् ।
येन नाल्पमपि तत्क्षणमार्जि प्राप कश्चन कचाकचि मुक्ता ॥ २७ ॥
वज्रमुष्टिपरिपिष्टशिरस्त्रस्फोटभिन्नशिरसा सुभटानाम् ।
लोहपावकशिखाशतमिश्रं व्यज्यते स्म न परिस्रवदस्रम् ॥ २८ ॥
केऽपि दीर्घदुरतिक्रमरथ्यामन्थनेन सुचिरं श्रमभाजः ।
संनिपत्य करवाललतायाः छायया विदधुरूष्मविमोक्षम् ॥ २९ ॥
शुद्धदन्तरुचिभिः समदाभिर्द्योतमानकरपुष्करभाभिः ।
केऽपि गाढघटनामभिलेषुः प्रेयसीभिरिव पीलुघटाभिः ॥ ३० ॥
अभ्युपेत्य रभसाद्रणशौण्डाः सङ्गिनीभिरिषुभिर्हृतचित्ताः ।
निर्वृता युधि न केवलमासन्नेवमेव दिवि दिव्यवधूभिः ॥ ३१ ॥
सान्द्रबाणपटसंवृतमूर्तेर्दन्तिदन्तशयनीयशयस्य ।
मानिनः कुलवधूरिव रागादप्सरा व्यधित पार्श्वमशून्यम् ॥ ३२ ॥
योधमाहवविधावनुभूतं हस्तिहस्तपरिवेष्टनमिष्टम् ।
न व्यसस्मरदथेभकरोरूरूपगूहनसुखेन सुरस्त्री ॥ ३३ ॥
क्षोभिताहवभुवस्तरुणाङ्गास्तिह्लितेन तरन ˇ तुरङ्गाः* ।
आयतैर्जगृहिरे प्रविकीर्णैः कुञ्जराग्रकरवञ्चकबन्धैः ॥ ३४ ॥

25b,N योगाद् for घोषाद्, घोषाः is suggested
26c,N श्रङ्गे for रङ्गे
28,29,Not found in M
30a,M प्रमदाभिः for समदाभिः
c,M शान्ति for गाढ
31b,M भृत for हृत
32a,N पद, M घट for पट, suggested
c,M कामिनः for मानिनः
d,M अधित for व्यधित
33d,M सतृष्णा for सुरस्त्री
34,Not found in M
There is lacuna in C

वाजिनां शफशिलाशतकम्पैराश्रितः शिथिलभावमथाङ्गात् ।
तत्यजे समरभूमिभुजङ्ग्या स्त्यानधूलिकुलकञ्चुककोषः ॥ ३५ ॥
उद्यमस्य दधतो विफलत्वं श्यामलीकृतदृशो लघुरूपाः ।
प्राप्य संहतिमनार्यविलासाः पांसवोऽधिमृधमाविरभूवन् ॥ ३६ ॥
पीडयाथ रथहास्तिकपत्तिप्राज्यवाजिखुरजर्जरिताङ्ग्या ।
शिश्रिये पृतनया रजसार्द्रा द्यौः पलायनपरायणयेव ॥ ३७ ॥
संवरं विदधिवांसममन्दस्पन्दका अपि रजःपटमाप्य ।
जालमध्यविधुरा इव मत्स्याः पारतन्त्र्यमगमन् रणशौण्डाः ॥ ३८ ॥
अस्तमाप दिवि दीनकरोऽर्कः प्रोषितेव निमिमील दिनश्रीः ।
अस्फुटाः समकुचन्निव काष्ठा निष्ठितेषु रणरेणुतमःसु ॥ ३९ ॥
निर्वहन् रणवतां रुधिरौघः प्रेरयन् प्रधनपांसुतमांसि ।
व्यञ्जयन् जनदृशामवतारं दारुणस्तरणिताप इवोदैत् ॥ ४० ॥
द्विड्द्विपोत्थमदगन्धगुणाम्भःस्वादनार्जितसुदुर्जयगर्जैः ।
दुर्दिनीकृतदिगर्दितपांसुः प्रासि दानजलवृष्टिरिभाभ्रैः ॥ ४१ ॥
अभ्युपेयुषि विजर्जरभावं भूरजोजठरजालजरायौ ।
सस्फुरैरथ बलैर्विवृताच्चं गर्भवासत इवाविरभावि ॥ ४२ ॥
विस्फुरद्रुधिरसिक्तरणोर्वीमन्तरा बलरजश्च नभःस्थम् ।
रूप्यहाटककवाटसमुद्गस्थायिवन्नृपतिरत्नगणोऽभूत् ॥ ४३ ॥
भूभुजो निजनिजोर्जितनामश्रावणादिगुणदीपितमानाः ।
ते पुनर्यममनोरथरक्षोरौद्ररात्रिमुखमाहवमूहुः ॥ ४४ ॥

35d,N व्योम, M ध्वान for स्त्यान, suggested
36d,N अधिविषम् for अधिमृधम्
37c,N सान्द्रा for सार्द्रा
38d,N नर for रण
40a,M निर्वृतः for निर्वहन्
41a,M नव for मद
b,M मृदुर्जयशब्दः for सुदुर्जयगर्जैः
c,M दुर्बलीकृतजगद्दिततांशु
d,M प्रापि for प्रासि
42c,M अप for अथ
43a,N विस्फुरन् for विस्फुरत्
b,N नभःस्थः for नभःस्थं
d,N ०स्था इव for स्थायिवत्

चक्रचापपरिघद्रुघनौघप्रासपट्टिशपरश्वधशूलैः ।
ते गदासिशरशक्तिशतघ्नीवज्रमुष्टिभिरथो मिथ आघ्नन् ॥ ४५ ॥
आततः समरभूशयनीये शीर्णशूरशतशोणितराशिः ।
आससाद नवसान्द्रकुसुम्भप्रच्छदांशुकतुलां पितृभर्तुः ॥ ४६ ॥
मूर्धभिः क्षितिभृतां भ्रुकुटीभिर्भावितैर्भयपदैर्विकटास्यैः ।
तस्तरे रणधरा शतसङ्ख्यैर्द्यौरिव प्रलयकेतुकलापैः ॥ ४७ ॥
तत्क्षणं गलविलोल्लसितासृग्यष्टिकोटिघटितांसशिरोऽभूत् ।
वीरचिह्नमिषुणा जवलूनं केशचामरचितं ललितास्यम् ॥ ४८ ॥
न्यङ्निविष्टशरदारिततुन्दभ्रश्यदान्त्रनिगडाञ्चितपादः ।
स्वान्तनूमपरतन्त्र इवेभः प्रेर्य पर्यणमदन्यकरीन्द्रः ॥ ४९ ॥
घोरघातघटमानविमूर्छान्नुद्यतोऽधिवसुधं सुधयौक्षत् ।
कुञ्जरेन्द्रकरकोटरकीर्णा स्यन्दमानघनशीकरवृष्टिः ॥ ५० ॥
दन्तिदीर्णतनुमूर्ध्वमुदस्य प्रांशुना युधि करेण करीन्द्रः ।
संगमोत्सुकधियै सुरनार्यै सादरं सुभटमर्पयतीव ॥ ५१ ॥
मण्डितः परिणतो गुरुवर्ष्मा प्रौढमूर्तिहरियुग्ममकृच्छ्रात् ।
दन्तयोरुदवहद् गजराजः शृङ्गयोरिव वृषस्तटपङ्कम् ॥ ५२ ॥
प्राणितप्रवमनावधियुद्धाः संश्रिताः स्वसुकृतेन विमानान् ।
स्वप्रभोर्बलपरिक्षयदृष्टौ संक्रुधो वतरितुं पुनरीषुः ॥ ५३ ॥

45,Not found in M
47a,N भ्रुकुटीभृत् for भ्रुकुटीभिः
b,N भ्रूविभङ्गभयदैः for भावितैर्भयपदैः
48b,M दृष्टि for यष्टि
d,M दामरचितं for चामरचितं
49,Not found in M
50a,N शौर for घोर
विमर्षान् for विमूर्छान्
b,N युधि योधान् for सुधयौक्षत्
51d,N अर्पयतेव for अर्पयतीव
52a,M वर्मा for वर्ष्मा
N पुरु for गुरु
d,M मृग for वृष
53,M omits

कष्टकाङ्कटिककुट्टितकोटेष्टङ्कृतं कटुकरोटककूटात् ।
उन्मिमेष मुखमग्रमहीभृच्चर्पितान्तकगुरूद्धरणाभम् ॥ ५४ ॥
भ्राम्यतां प्रधनकालनिशायां नीलचर्मतिमिरव्रजमेदि ।
फेरवस्फुटमुखस्फुरितोल्कादीपिकाकुलमकल्पितमासीत् ॥ ५५ ॥
द्यौर्विमानविलसन्मृतशूरा येन येन च यमो निरतृप्यत् ।
येन भूरजनि चोच्चकबन्धा कर्म तन्नतु परं निधनेऽभूत् ॥ ५६ ॥
इत्यश्वचक्रिचक्रच्युतिचलितचमूचारिचण्डोच्चचर्यं
जीर्यद्भिर्व्याजवाजिव्रजविजयपदं दातपादातमादौ ।
ज्वालाजालैः समिद्धं द्विरदरदघटाघोरसंघट्टजैस्त-
ज्जज्ञे राजन्यसैन्यं त्रिपुरमिव शरोल्लीढमिष्टं शिवस्य ॥ ५७ ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये संकुलयुद्धं
नाम सप्तदशः सर्गः ।

54d,M उद्धरणाभम् for उद्धरणाभम्
55b,M वर्त्म for चर्म
c,M उल्कं for उल्का
56,M omits
57a,M इत्थं तच्चक्रि० for इत्यश्वचक्रि०
M चारु चण्डोच्चरूपं for चारिचण्डोच्चचर्यम्
b,N वीर्यं for जीर्यन्
d,M जन्ये for जज्ञे
Colophon in M has सङ्कुले युद्धे omitting नाम; M has कप्फिल for कप्फिण ।

अष्टादशः सर्गः

अथ म्लानचमूवल्लीसमुदायबलोदयः ।
आसेदे नृपचक्रेण समुदायबलोदयः ॥ १ ॥ (यमकम्)
विकटायां रणाटव्यां तत्र सा त्रसदस्युना ।
यावनी वित्तशौर्यश्रीर्मुमुषे मिषयोधिना ॥ २ ॥
पपौ पापापपापापा वावेवविववाविव ।
सासासासिः सासुसंसदुदैदाददादिदोः ॥ ३ ॥ (चतुरक्षरः)
स्वराज्यभग्नं क्रुद्धात्तं कलिनाकपटच्छदम् ।
सुरन्ध्रसेनाऽनुययौ दमयन्ती दृढं नलम् ॥ ४ ॥
तथाश्वीयखुरक्षुण्णा दूरमारेणुराजयः ।
यथोदमज्जन्नभ्राभा दूरमारेणुराजयः ॥ ५ ॥
पूषेवाम्बुमुचा यावदाजघ्ने जिष्णुना र[illegible]ः ।
लघु तावत्तमुद्देशं रुरुर्मरुदिवापतत् ॥ ६ ॥
रराघोरं रघोरर्घा घोरघोरैरघैरघुः ।
रुरुरोघैरघोरार्घराघाघर्घरघुर्घुरः ॥ ७ ॥ (द्व्यक्षरः)

1a,M वर्ति for वल्ली
d,N समुदायवनादयः
2b,M तत्र for सा० त्र०
d,M मुमुचे ऽथ for मुमुचे f
4a,M स्वराज्यभग्नो युद्धा यं
5c,M मत्ताभा for भ्राभा
6,Not found in M
7,M omits द्व्यक्षरः

धैर्यैकबद्धकक्ष्येण धृतधूलि विवल्गता ।
सुबाहुनाऽऽजिमल्लेन निजघ्ने निषधो युधि ॥ ८ ॥
प्रास्तावि लीला प्रोथेन सहसा कन्दुकन्धराम् ।
निर्लूनां नयमानेन सहसा कन्दुकन्धराम् ॥ ९ ॥
चिकित्सातीतया गत्या साददायी धृतिं हरन् ।
शनकैरनरण्याङ्के ददृशे संगलन्मदः ॥ १० ॥
धनिना धीनिधानेन धुनानेनाधुना धनुः ।
नाधूनि निधनाधानं नानधीनधनाधने ॥ ११ ॥ (निरोष्ठ्यः)
मण्डलं माद्यता कृत्या परमाननमानया ।
आनिन्ये मुचुकुन्देन्दोर्मान्द्यमाहूतिराहुणा ॥ १२ ॥
प्रासमानमनीकाभामतराशंसया डयत् ।
यामायतननीकाशं समराग्रमभाषत ॥ १३ ॥
दर्शकाश्मकभूपालौ विष्वगारम्भरोषितौ ।
योद्धुं निविविशाते ताविष्वगारम्भरोषितौ ॥ १४ ॥
तुङ्गेषुमाला सैन्योतं* गर्जतोरन्यमर्दनम् ।
द्वन्द्वयुद्धं ततो रिद्धं तुलामन्योन्यमागतम् ॥ १५ ॥
बिन्दुः कुकुरमाप्योच्चैरसमर्जुनपानतः ।
अनूनमूहे संग्रामे रसमर्जुनपानतः ॥ १६ ॥
सैन्यन्यासाय सेनान्यं निःसामान्यं समानयत् ।
महीं महामहीपालो दूरादैचिष्ट सांयुगीम् ॥ १७ ॥

8,Not found in M
9a,M प्राप्ता विलीन॰ for प्रास्तावि लील
c,M निलूना for निर्लूनां
10,The order in M is 11, 10
c,M भमरस्य for अनरण्य
d,M स for सं
11,In M निरोष्ठ्यः follows 9 and in N it is after 10, but it ought to be after 11
c,N नाधुनि for नाधूनि
12–15,Not found in M
16c,M संहर्त्रे, M3 संपार्श्वे for संग्रामे

केलौ काकोलकोलालककलकलका लालकोऽलीककालो
लोकालोकैकलोकी ललकुकलकला कालिका कालकोलम् ।
काकी काका कुलोल्का कुलकललललल्लोलकीलालकीलं
काली कल्लोलिकूलं कलकलकललं कल्किलोकं लुलोके ॥ १८ ॥
रेजे राजाधिराजोऽसौ राजके तत्र विस्फुरन् ।
वाडवाग्निरिवोन्मग्नः सिन्धुकल्लोलमण्डले ॥ १९ ॥
अमुं मुक्त्वा द्विषां मल्लो मेकलव्यंसनाय कः ।
मत्वेति चक्रे सेनान्यमेकलव्यं स नायकः ॥ २० ॥
निषेदुषीर्विवादाङ्गनिखनन्नखिलामुखे ।
मुख्यो स्तृप्त्यै चमूश्चक्रे सुबन्धुर्नाम सार्थकम् * ॥ २१ ॥
असिधरोत्थिते न्यस्यन्नवधीदम्भसीमकम् ।
बलो मनुमनुक्रन्दन्नवधीदम्भसीमकम् ॥ २२ ॥
प्रोर्णुनाव शरैर्वर्म शरवर्मा सुशर्मणः ।
प्रावृषेण्य इवाम्बोधो धारासारैस्तटं गिरेः ॥ २३ ॥
तस्मिन् सोऽप्यथ नाराचानासज्यातोद्यतोरणे ।
अज्ञातमोक्षसन्धाना नासज्यातोद्यतोरणे ॥ २४ ॥
समुद्धर्तुं क्षमामाद्रीमविपन्नकुले हिता ।
सहदेवचमूगर्जा जजृम्भे कुरुतापिनी ॥ २५ ॥
सा सेना सहदेवस्य पातं गन्तुं गजालया ।
निन्येऽन्धाग्निरुचा वृत्तं पातङ्गन्तुङ्गजालया ॥ २६ ॥

18a,N कालाल for कोलाल
b,N किल कुकक्किका लालिका for ललकुकलकला कालिका
c,M काली for काकी
d,M कल्लोल for कल्लोलि
20,21,Not found in M
22a,M उद्यतेजाः सन् for उत्थिते न्यस्यन्
cd,N अनुत्क्रान्तं for अनुक्रन्दन्
23,Not found in M
24,M is very corrupt. N is given.
25,26,Not found in M

कुत्कण्ठूचण्डपाण्डित्यः पाण्ड्यो दोर्दण्डपण्डितः ।
काण्डैः पाण्डुयशःशौण्डो घामकाण्डेऽप्यखण्डयत् ॥ २७ ॥

धरधीरो धराधारो धारारुरुधुरुद्धुरः ।
धरौरेधधुराधारं रुरोध रुधिरैर्धराम् ॥ २८ ॥

सान्द्रा - - शिखासारा सुस्कन्धा यन्त्रपोषिता ।
उच्छ्रायिनी द्रुमच्छाया तस्योष्माणमशीशमत् ॥ २९ ॥

पुरा नृपैरेकलव्य एवमाहाभिषेचितः ।
मत्तः कोऽन्यो बले सद्य एवमाहाभिषेचितः ॥ ३० ॥

पृथुरुत्कलिकालाभा तस्य संगरसागरे ।
लयं प्राप महावर्ता सा महामिषवाहिनी ॥ ३१ ॥

तेजसातिशयानेन युगन्धरजसाविलम् ।
विमर्दादम्बुना चक्रे युगन्धरजसाविलम् ॥ ३२ ॥

भृगुस्नुहतानेकनृपोचितधरातुलम् ।
तदीहिते सरुधिरं ददृशे समराजिरम् ॥ ३३ ॥ (असंयुक्तः)

जम्भो बिभ्रद्भुजौ स्तम्भाविव स्वानधरेतरः ।
श्रुतर्षण्यो दधे वंशविवस्वानधरे तरः ॥ ३४ ॥

बभ्रे बभ्रुः क्रुधादभ्रभ्रान्तभ्रूभ्रुकुटीभरात् ।
मुखमन्तकवद्रौद्रं मद्रकोपद्रवे द्रुतम् ॥ ३५ ॥ (अतालव्यः)

शिविर्धामिव गोत्रारिरहितस्तमसोरजाः ।
उज्झन्ति यः पपौ बभ्रोरहितस्तमसोरजाः* ॥ ३६ ॥

27d,M उद्दामकाण्डैरखण्डयत् for घामकाण्डेऽप्यखण्डयत

28b,N धीधारुरधिधुर्धरः

29–31 Not found in M

33,34 Not found in M

35a,N बभ्रु for दभ्र

36,38, Not found in M

ज्यायो यशश्च यच्छाय इयायाजौ जयेच्छया ।
योज्याशोच्याशयः शंयुः शौचशय्याशयोज्यता ॥ ३७ ॥
(तालव्यप्रायः)

कह्वेनैत्य शरास्तस्मिन्नमुच्यन्त कलं घनाः ।
दिक्चक्रे च यशःसंघा नमुच्यन्तकलङ्कनाः ॥ ३८ ॥

सेना रुरुधिरे तेन रुधिरेऽरेरुतेऽरुधि ।
रुतेन सेविना नारे नाधिते नाधिरेधिना ॥ ३९ ॥ (गूढपादत्रयः)

तदा नात्र सवेतालरासे दूरं गता रणात् ।
कबन्धा नटतामुच्चैरासेदू रङ्गतारणात् ॥ ४० ॥

सासिभिः साधितास्वाजिवसुधासु युयुत्सुभिः ।
योधान् द्युललनाः कान्तानालिङ्ग्यात्तमुदोऽभवन् ॥ ४१ ॥
(अमूर्धन्यः)

ददृशुर्भूरिधामानं कुञ्जरोपरि पूषणम् ।
गिराविवोग्रं पुष्पेषु कुञ्जरोपरिपूषणम् ॥ ४२ ॥

स सौवीरमचक्षुष्यं गजस्थः कर्परोद्धृतम् ।
पीत्वा दीपितकोपाग्निश्चक्रे प्राक् पाटवार्जनम् ॥ ४३ ॥

नादीनदानीनिनदानदीनानादौ निनादेन नुदन्निदानीम् ।
नोदन्ददानानदुनोदनिन्दन्नानन्ददो दानददानदूनः ॥ ४४ ॥

समरोदरमापूर्य रसेन बलशोषिणम् ।
रुक्मी तीव्रोत्थितं तर्षमहार्षीदूष्मदीपनम् ॥ ४५ ॥

अथाष्टकः स्मरन् प्रीती राजगामानपायिनीः ।
संख्यं चण्डैश्चमूचक्रैराजगमानपायिनीः ॥ ४६ ॥

39d,N सेधिना for सेविना

40–41,Not found in M

42b,N भूषणम् for पूषणम्
N पुंखांशु for पुष्पेषु

43,Not found in M

44a,M नदीनदानां for नादीनदानी
d,M न नन्ददो for नानन्ददो

45–46,Not found in M

श्रुत्वा संख्यमहाशब्दं ध्यात्वा ध्यात्वा करन्धमः ।
आत्तज्याभुज्य* जग्राह पाणिनीयमिवाष्टकम् ॥ ४७ ॥
प्रधनेऽधिकृता योधा विदधुर्जयसाधनम् ।
कोपसेविकृताबाधास्वादनैर्जयसाधनम् ॥ ४८ ॥
(गोमूत्रिकाबन्धः)

धावन्नधः क्रुधा धुन्धौ धुनानः कन्धराधराम् ।
भीमोऽभ्यगान्मृधं तार्क्ष्य इव नागजिघृत्सया ॥ ४९ ॥
यानसेवनहासिन्या न्यासिहानवसेनया ।
वानतो हितभीमास्तस्तमाभीतहितो नवा ॥ ५० ॥
(प्रतिलोमानुलोमपादः)

अथापरोऽपि भूपालः पीली पीलुपरम्पराम् ।
आरुह्य युयुधे क्रोधचयावधि परस्परम् ॥ ५१ ॥
भासनाचरणाप्राया नायाता यशसा मता ।
राजराजिररोधाः समायादानसलालसा ॥ ५२ ॥
(प्रातिलोम्येनापरः श्लोकः)

सा ललास नदायामा सधारोरजिराजरा ।
तामसाशयतायाना या प्राणा रचना समा ॥ ५३ ॥
उपसर्गाः क्रियायोगे रूपसिद्धेरुपाश्रिताः ।
राज्ञां नानेकधातूनां क्रोधेऽभूवन्निरर्थकाः ॥ ५४ ॥
सेवावाशिशिवावासे केशकाननकाशके ।
सेष्यावाच्यच्यवाप्यासे केस्थिताजिजितास्थिके ॥ ५५ ॥
(प्रतिलोमानुलोमपादार्द्धः)

47,M शङ्खं for शब्दं
48a,M अधिकृता for विकृता
M घोषा for योधा
c,N क्रोध for कोप

49,Not found in M
50,M भीमस्तस्तमो for भीमास्तस्तमा
51–58,Not found in M

अथान्तर्दृप्तनागाद्रौ रौद्रराजन्यवीचिके ।
नामज्जदत्र भीष्मौजा भीष्मकः समरार्णवे ॥ ५६ ॥
तीव्रपादश्वरः साधू रोधो वासमहोऽयने ।
नेयहोमसवाधोरो धुस्सारश्वदपाव्रती ॥ ५७ ॥
(प्रतिलोमानुलोमार्द्धः)

पिष्टारिः पांसुपीताशो द्रवद्भटघटाकुलः ।
रौद्रस्तस्याजिसंमर्दो विश्वविद्रावणोऽभवत् ॥ ५८ ॥
आररास धरा सर्वा शूरराद्धवरासवा ।
वासरावसरादस्ताधूसरासधरादरात् ॥ ५९ ॥ (मुरजबन्धः)
तस्यासन्नुच्चरच्चापचक्रमुद्गरपट्टिशाः ।
सायकासारदीप्रासिप्रासप्रसरभास्वराः ॥ ६० ॥
सैनिका राजका रुष्टा मानिकाभायका रुचा ।
चारुकायप्रकारस्था गुरुका राजकारवः ॥ ६१ ॥ (मुरजः)
संसारे ससुरासुरे सुररसः सारोरसौ स्वरिस्र-
रस्रंसाससरी सरासिरुरसा स्वरूरसाः सारसाः ।
सासारास्रसिरा सिरासरिसिरस्स्वरे रिरंसा सुरः
स्वरी रासरसे ररेरसुसुरा रासो ररासौरसम् ॥ ६२ ॥
स तत्र भीष्मको भीष्मं चक्रे तत्कर्म दारुणम् ।
ग्रीष्मोष्मधामवनवद्यथा मम्लौ द्विषां बलम् ॥ ६३ ॥
प्रसेनजिदनीकिन्याः सेनान्यासमुदासिता ।
साऽथ तस्य चमूरुच्चैः सेनान्यासमुदासिता ॥ ६४ ॥
तस्योल्लसद्बहलमेलकदिव्यनाना-
विद्यामदस्रपटलीकलुषावलोकः ।

59d,M सरसादरात् for सधरादरात्
60–61,Not found in M

62a,N सुसरसः for सुररसः
63–66,Not found in M

वायुर्वलाहककलापमिवाभिलीय
लीलाविलोलमलुनाद्दलमेलव्यः ॥ ६५ ॥ (गूढचतुर्थः)

तेन शत्रुकुरङ्गेभद्विषा दमयता युधे ।
स्पृहा रिपोर्ददे दूराद् द्विषा दमयता युधे ॥ ६६ ॥

सोऽथ सेना द्विषो वीक्ष्य द्रवन्तीरित्यवोचत ।
मथनेन मिथो लक्ष्यस्रवद्भूरित्यवोचत ॥ ६७ ॥
(गोमूत्रिकाबन्धः)

भुवां भवद्भिरुद्देशा आसामासेविता न के ।
क न कीर्तिमये सद्य आसामासे वितानके ॥ ६८ ॥

पलायमानं पुरुषं रक्तपङ्कप्लुते पथि ।
अतिकोमलया गत्या कथं श्रीरनुयास्यति ॥ ६९ ॥

निजताजनि हत्वेह मानं मा विश्रुता भुवि ।
नच काचन सारासा माया मा रिपुतापुरि ॥ ७० ॥
(प्रातिलोम्येन स एवार्थः)

नाद्यमोषितमोजो न समाप्तिर्गूढचर्मया ।
नशल्योद्धरणे यत्नः कोऽयं वो धर्मसंभवः ॥ ७१ ॥

ध्यामिमात्* कौमुदीकान्तमानिभावो नराजितः ।
केनासौ सहवृद्धोऽपि मानिभावो न राजितः ॥ ७२ ॥

शौर्यासक्ते विरक्ताश्चेदुच्चैराधेयभीरवः ।
कुन्तेरतीतास्तद्यूयमपार्था एव सम्प्रति ॥ ७३ ॥

यानवार्ता सती ज्ञेया यागेऽतीव न साव्यया ।
या व्यसा किन्तु या माया यामाया यनवानया ॥ ७४ ॥
(पद्मबन्धः)

67d,M स्तवभूः for स्रवद्भूः
68,70–73,Not found in M

74a,N गेया for ज्ञेया
74c,N किन्तया for किन्तु या

आत्मा कौरवमोक्षेण कलङ्कीककलासनात् ।
दुःशासनानुरक्तो वा कथं भीमो भविष्यति ॥ ७५ ॥

प्रकृत्या विमुखः कान्तः कृतान्ते सङ्गतो रवान् ।
यस्याभिधाता ताम्प्राचीदवसानविधौ सवः ॥ ७६ ॥
(कथितापलपितकः)

एषा हि भवतो युद्धात्पलायनपरायणान् ।
हसति श्रीर्दलद्दन्तिकुम्भमुक्तास्मितोद्गमैः ॥ ७७ ॥

कोऽव्ययः शब्दो वार्ता लक्ष्म्या नाशा कस्मिन् दुःसन्धेये ।
कोऽसौ वासो राशिश्लोको वेषायालं तातोऽस्तीते ॥ ७८ ॥
(कथावस्त्वपरित्यागेन प्रश्नोत्तरम्)

स जीवति रुषा यस्य द्विषन् दग्धो न जीवति ।
पलायते यस्तद्भीतो लक्ष्मीस्तस्मात्पलायते ॥ ७९ ॥

चेतश्चेद्वीर्यविमुखं व्रीडा वा स्वीकृता ततः ।
दुस्तरामात्मकर्माणि गतमानोऽयशःसखा ॥ ८० ॥ (क्रियागुप्तिः)

दिगन्तान्नयमामेन सेनामसद्भिया रणात् ।
साधु साधो यथार्थत्वं सेनानीत्वे त्वयार्पितम् ॥ ८१ ॥

भयेन यस्यावसरोन्तये रुषामरौ समायातरसो नदीयते ।
यशःप्रवाहोऽस्य शुचिः समीकभूमरौ समाया तरसो नदीयते ॥ ८२ ॥

स प्राणिति सतेजा यः स वाग्मी युधि वक्ति यः ।
अस्या इति गिरं गर्जन्मानैकाङ्क्रुधः सखीन् ॥ ८३ ॥
(क्रियागोपितकः)

हे हे राजसभे कस्मादकस्मादसि कातरा ।
एषा हि वेला युद्धेऽत्र पुण्यपण्यापणावनिः ॥ ८४ ॥

75–78,Not found in M
80d,N गतिमारो यशः सखीम् for गतमानो यशः सखा

81–84,Not found in M

या मे मता तामसेयामेहि दाननदाहिमे ।
मदावहा हावदाम तानहाससहानता ॥ ८५ ॥ (सर्वतोभद्रः)
सेनापते पतत्येतत् क्ष्माचक्रं विपदम्बुधौ ।
ओजसा त्वमशुद्धर्तुं वराहवपुषस्तव ॥ ८६ ॥
गजराजकरावेशे जयज्यावर्द्धितारवे ।
राज्याशा महतान्ताराजवमध्यमहर्द्धिक ॥ ८७ ॥ (अर्द्धभ्रमः)
सेनान्यामेवमुच्चैरभिदधुषि गिरं धीरताराजमानै-
राकूतैः शौर्ययोगैरजनिकरकराभासितत्रासमोच्चम् ।
मानारामे विमुग्धैरसदरुषि चिरं क्रूरधीराजमानै-
रायातैर्वर्यवेगैरजनि करकराभासितत्रासमोच्चम् ॥ ८८ ॥
(गोमूत्रिकोऽप्युक्पादयमकः)
अथ रुन्धन् द्विषामाशाः स्वं कैदार्यमिवाम्बुदः ।
पुष्णन् बलं मुक्तगर्जो विजजृम्भे प्रसेनजित् ॥ ८९ ॥
तत्त्वी तत्त्ववतां तत्त्वी तावत्तातीतवित्तवित् ।
वेत्ता विततता वित्तं विववाविति वातवत् ॥ ९० ॥
सोऽनुजग्मेऽथ शिविना जाग्रता तत्फलोदये ।
व्यवसाय इवार्यस्य दैवेनारात्प्रसेदुषा ॥ ९१ ॥
वेविशाशैशवोश्वाशि शिवावाशशवाशिवम् ।
विश्वेशांशो विशां वंशं शशावाशु वशी शिविः ॥ ९२ ॥
स तेन सार्धं क्रोधेद्धकौशलः कोशलेश्वरः ।
ददाह द्विड्बलं वह्निः सवायुरिव काननम् ॥ ९३ ॥

86-88,Not found in M
89b,M स्व for स्वं
c,M पूजालब्धं for पुष्णन्बलं
90a,N तत्त्वे for initial तत्त्वी
91a,M जग्मे for जग्मे
c,M अर्थ्य for आर्य
93a,N शतेन for स तेन
b,M क्रोधेन for क्रोधेद्ध
b,M कोशलः for कौशलः
c,M विवलं for द्विड्बलं

निशेशशनिशीनाशो नाशनाननिश – – ।
निशानिनोऽश्वभीशानः शूनशूनाननीनशत् ॥ ९४ ॥
वैमानिकानां तद्युद्धं पश्यतां नवतामगात् ।
गर्जते सिन्धुराजाजावर्जुनायोर्जितस्पृहा ॥ ९५ ॥
मीमांसासुः सुमांसांससीमसोमसमः समम् ।
समासः सासमः सास मासि मासि स सोमसुत् ॥ ९६ ॥
इतः सकेशो लोकेश इतश्चानङ्कुशः कुशः ।
च्चिप्रच्चति – शस्त्रा – – शाशेषौ बभूवतुः ॥ ९७ ॥
शाशीककः शिशुक किंशुककोशकीशा
शोकांशुके कुशिक – ⏑ ⏑ काशिकोशः ।
काशीशके शुकिकशाकि ककाशिकाशे
केशीकशा कशिशशी ⏑ ⏑ शेशकेशः ॥ ९८ ॥
स राजा संजहाराजौ द्विषां तेजः स्वतेजसा ।
रसान्तरमिवाप्तानां स्रोतसां लवणोदधिः ॥ ९९ ॥
सारा सप्राणरच्चा वधसरसधवच्चा रणप्रासरासा
देवासव्यासमग्रा पुरि कटकरिपुग्रामसव्यासवादे ।
दानासक्तेभमच्चा वरनमनरवच्चामभक्ते सनादा
नासेधव्यालमव्यानिजरतिरजनिव्यामलव्याधसेना ॥ १०० ॥
(महाप्रतिलोमानुलोमः)

धृत्वा धृत्वा धनुर्धीरो बहुधा वसुधाधिपः ।
अव्याधि विविधैर्बाणैर्विव्याध व्याधवाहिनीम् ॥ १०१ ॥
भ्रातातत्रापणिप्रायमसमसमदस्थामगत्या प्रकारा
हावारम्भासनङ्गा जगति रणरसव्यासवच्चा कृताशा ।

94,95,Not found in M
97,98,100,Not found in M
101a,M दीनो for धीरो

भावानल्पा कलङ्काशनिरतिगगनस्थावरक्ष्माग्रसेना
दासान्तध्वानसत्रासरविरिह रतक्षेमपथ्यारयोज्या ॥ १०२ ॥

(महाप्रातिलोम्येनापरः श्लोकः)

ज्यायोरथ्यापमक्षेतरहरिविरसत्रासनध्वान्तसादा
नासेग्रक्ष्मारवस्थानगगतिरनिशं कालकल्पानवाभा ।
शाताकृत्तावसव्या सरणरतिगजज्ञानसंभारवाहा
राकापत्यागमस्थादमसमसमयप्राणिपत्राततात्रा ॥ १०३ ॥

ततो वीक्ष्य विपक्षेण स्वपक्षं क्षयितं क्षणात् ।
चुक्षुभेऽक्षोभ्यदाक्षिण्यो दाक्षिणात्यः क्षितीश्वरः ॥ १०४ ॥

तापेऽपि पततापत्तापीतापूततपत्तपाः ।
पत्तौ पत्तौ ततोऽपेते पपात पततां पिता ॥ १०५ ॥

दारणैर्द्रोग्धृदारूणां दारुणैः समदारुणैः ।
द्विषोष्मदूषितैर्दृष्टैर्ददाहेव दिशो दश ॥ १०६ ॥

टिटीके कटके कोटे कूटौ कौकुट्टिकाकटुः ।
कटकी कटिकोट्टैकक्कुट्टाके कूटकुट्टकः ॥ १०७ ॥

यत्र यत्र स नाराचानभिरासे रसतो रिपौ ।
नुन्नात्मा तैरिवाल्हनं मृत्योर्वक्त्रेऽविशत्ससः ॥ १०८ ॥

माता मतिं मतिमतामभितामममचा
मत्तेतिमातमितमात्ततमा तमोमाः ।
मीतोत्ततामतितमां ममतामतीतो
मुत्तेमतोत्ततममीततमुत्तमात्मा ॥ १०९ ॥

उद्गर्जन्नर्जुनः कीर्त्या हरिरक्षाज्वलद्रथः ।
भीष्माभानिषुशय्यायां द्विषो विष्वगसुष्वपत् ॥ ११० ॥

102–103, Not found in M
104c, M दायीशः for दाक्षिण्यः
107, Readings of M are given
110, Not found in M

स लालसोसेस्सलिले सलीलं लोलाल - - सिसुलं लिलासुः ।
ससीससालां सलसुल्लसांससालो ललासोल्ललसैलसंसत् ॥ १११ ॥

अपुनर्वृद्धये क्रुद्धो द्विषोऽदारीत्स तावतः ।
सर्वङ्कषोपि शश्राम सनस्यन्दा - - यमः ॥ ११२ ॥

पापिनोऽपि पुनानेन पीनपीनाननूपिना ।
पानिनान्ननिपानेन पन्नं पन्नं पपे पुनः ॥ ११३ ॥

स्तम्भकैस्तस्य विस्तारप्रस्तावैस्तिमितैस्तदा ।
अस्तमीये समस्तैस्तैरगस्त्यग्रस्तसिन्धुवत् ॥ ११४ ॥

दूरेदरादराद्द्रेरुदारो रुद्ररौद्ररुक् ।
दरिद्राद्रौ रुदद्दारादरदोददरद्रुदन् ॥ ११५ ॥

विच्छायाच्छिन्नसंचारा शान्तलोका द्विषश्चमूः ।
तत्प्रतापैकतप्ताभून्मध्याह्न इव मेदिनी ॥ ११६ ॥

पुंपिप्पलोल्पाल्पपलापलेय-
पल्लालपालेलिपिलोलपूलम् ।
पालालपूलोपललां लुलोप
लोलोल्लपां पल्लपपीलुपालीम् ॥ ११७ ॥

उपर्युपरि तद्भ्रास्तथा जगृहिरे परे ।
दिशः पृथ्व्योऽपि येनैतैः सम्बाधा इव मेनिरे ॥ ११८ ॥

यताततायी यातायां युतेतोयायितायतिः ।
यतौ यातुतयाऽतीये तायीयातो ययातिताम् ॥ ११९ ॥

110–112, Not found in M
113b, M पापान् for पीनान्
114b, M स्तिमितः for स्तिमितैः
116, M omits
117, Readnigs of N are given; those of M being corrupt.
118c, M द्विषः संप्लोष्य येनेभैः
119, M omits

स धीनिधेरगाधोग्रगरिमापि धरागुरोः ।
धाम्नारान्निधनं प्राप परसंगरसागरः ॥ १२० ॥
विव्यवायवयावेयो वायवीये व्यये युवन् ।
ययावयाव्यावयवो ययाविव युवा वियत् ॥ १२१ ॥
भासुरासिः सरामास्यो यमास्ये गमयन्नरीन् ।
जायमानजयामाजौ लीलामलभताभयः ॥ १२२ ॥
(दशव्यञ्जनबन्धः)

रैरी रुरुररोरारु रुरुरोररिरूरुरत् ।
रुरौ ररे ररे रीररौ रुरुरं ररौ ॥ १२३ ॥ (एकाक्षरः)
सारगीः सगरान्नूनधनसर्गो मनोरमः ।
स रागरोगारागारिगुरोग्रे मार्गमागमत् ॥ १२४ ॥
मायातश्च्युतिमायातः शोभितः शतशोऽभितः ।
स व्यासं धाम्नि सव्यासं मानशेवधिमानशे ॥ १२५ ॥
(आद्यन्तयमकम्)
मीलितामेयगजतं गलत्तुरगमातुरम् ।
संयुगं निर्जनामं स भिन्नारातिमजीजनत् ॥ १२६ ॥
(दशव्यञ्जनबन्धः)
आयोधनानि विभवः स्वरसादरीणां
मानोदयादिहरयोगमिता विनाशम् ।
आयोधनानि विभवः स्वरसादरीणां
मानोदयादिहरयोगमिता विनाशम् ॥ १२७ ॥ (समुद्रयमकम्)

120,121,123,124,Readings of N are given; those of M being very corrupt.
122,M omits
125d,M सेवधि for शेवधि
126b,M चलत्तुरगमास्त...
127a,M स्मर for स...
d,M ०विहर fo...

चण्डपट्टिशकुन्तासिफलतोमरभासुरे ।
तुरङ्गकुञ्जराविद्धे सम्बद्धो भीमसंगरे ॥ १२८ ॥
(भाषाषट्कसमावेशः)

वासरो वीर्यस्वर्यस्य सरो धैर्योत्पलश्रियाम् ।
वासरोद्धा रणग्रामे स रोषाद्द्विषामभूत् ॥ १२९ ॥
(काञ्चीबन्धः)

महारथवरैरूढे स राजा बलिसुद्युते ।
उच्चैरथहयै रूढे तद्राजावभिदिद्युते ॥ १३० ॥
समासितो मानयतः कलोहतः
समासितो मानयतः कलोहतः ।
समासितो मानयतः कलोहतः
समासितो मानयतः कलोहतः ॥ १३१ ॥
(महायमकम्)

छायी मृधे हठाजीश इषुचापघटाकिणी ।
अथ गाढं तदा वीरः फलनीडं बभौ सुखी ॥ १३२ ॥
(अपुनरुक्ताक्षरः)

राजितस्तेन सौर्याख्यो हत्वारेर्बलराजितः ।
राजितस्तेजसा सोऽभूत् संप्राप्तोन्नतिराजितः ॥ १३३ ॥
(आद्यन्तयमकम्)

सन्तापसीतानलशुद्धदर्चिषो
वृत्तः समानार्जुनयापनश्रिया ।

128a,M दन्त for चण्ड
d,M सम्बन्धो for सम्बद्धो
M सागरे for संगरे
129d,N वि for द्वि
130c,N जये for हयै
131,N has पादाभ्यासः for महायमकम्
132,M omits
133d,M षष्ठांशो for संप्राप्तो

सुवर्णभूतोऽथ सुरासवासनो
बभार सर्वेण पदेन रामताम् ॥ १३४ ॥ (अर्थत्रयवाची)
आश्रमालस्य मालस्य भैरवासिनि वासिनि ।
नास्या वैरस्य वैरस्य धूः पुराऽजनि राजनि ॥ १३५ ॥
भ्रातरद्याद्यमानीतिमानीतिरपदापदः ।
औन्नत्यमाससादासौ सदा सौख्यातिवर्जितम् ॥ १३६ ॥
आसीददद्यमानेष्टमस्य नारिद्वये मनः ।
आसीददद्यमानेष्ट इच्छा ‾ ग्रस्यसामनि ॥ १३७ ॥

(अयुग्मयमकम्)

रणास्थासु विशालास्ये चिप्त्वारीनन्तकेतनौ ।
तेनास्तौ सुविशालास्ये बाहूभानन्तकेतनौ ॥ १३८ ॥
लाञ्छितः साहसारामे सारामे यद्यमोहनः ।
मोहनः समभावेन भावेनर्द्धैकलाञ्छितः ॥ १३९ ॥

(सन्दष्टयमकम्)

हताखिलबलस्तेन ध्वस्तसुक्तैः स संयुगे ।
योधैः कतिपयैस्तस्थौ चिन्तावान् कोशलाधिपः ॥ १४० ॥

(अमूर्धन्यः)

सङ्कल्पैराह्वयन् भक्त्या तुष्टावारम्भवाहितम् ।
बुद्धमित्थं स रद्यायै तुष्टावारम्भवाहितम् ॥ १४१ ॥

134d,M शब्देन for सर्वेण
M omits (अर्थत्रयवाची)
135cd,M omits
136,M omits ab
137,M omits cd and reads for ab आससाद क्षमानेष्टभर्तुरुग्रस्य सीमनि
138a,M ०तु for ०सु
139a,M सहसा for साहसा
d,N वर्यक for नर्क्षेक
140a,M खिन्न for अखिल
b,M समं for स सं०
141a,M आहरन् for आह्वयन्

भवतो भवतो दयिता दयिता रवता रवता मनसा मनसा ।
विहता विहता रयमा रयमा सुरमा सुरमा नवने नवने ॥ १४२ ॥

(आवलिः)

स्वामिस्त्व गात्रमेतन्मे पश्यसे हा हताः प्रजाः ।
दीयतां धीर युक्तार्थे न रजेन तमेन वा ॥ १४३ ॥

(अपशब्दाभासः)

मन्दानमन्तं सदमन्दयानं
मन्दानमन्तं सदमन्दयानम् ।
मामेति धीतारि महानयाते
मामेति धीतारि महानयाते ॥ १४४ ॥ (संपुटयमकम्)
भवतस्तव हे नाथ कथिता गदिता मया ।
भिन्धि दारय तापाय तां मे राजय शोभय ॥ १४५ ॥

(पुनरुक्ताभासः)

त्रातुं तमथ शान्तोऽपि संजज्ञे युद्धुवा जिनः ।
अनुग्रहेऽनुग्राह्यस्य यान्त्यमार्गमपीश्वराः ॥ १४६ ॥
लक्ष्मीकल्पननाशितः कलिनिशामित्रे स्थितोऽभ्युद्यमे
पुण्याफिट्टितस्रुतिरञ्जलिरसास्वादप्रसादव्रती ।
निर्वाणानुगुणाकृतिर्ज्वलितया वक्रश्रिया यः परे
रेमे शीलपथे पुपोष नियमे मेधामतीते सरे ॥ १४७ ॥

(कविकाव्यनामगर्भचक्रम्)

142a,N दयसु for दयिता; N does not repeat रवता
c,M विहिता for विहता; N does not repeat रयमा and सुरमा; M omits आवलिः
143,M omits
144a,N मन्वा for मन्दा
146a,M तान्तं for त्रातुं
d,M जहुः for यान्ति
147a,M काशितं for नाशितः
b,M आविष्कृत for आफिट्टित

ज्वलद्भिर्व्यापकैर्धाम्ना पूरयन्तीति मारणे ।
स तस्थौ प्रातिहार्यैर्द्यो पूरयन्तीति मारणे ॥ १४८ ॥
दम्यानां दृढदुःखदायिदहनं दत्त्वा द्विषां दाहनैः
चिप्रं क्षेपदशां च तूलतुलया धीपावनः पावनैः ।
भोग्यैर्भोगिभुजं प्रसेनजितमप्याहूाय वैद्योतनै-
स्तत्सेनासु च जीववर्षणपरैः स प्रातिहार्यैर्बभौ ॥ १४९ ॥
कलयन्नमितं विचापलास्यं शरणाशं विपदा तिरोहितान्तम् ।
नततामरसे नवात्यपालं सरसानीकमरातितः समानम् ॥ १५० ॥
स्रस्तस्तम्बेरमास्ये मथितरथपथे सुप्तसप्तौ समाप्ते
स्वे सैन्ये दैन्यदोषादिति जिनजनितैः प्रातिहार्यैरहार्यैः ।
मन्त्राम्भस्तम्भितोष्मस्फुरण इव फणी कम्फिणोऽथाम्युपायं
जन्यस्याजन्ममुक्तेः शिवमवबुबुधे नापरं बुद्धभक्तेः ॥ १५१ ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये युद्धवर्णनो
नामाष्टादशः सर्गः ।

148a,N धाम्नां for धाम्ना
b,M पूरयन्निति for पूरयन्तीति
149a,M दाहं for दत्त्वा
ज्वालनैः for दाहनैः
b,M अनन्य for च तूल०
c,M भोग्यं for भोग्यैः
M आलिङ्ग्य for आहूाय
d,M सा सेनां सुरजीवकर्षणपरैः for तत्सेनासु च जीववर्षणपरैः
150 M omits
151a,M प्रस्तस्तम्बेरमाग्रे for स्रस्तस्तम्बेरमास्ये
c,M यत्रास्त्र for मन्त्राम्भ
M कप्फणो for कम्फिणो

नवदशः सर्गः

अह तोसा बुद्धो रणवहे पहूतं मिथो वधीरेण ।
पुरिसवरेण खमंसे दूरादूढो सभासाहि ॥ १ ॥
आसादे रणमोहे भवओजो मह कलेसि तमहरणम् ।
तवपारम्भा वामे तइ मे सत्ता पसज्जन्तु ॥ २ ॥
जन्तुहते रसगामा सन्तापं चलयसीह गिरिबन्धो ।
सच्चे तावसदीहे हीरसि करणेहि तो सितहा ॥ ३ ॥

The Sanskrit *chāyā* prepared by me is given here and no *Sandhis* are introduced. Text of N is closely followed in this canto, for the text in M is hopelessly corrupt. M omits 6, 10, 13, 21 and 23.

1 अथ तोषात् बुद्धो रणपथे प्रभूतं मिथोऽपधैर्येण ।
पुरुषवरेण क्षमापनाय दूरादूढः स्वभाषाभिः ॥ १ ॥

ऊढः स्तुत इत्यर्थः

2 आशाते रणमोहे भवदोजो ममाकृत तमोहरणम् ।
तपः प्रारम्भात् वामं तदा मे सत्त्वानि प्रसीदन्तु ॥ २ ॥
3 जन्तुहतो रसकामात्, सन्तापं चरसीह गिरिबन्धः ।
सत्ये तापसदिवसे ह्रियसि करणैस्ततः श्रितभः ॥ ३ ॥

ग्रामः=इन्द्रियवर्गः

सम्पत्तो महसारं सहसितहारं मलासमे तरणम् ।
अगलच्छीलाहरसे सिद्ध-महेला-मतावसरे ॥ ४ ॥
वरणं दलयाहि समं समद्धि-दव्वे सुतोवहा-सरणम् ।
बन्धुसुखेलमतत्ते तारह सागार वन्देन्ते ॥ ५ ॥
सज्जा ते जवसुद्धी कम्पावरणं च सम्पदं पत्ता ।
अवमाहितोवरदमा अवसदम्भ-जर्यारम्भे* ॥ ६ ॥
सोऽहं तवजर-मूढो महसामोको मलापहम्मत्ता ।
सुरआजोजे विसरा एतारे सवइ मे तरणम् ॥ ७ ॥
सुरवाणीदीपरमो बलवत्तवराजसाहिते सत्ता ।
कलितवचोरीतिस्सायचित्तचित्तेऽमितारमणे ॥ ८ ॥
धीरं तुह रेहन्ते पुरात्तराजावधीरसचारं ।
ताप-सम-मोह-कीलासारं मा-मारणारीणम् ॥ ९ ॥

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4 सम्प्राप्तो महःसारं सहसितहारं मदाश्रमे तरणम् ।
अगलद्दमीलाभरसे सिद्धमहेलाभिमतावसरे ॥ ४ ॥
5 वरणं देहि सम्यक् समृद्धिद्रव्ये श्रुतोपधास(श)रणम् ।
बन्ध्यसुखान् अलमातप्तान् तारयस्व सागार ! वन्दमानान् ॥ ५ ॥
6 सज्जा ते जपशुद्धिः, कम्पावरणं च संपदं प्राप्ता ।
अवमाथितोपरतमा अवशदम्भास्रवारम्भे ॥ ६ ॥
M omits this stanza. जर्य=आस्रव
7 सोऽहं तपज्वरमूढो महसामोको मलापहतत्वात् ।
सुरतायोज्ये विसरात् एतादृक् स्रवति मे तरणम् ॥ ७ ॥
N has only योरमूढो for सोऽहं तवजरमूढो; M3 has सोऽहं तपोरमूढो; M has सोऽहं तद्दोरमूणे. The reading in the Text is suggested,
8 सुरवाणीदीपरमो बलवत्तपोराजसाधितः शास्ता ।
कलितवचोरीतिः स्वादचित्रचित्तः अमितारमणः ॥ ८ ॥
9 धैर्यं तव राजमानं पुरात्तराज्यावधीर शास्त्रः स्मरम् ।
तापश्रममोहक्रीडासारं मामारणापीडितम् ॥ ९ ॥
M and N have रोहन्ते for which I have rea रेहन्ते=राजमानम्, N has पुराभण for पुरात्तरा; रीणम्=आपीडितम्

अप्प-लसत्तप-मादा अधम्मता-वाद-रेणु-चर-मेत्तो ।
अप्पेहितावतारे वरधीर सिरीण मन्दार ॥ १० ॥
समधामोहोपरमं विसरज्जयवित्तं* सव्वसंमुत्तो ।
बलवत्तपसरिरंसो समत्त-समरो हरे हसितम् ॥ ११ ॥
अहिलासो जसदारे वासो वत्ते महोवलेपहरम् ।
एतो भावो गामे चित्ते समभास कम्माहि ॥ १२ ॥
सल्लसमे कामगहे कलिलसिरे संसितोहमसि ।
आसंघा-दार-मणे सरिस-विरेका गुरूम्पुरो ॥ १३ ॥
अरणी भासा मम्महे* धीरमणी सत्त-पारणा-चरणी ।
सरणी सुहसंभरणी तरणी वसुधाम ते करणी ॥ १४ ॥
पुण्णाभङ्गविवित्ता एकत्ते पोढ-संकर-गुणोहे ।
मारव-हूण-कलिङ्गा अङ्गा वङ्गा वसन्तीह ॥ १५ ॥

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10 आत्मलसत्तपोमात्रः अधर्मतावादरेणुचरमात्रः ।
आत्मेप्सितावतारः वरधीर ! श्रियां मन्दार ! ॥ १० ॥
आत्मनि लसन्ती तपोमात्रा अस्य; चरन्ती=घस्मरा लोपयित्री मात्रा यस्य; M omits this stanza.
11 शमधाम ओघोपरमं विसर =(वितर) जगद्वृत्तं सर्वसंमुक्तः ।
बलवत्तपोरिरंसः समाप्तसमरः गृहे हसितम् ॥ ११ ॥
जय=जगत N has मत्तो for मुत्तो
12 अभिलाषो यशोद्वारे वासः पत्रं ममावलेपहरम् ।
एतावान् भावः काम्यः चित्ते शमभास ! कर्मभिः ॥ १२ ॥
13 शल्यसमे कामगृहे कलिलशिराः संश्रितोऽहमासम् ।
आशङ्काद्वारमनाः असदृशविरेकात् गुरूष्मपुरः ॥ १३ ॥
M omits this stanza. पुरं=शरीरम्
14 अरणिः भासा मन्मथे धीरमणिः सत्त्वपारणाचरणी ।
सरणी सुखसंभरणी तरणिः वसुधाम ! ते करणी ॥ १४ ॥
करणी=रूपम्
15 पुण्याभङ्गविविक्ताः एकत्वे प्रौढसंकरगुणौघे ।
मारवहूणकलिङ्गा अङ्गा वङ्गा वसन्तीह ॥ १५ ॥
N reads फुल्ला for पुण्णा in M

गामन्तर-मन्तरसे रहन्त रच्छा-सुबन्धवमहन्त ।
सुरतरन्तरवासे* सोहसि तं भावमालाहि ॥ १६ ॥
अवलालोको वालो महे तुहं घोर-सोरतानन्ते ।
कम्पं करीणमुज्जल* रससीहरणे रवावद्धा ॥ १७ ॥
बहुलासकलङ्कहरा जा तत्ते सच्चकारणा सिद्धा ।
सारे हन्तीव रणे विज्जा तुह तं तमो हासा ॥ १८ ॥
सोमालोकाहन्ने खे वासं सरसमेहि तावच्च ।
सम्मत्ता रवि-सूरसि-भा-मारण-मण्डले* हरसे ॥ १९ ॥
भावे भावे तो तं सारम्भजसे विलासहाव(वं) वहसे ।
सम्पत्तो कम्पिर सो वासंमत्तम्मि तावबहे ॥ २० ॥
रुक्ख-लुआ-सम्बन्धे कुञ्जे तालेहिजासि* मारेण ।
धीरे तामसमम्मे मुक्को सवलेपमादेहि ॥ २१ ॥

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16 मामान्तरमन्त्ररसः अर्हन् रथ्यासुबान्धव ! महान् ।
सुरतरान्तरवासः शोभसे त्वं भावमालाभिः ॥ १६ ॥
17 अबलालोको बालो महषि तव घोरशौरतानन्ते ।
अनुकम्पां कृत्वा उज्ज्वल ! रससिंहरणे रवाबद्धाः ॥ १७ ॥
18 बहु-लास-कलङ्कहरा यावत् तप्ते सत्यकारणात् सिद्धा ।
संसारे हन्त्रीव रणे विद्या तव तत् तमो भासा ॥ १८ ॥
लासः=अभिलाषः
19 सोमालोकाधन्ये खे वर्षं सरसमेहि तावच्च ।
सम्यक्त्वात् रविसूरश्मिभाम् रणमण्डले धारयसि ॥ १९ ॥
20 भावे भावे अतः त्वं स्वारम्भयशाः विलासभावं वहसे ।
सम्प्राप्तः कम्प्रः स वर्षामात्रे तापवधः ॥ २० ॥
21 वृक्षलतासम्बन्धे कुञ्जे अताड्येथा मारेण ।
धीरः तामसमन्मथः मुक्तः स्वावलेपादिभिः ॥ २१ ॥
M omits this stanza.

आसंसारं मत्ताविज्जा सकहा-कलाव-संगत्ता ।
सद्धासव-सम-हन्ना भासि हरन्ता रजा अन्ते ॥ २२ ॥
वाहरसि कस्स तामसदारं तावं च कामतो समरे ।
यत्तोदारं तरसे सद्दमलं वम्महोवरमे ॥ २३ ॥
दूर-समारोपमहो तव सरणो भवतु सार-वित्तासो ।
मच्चू-लालस-दत्तो गासे-मत्ता पसाधेहि ॥ २४ ॥
सकलङ्कदार-विमहो महिमरुचा गोपसारणो तह ते ।
तचपउत्थं बन्धवदीहमलं वम्महो जहसे ॥ २५ ॥
गुरुणो णे(णं) वेहवगुणसारे चलबुद्धिराग-साहमिते ।
पर-बिद्धे सुखमा किर भ्रासं सहसा वतंसि तमे ॥ २६ ॥
तवगुरु पारंमितया अच्छसि तो देहं आपरंतावा ।
असुहा-संसो कीरसि वामो हावे समं देहि ॥ २७ ॥

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22 आसंसारं मात्राविद्या सत्कथाकलापसंक्रान्ता ।
सद्धासवशमधन्या अभासि हरन्ती रजोऽन्ते ॥ २२ ॥
23 व्याहरसि कस्य तामसदारं तापं च कामतः समरे ।
यत्रोदारं त्वरसे शब्दमलं मन्मथोपरमे ॥ २३ ॥
M omits this stanza. वम्महो=मन्मथः
24 दूरसमारोपम् अहो तपःसरणं भवतु संसारवित्रासः ।
मृत्युलालसदत्तो ग्रासमात्रः प्रसाधयस्व ॥ २४ ॥
25 सकलङ्कदारविस्मयं महिमरुचा गोप्रसारणं तथा ते ।
तत्त्वपर्यस्तं (तत्तपउत्थं) बान्धवदीर्घमलं मन्मथ ! जहासि ॥ २५ ॥
वम्महो perhaps=अहो !
26 गुरोः नूनं वैभवगुणसारे चलबुद्धिरागसाधर्म्ये ।
परवृद्धे सुक्षमा किल भ्रंशं सहसा व्यतनिष्ट तमसि ॥ २६ ॥
N has णे for णं, suggested
27 तपोगुरु पारमितया आच्छसि तदा देहम् आपरं तापात् ।
असुखाशंसः किरसि वामं भावे शमं देहि ॥ २७ ॥
असुखस्य अशंसा यस्य

उद्धरसे वासङ्गमा* आराहित मां अलालसविरामम् ।
सद्धंस-मेघरासं सवसो हर हे सुसंधेसि ॥ २८ ॥
सुरसत्तम सो माला सम्पादामे सुखेव मोरसहा ।
कोशलवित्तप आदेगुणे स्वकरणेहि मतमेहि ॥ २९ ॥
मन्दारुणोऽसमञ्जस-कीलालासारसंसरादासम्* ।
समरे-हत्त-महम्मे परमुत्तम साम पूरेहि ॥ ३० ॥
अवहे सत्तमगाहे भवत्तं* आलम्ब मंच्छरसमिद्धम् ।
दूरा कलङ्कि-वङ्को स-दोष-रज्जं तु पालेसि ॥ ३१ ॥
धीरासर-संखोहे समुच्छलंते सुमत्तपोरङ्गा ।
एता पहावववत्ता समासि वावा-रूचिरमय्या* ॥ ३२ ॥
अवहो वास स आसे करे समन्दो समूढ-सर-करणम् ।
सत्ता विभवा दारा देव महत्ते वसेसु परम् ॥ ३३ ॥
सत्ता रेहन्ती वासारम्भा बन्धुरङ्ग सुद्धी ते ।
अच्छसि तमुग्गमत्तो वहत्त-फलदिद्ध-वुत्तन्तो ॥ ३४ ॥

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28 उद्धरसे वर्षगमात् आराधित ! माम् अलालसविरामम् ।
सोद्ध्वंसमेघराशिं सर्वशः हर ! हे ! सुसन्धेहि ॥ २८ ॥
29 सुरसत्तम ! असौ माला शम्पादाम सुखेव मयूरसभा ।
कौशलवृत्तप ! आदेयगुणः स्वकरणैः मतमेहि ॥ २९ ॥
30 मन्दारुणः असमञ्जसकीलालसारसंसरात् आसम्* ।
समरे हतमाहात्म्ये परमुत्तम ! साम पूरयस्व ॥ ३० ॥
31 अपथेऽसत्तमग्राहे भवत्वमालम्ब्य मात्सर्यसमृद्धम् ।
दूरात् कलङ्किवक्रः सदोषराज्यं त्वम् अपीपलः ॥ ३१ ॥
32 धैर्यासरसंक्षोभे समुच्छलति सुमन्त्रपौराङ्गात् ।
एतावत्प्रभाववृत्तात् समासीत् पावारुचिः अरम्या ॥ ३२ ॥
M3 रम्या for रमय्या
33 अपथः वासः स आसीत् करोति स मन्दः समूढसरकरणम् ।
सत्त्वानि विभवाः दाराः देव ममान्ते अवशिष्येरन् परम् ॥ ३३ ॥
34 शास्तः ! राजमाना वर्षारम्भात् बन्धुराङ्ग शुद्धिः ते ।
ऋच्छसि तमउद्गमः अतः प्रभूतफलदग्धवृत्तान्तः ॥ ३४ ॥

करुणाहि तवपदेसा सुरतेरुचा विसम्मदेरक्का ।
सुह-सत्ता कलगल-सिहि-सारस-मोरा रवारद्धा ॥ ३५ ॥
रामो तत्तपवित्तं सुरथ-वदामोह-ताल-सङ्कत्तो ।
चित्ते लोहे वामो सच्छ-ललामो वि मार-दमम् ॥ ३६ ॥
सहइ तरंगेहि परं गाहइ हासम्वरं कला-जत्ते ।
वसइ दमे वाकरणं भासइ तो साकामं* अत्त-भवम् ॥ ३७ ॥
असिसिरकल्लोले हे सरमण चित्ते मितारणे ह्वरो ।
सुरवणकलाविरासी देवं(व) मेहन्तरालम्ब ॥ ३८ ॥
असमञ्जसोहिते जोरङ्गत्तो सो समुद्धरेहाव ।
भवसरसि हि तिमिरजरं सिञ्च इदं मोह-धीरङ्गम् ॥ ३९ ॥
जाताखहासमणे समलासिरवेरिवास एताहे ।
देवोहा सङ्ककुभा मायत्ता साम लंवेहि ॥ ४० ॥
असम-स्मर-ज्ञवारे सम्मत्ते ता वसेहि तारङ्ग ।
सहसत्तमीसखेमं करणहुता दन्तुरसमेहि* ॥ ४१ ॥

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35 करुणाभिः तपउपदेशात् सुरते अरुच्याः विसम्मदे अरक्ताः ।
सुखसत्त्वाः कलगलशिखिसारसमयूराः रवारावाः ॥ ३५ ॥
36 रामः तत्त्वप्रवृत्तं सुरथपदामोहतारसङ्क्रान्तः ।
चित्ते लोभे वामो स्वच्छललामः अपि मारदमम् ॥ ३६ ॥
37 सहते तरङ्गैः परं गाहते भासाम्बरं कृतायत्नः ।
वसति दमे व्याकरणं, भासते अतः सत्कामम् आत्मभवम् ॥ ३७ ॥
38 अशिशिरकल्लोले हे श्रमण ! चित्तेऽमितारण्ये सूर्यः ।
सुरवनकलाविरासीत् देव मेघान्तरालम्ब ! ॥ ३८ ॥
39 असमञ्जाशोभितः ज्वराङ्गात्मा असौ समुद्ध्रियताम् अव ।
भवसरसि तिमिरज्वरं सिञ्च इमं मोघधैर्याङ्गम् ॥ ३९ ॥
40 जाताम्रभासमणेः शमलासिरवेरिव आस्स्व एतर्हि ।
देवौघाः सङ्ककुभः मायात्मानः साम लम्बयस्व ॥ ४० ॥
41 अशमस्मरज्वरः सम्यक्त्वे तावत् वासय ताराङ्ग !
स हसन् त्वम् ईश क्षेमं करणमृतः दन्तुर* शमैः ॥ ४१ ॥

सत्तरसा कम्पो राअत्ता बुद्धि तुमे समो रविणा ।
अहरं कालेयमहावसहर वासं बहु लहन्ता ॥ ४२ ॥
अङ्गसिरीमसच्चे देवं सकला-विज्ञा-तमोहरणम् ।
कम्पावरणेहिं सामहि सरणो* वहइ हासगुणम् ॥ ४३ ॥
जूरसि रागो भोगोवरमे चित्ते परस्म(स्स) सम्माहि ।
सन्तोसं गामन्ते मेधामेत्ता विवत्तेहि ॥ ४४ ॥
तरिस-हरिस-वेरा मुच्चसे तो वियत्ता
ववकिरख-ममत्तो सामिकालेहितावम् ।
सरस-महिम-सद्धा मारिभङ्गात(च्च)वाहं*
फलउ च सविरुद्धा सम्मदेहा सिवं दे ॥ ४५ ॥

इति श्रीकप्फिणाभ्युदये महाकाव्ये संस्कृतप्राकृतभाषासमावेशेन
सम्बुद्धाभिष्टवो नामैकोनविंशः सर्गः ॥

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42 सत्त्वरसात् अनुकम्प्रः रागात्मा बुद्धिः त्वं समो रविणा ।
अधरकालेयमहावृषधर सौरभं बहु लभमानः ॥ ४२ ॥
43 अङ्ग ! श्रियां असत्यायां देवं सकलाविद्यातमोहरणम् ।
कम्पावरणैः सामभिः शरणं वहति हासगुणम् ॥ ४३ ॥
44 अजीर्यत रागो भोगोपरमे चित्ते परस्य सम्यक्ताभिः
सन्तोषं कामयन्ते मेधामात्राः विवर्तैः ॥ ४४ ॥
45 तर्षहर्षवैरात् मुच्यसे अतः विवर्तात्
व्यपकर्षममत्वः अस्वामिकालःअभितापम्
सदृशमहिमश्राद्धः मारभङ्गात्तबाधं
फलतु च स्वविरुद्धात् शर्मदेहात् शिवं ते ॥ ४५ ॥
M has तरसि हरसि for which तरिस हरिस is read by me.
Colophon in M omits सम्बुद्धाभिष्टवो and has समावेशो नाम ।

विंशः सर्गः

अर्चाचर्चां चाडुचर्याभिरुच्चैः कृत्वेत्याजिज्यानिजन्यां जिनस्य ।
आज्ञादाक्ष्याद् दाक्षिणात्ये क्षितीशे प्रह्वीभूते शाखिनीवानिलेन ॥ १ ॥
तत्सैन्येषु प्रागिव प्राकटेष्वप्योजोरूढैरूढसंपत्सु सत्सु ।
बौद्धया गच्छत्स्वग्रमन्तर्द्धिमृद्धया व्रभ्रज्योतिर्बृहयेव ग्रहेषु ॥ २ ॥
स्पृष्ट्वा स्पन्दं सौगतैः प्रातिहार्यैः श्रावस्तीयक्ष्मापतेर्वाहिनीषु ।
वर्षावर्षप्राप्तपूरप्लवाभिः सम्यक् साम्यं निम्नगाभिर्गतासु ॥ ३ ॥
मौलिश्लिष्टाक्लिष्टसेवाञ्जलीनामुष्णं पूष्णो मुष्णतां संहतत्वात् ।
सिश्चत्युच्चैश्चक्रके खेचराणां धर्म्ये धर्मस्वामिनं पुष्पवृष्टया ॥ ४ ॥
आर्तत्रासध्वान्तभेदप्रभातं सन्ध्याम्भोदाम्युज्जिहानेन्दुभङ्ग्या ।
ताम्रस्निग्धं लक्ष्मलक्ष्मीप्रशस्तं हस्तं काषायाम्बराग्रादुदस्य ॥ ५ ॥
अच्छाच्छाभिर्मुक्तमुक्तालताभिर्हासश्रीभिर्वाक्सरित्सारसाभिः ।
वर्षन् विद्यावैजयन्तीभिरोष्ठं मध्ये मेधाकौमुदीचन्द्रिकाभिः ॥ ६ ॥

1a,M अद्धा for अर्चा
2b,M ओजो for अप्योजो
c,M तेष्वा० for बौद्धया०
M मूर्धा for ०मृद्धया
3c,M वर्षापूरस्तप्त for वर्षावर्षप्राप्त
d,M संपवक्राम्यं for सम्यक्साम्यं
4a,M आश्लिष्ट for आक्लिष्ट
b,M is very corrupt.
c,M संचित्य for सिश्चति
5a,M आर्तिश्वास for आर्तत्रास
M भेषप्रतापं for भेदप्रभातं
c,M प्रयस्तं for प्रशस्तं
6d,M मन्ये for मध्ये

काषायांशुश्रीभिरालोहिनीभिस्तत्त्वज्योतिर्भासभासन्निभाभिः ।
वृद्धे वर्गस्योपवर्गस्य सर्गे शान्त्यै कृत्वा वाजिनीराजनेज्याम् ॥ ७ ॥
कालिन्द्यम्भोवेणिकालिङ्गिताङ्गत्वङ्गद्गङ्गाभङ्गभङ्गीसमानाम् ।
बिभ्राणो भ्रूमञ्जरीकान्तिकीर्णामूर्णामन्तःशीकरोद्गारगौरीम् ॥ ८ ॥
शान्तैः कान्तैर्दीप्तिवैदग्ध्यदिग्धैः स्निग्धस्निग्धैर्दुग्धमुग्धैरदुग्धैः ।
दृष्टैरिष्टैर्विग्रहिण्या विमुक्तेरावर्त्यैवोदग्रमग्रेऽवतारम् ॥ ९ ॥
प्रेद्धां राद्धां रुन्धतीमन्धकारं शस्तां शास्ताऽऽस्तिक्यवस्त्वेकवास्तुम् ।
भद्रां भास्वान्भामिवाभ्येत्य तुङ्गां गां गाम्भीर्योद्गारिणीमुज्जगार ॥ १० ॥
(इति दशभिः कुलकम्)
साधो साधुत्वं पृथग्ज्ञानदोषादेषोऽस्माभिर्भक्तिसंतुष्टतुष्टेः* ।
भागी भूतेरायतौ त्वं हि यस्याः पश्याम्यस्याः श्यामिकां वृत्तिमेताम् ॥ ११ ॥
अर्हामर्हत्त्वस्य मन्ये तवामूं मूर्तिं मर्त्योऽस्मीति मा मान्य मंस्थाः ।
श्रीमत्तां तां वक्ष्यतो मोक्षगन्त्रीं – – भङ्गं राजता राजते किम् ॥ १२ ॥
भुक्त्वाप्युच्चैर्यामसंसृप्ततृप्तिर्भ्रश्यत्यन्तेऽत्यन्तसाङ्कर्यकार्यः ।
निर्वाणान्तं स्वादु मुक्त्वा मनस्वी पूर्वोच्छिष्टां कः श्रियं तां प्रतीप्सेत् ॥ १३ ॥
येभ्यो लभ्यं –⏑ मर्थं प्रतीयात् तेऽपि स्कन्धाः सन्निरोधानुबन्धाः ।
सापायेनापायि वस्त्वाहरेत् कः कल्याणीभ्यः प्रोज्झ्य लोभं पथिभ्यः ॥ १४ ॥
संस्काराणां स्थाम विद्यादविद्या विज्ञैते – ना मरूपाय* सालम् ।
रूपं तस्मादेति षाडायतन्यं तन्येतास्य स्पर्शतः स्पर्शसत्ता ॥ १५ ॥

7c,M बद्धे for वृद्धे
9a,M भ्रान्तैः for शान्तैः
M दीप्त for दीप्ति
d,M विमुक्तैः for विमुक्तेः
10d,M यो बभार for उज्जगार
11d,M स्वामिका for श्यामिकां
12a,M तथासौ for तवामूं
b,M मन्दः for मान्य
d,M भर्क for किम्
13a,M सृष्ट for सृप्त
d,M प्रतीच्छेत् for प्रतीप्सेत्
14,15, M omits; 14 has lacuna in a and 15 is fragmentary in b

स्पर्शावेद्या वेदनाऽतश्च तृष्णा तृष्णा सोपादानसत्तानिदानम् ।
जन्मोपादानाद् भवोऽप्याददानः सूते जातिं सा जराद्यं च दुःखम् ॥ १६ ॥
दुःखस्कन्धे सामुदायं गतेऽर्थं नैरोधी धीरत्र धीरैर्निधेया ।
उन्मूल्येमां हेतुमालां भजेदं धर्मात् सत्त्वं तस्य सत्ता सुसत्ता ॥ १७ ॥
उत्तानोऽयं नच्छिदावान्न चान्यैः छिन्नश्छिन्नप्लोतिको विप्लवारिः ।
वैवृत्त्येनावृत्तिकृत्तु प्रकाशः स्वाख्यातो मे सांख्यधर्मेण धर्मः ॥ १८ ॥
निष्क्रामास्माज्जालकादारभस्व स्कन्धत्यागं धाम्नि युज्यस्व बौद्धे ।
भङ्क्तं भूभृत्कुञ्जर प्रापयोग्रं मृत्योः सैन्यं त्वं नडागारवृत्त्या ॥ १९ ॥
योगायालं योऽप्रमादाय योऽलं शान्तः शास्तुः शासने धर्ममाप्तुम् ।
सांक्लेशिक्यास्तस्य पौनर्भविष्याभूमेर्भङ्क्तेऽभ्येति धीः पारिपूरिः ॥ २० ॥
नित्यानित्येऽनित्यनित्याभिमानं भित्त्वाऽन्यात्मन्यात्मनानात्मवत्ताम् ।
यात्यात्मीयास्थामनात्मीयकेऽस्यन्सौख्यं सौख्यख्यातिमानादिसौख्ये ॥२१॥
श्रेयोऽस्य स्यात्सत्यदृष्टेरवश्यं विश्वं विश्वानन्दनन्दीप्रहाणे ।
नन्दीमान्द्यान्नैति रागोऽनुरागं रागत्यागान्मुक्तिरह्नाय कार्या ॥ २२ ॥
इत्यावृत्तिं शास्तरि प्रस्तुवाने वाचामुच्चैरूचिषि च्याविताार्तिम् ।
प्रोचे राजा जातचित्तप्रसादो दीक्षादाक्ष्ये दक्षिणो दाक्षिणात्यः ॥ २३ ॥
अद्योदीर्णं दीर्णमान्ध्यं ममाक्ष्णोरद्याकस्मादस्मि सुप्तप्रबुद्धः ।
आभिर्भर्तुर्भारतीभिस्तवाहं मग्नो मग्नः सम्यगभ्युद्धृतोऽस्मि ॥ २४ ॥

16a,M दृष्ट्या for तृष्णा
b,M तृप्त्या for तृष्णा; N shows lacuna for दान in निदानम्
d,M सूत्रे for सूते
17a,M संप्रदायं for सामुदायं
b,N सिद्धयै for धीरैः
18,19 M omits
20b,M आप्तं for आप्तुं
c,M शान्तेः शिक्षा for सांक्लेशिक्याः
21a,N ०नेत्य० for अनित्य
c,M असौ for अस्यन्
22d,N अस्तान्य for अह्नाय
23a,N प्रस्तवाच्ये for प्रस्तुवाने
b,M उच्चिचीषामिवार्तिम्
d,M दीक्षादक्षो for दीक्षादाक्ष्ये
24a,M अत्र for अद्य
N मान्द्यं for आन्ध्यं
b,M अपि for अद्य
d,N अद्य for अस्मि

तित्यक्षामि क्षेमरक्षी तितिक्षुर्भोगीवाङ्गात् कञ्चुकं भोगजालम् ।
क्षामक्षामे मेऽत्र गात्रेऽप्यगोत्र प्रव्रज्याज्यं प्राज्यमुक्षेर्मुमुक्षोः ॥ २५ ॥
आपृच्छे क्ष्मां रक्षणीया क्षमा मे ज्योक् तेजोभ्यः शान्तिरभ्येतु साध्वी ।
भिक्षैवास्तु स्वस्ति लक्ष्म्यै तदा त्वां सेवेऽरण्यान्यञ्जलिः सद्मनेऽयम् ॥ २६ ॥
लब्ध्वा दृब्धि त्वत्प्रणामाञ्जलीनां मौलिर्मौलिश्रीस्पृहां मुञ्चतां मे ।
रुन्धां सन्ध्येवोज्ज्वलैषा प्रदोषं काषायश्रीर्द्राग् दुकूलादरं च ॥ २७ ॥
संविद्धर्मा स्मृत्युपस्थानशस्त्रो योग्यं युग्यं प्राप्य संपत्प्रहाणम् ।
आर्याष्टाङ्गोत्तुङ्गमार्गाग्रसैन्यः क्लिश्नन् (मारा)रीन्नवोऽस्म्यद्य राजा ॥ २८ ॥
इत्यभ्यर्थ्य क्ष्मापतौ भिक्षुभावं बुद्धानुज्ञैकप्रतीक्षे स्थितेऽथ ।
कालप्रेक्षी दम्यदीक्षादमस्य स्वामी विश्वव्याजहा व्याजहार ॥ २९ ॥
सत्यं सत्यां सत्यदृष्टौ सुदृष्टे पात्रं पुत्र त्वं भृशं भिक्षुवृत्तेः ।
कालस्त्वस्यास्ते प्रतीक्ष्यः कियानप्यायातीच्छाप्राप्तकाला हि सिद्धिः ॥ ३० ॥
ये संस्काराः प्राक्प्रजाकार्यमार्याः कार्यं सृतास्तेऽत्र राज्यध्वजेन ।
तेषां शेषं भद्र भुक्त्वा फलांशं स्मर्तव्योऽहं विद्विषां काल काले ॥ ३१ ॥
मा भोगेभ्यो भङ्गुरेभ्यः प्रकृत्या मा प्राणेभ्यो मा श्रिये मा यशोभ्यः ।
श्राद्धः शुद्धः श्रद्धया शाधि साधो पृथ्वीं पृथ्वीरत्न रत्नत्रयार्थे ॥ ३२ ॥
बुद्धे बुद्धिं धत्स्व बोधाय बोधेर्निष्ठामिष्टे भक्तिधर्मेण धर्मे ।
श्रीसंघातं प्रापयस्वार्यसंघं द्राघीयस्याः संपदो ह्येष पन्थाः ॥ ३३ ॥

25 M is very corrupt
c,M तस्य for मेऽत्र
26,M omits
27c,M श्री for एषा
28,M omits. N shows lacuna for मारा which is suggested.
29a,M अभ्यर्च्य for अभ्यर्थ्य
30b,M पूत for पुत्र
त्वादृशो for त्वं भृशं
d,M and M3 इष्ट for इच्छा
कालादि for कालाहि
31a,M प्राक्तना for प्राक्प्रजा०
c,M शेषां for शेषं
M मुक्त्वा for भुक्त्वा
M फलाशां for फलांशं
32d,M पृथ्वीरत्न प्राज्यरत्नत्रयार्थे
33a,M बोधेऽप्यखण्डे for बोधाय बोधेः
Numbering in M is wrong

जात्यन्धोऽन्यस्त्रीजनालोकलौल्ये दृश्यं द्रष्टुं देववद् दिव्यदृष्टिः ।
उर्वीमुर्वीमाप्य कीर्तिं प्रशासत् स्वस्तापत्तिर्योऽस्ति सोऽस्त्यस्ति नान्यः ॥ ३४ ॥
रागो मैत्र्यां द्वेषपोषः प्रमत्ते लोभो धर्मे सत्यमानेऽभिमानः ।
येषामेते तेषु भान्त्येव भावाः स्थानावेशेनेह दोषोऽप्यदोषः ॥ ३५ ॥
यस्मादत्तादानमाद्यं निदानं प्राणिप्राणप्राणितव्यातिपातः ।
रक्षा कामं काममिथ्याप्रचारस्तस्मात्पापात्ते विरामोऽभिरामः ॥ ३६ ॥
कृत्वा न्यासं स्पर्शमात्रं क्रियाणां यः पुष्णाति प्रेमतः पुण्यपालीम् ।
स श्लाघ्योऽसौ वासरश्रीरिवार्कात् तस्माद् भेदं नैति लोकान्तरेऽपि ॥ ३७ ॥
धर्मे श्रद्धा सम्मतिः सत्यसारे दाने दार्ढ्यं संप्रदायो दयायाम् ।
क्षान्तौ क्षोदः प्रेम पुण्ये दमे दृग् येषां मुक्तास्ते गृहस्थाश्रमेऽपि ॥ ३८ ॥
धन्विन् धिन्वन् पुण्यपण्यं पुषाण द्वेष्यं द्वेषोन्मेषमुष्णं मुषाण ।
धीकालुष्यं क्लान्तिकोषं कुषाण श्रेयो ह्यग्रे धर्मनिघ्नक्रियाणाम् ॥ ३९ ॥
मन्मायातस्ते समुत्तीर्णमाभिः सङ्गच्छस्व स्वाभिरुच्चैश्चमूभिः ।
इत्थं शास्ता तं प्रशास्य प्रशस्यं भूतोत्तारे तारभूतिस्तिरोऽभूत् ॥ ४० ॥
संबुद्धस्यानुग्रहप्रत्यवेक्षापक्षप्राप्ते कोशलेशोऽपि तस्मिन् ।
पोषायेन्दुः पूषणीवोपलिल्ये भर्तुर्भावो यत्र भृत्यस्य सोऽध्वा ॥ ४१ ॥
ऋद्ध्या बौद्ध्या सोऽथ संभूय भूयः स्वैरी स्वीयैः सैन्यशब्दैः शिवोत्थैः ।
लीलावत्यामेत्य लीलाः प्रचक्रे धर्मे सक्तः साधुभिः सानुलापः ॥ ४२ ॥

34a,M यः for अन्य
35a,M द्वेषमोक्षप्रमत्तो for द्वेषपोषः प्रमत्ते
प्रमादे for प्रमत्ते seems better.
36b,N व्यानिपातः for व्यातिपातः
37,M omits cd, hence the mistake after 33 b in numbering.
38c,M च येषां for दमे दृग्
d,M नूनं for येषां
39,41,M omits.
40c,M प्रशंस्य for प्रशस्यं
d,M इत्याचक्ष्य for भूतोत्तारे
d,M तस्य दूतःस्थितो for तारभूतिस्तिरो०
42a,M संभाष्यैवं for ऋद्ध्या बौद्ध्या
सोऽप्य for सोऽथ
b,M स्वीयैः स्वीयशब्दैः
N स्वैश्चान्यैश्च सैन्यैः
M3,breaks off here. The remark is शेषः खण्डितः
d,N omits सक्तः
N सङ्कलन् मङ्गलाय for साधुभिः सानुलापः

(ग्रन्थकर्तुः प्रशस्तिः)

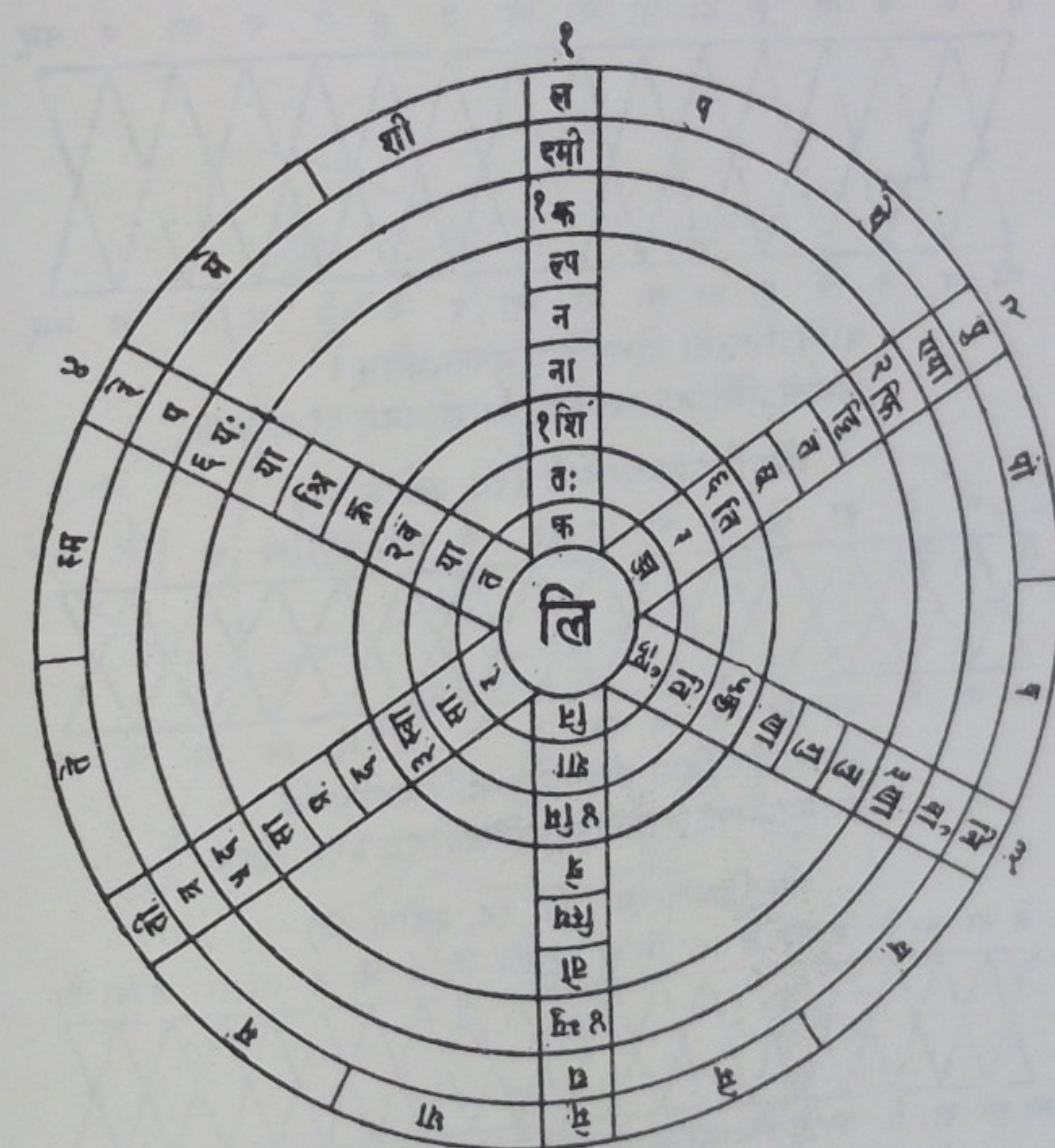
विद्याशाली शीलशोभासुभिक्षो भिक्ष्वाचार्यश्चन्द्रमित्राभिधोऽभूत् ।
बौद्धी बुद्धिर्यं श्रिता शुद्धिसौधं सौधं साध्वी चन्द्रिकेवोच्चचार ॥ ४३ ॥
प्रेष्ठाद् गोष्ठीधर्मधर्म्येण धर्म्यां धीमन्मध्येऽध्येषणां प्राप्य तस्मात् ।
भट्टार्कस्वाम्यात्मजेन प्रणिन्ये सूक्तिः सक्तश्रीः शिवस्वामिनेयम् ॥ ४४ ॥
मध्येकाश्मीरं शुद्धिमाह्लादकत्वं प्राप्तात्प्रालेयस्पर्धयेवाथ वृद्धिम् ।
काव्यात्कल्पोऽस्मात् कल्पतां पुण्यराशिः प्राणिप्राणानां प्रीणनश्रीः शिवाय ॥४५॥
यद्वाणीश्रुतिमात्रकेण सुधियां चेतश्चमत्कारिणी
येनामुद्रि विरोधिनां मुखकुलं स्वोद्गारकौतूहलैः ।
तेनाज्ञानघनान्धकारपटलप्रक्षेपदीपाङ्कुरं
व्यातेने कृतिनां कृते सुकृतिना काव्यं शिवस्वामिना ॥ ४६ ॥
विदितबहुकथार्थश्चित्रकाव्योपदेष्टा यमककविरगम्यश्चारुसन्दानभाणी ।
अनुकृतरघुकारोऽभ्यस्तमेण्ठप्रचारो जयति कविरुदारो दण्डिदण्डः शिवाङ्कः ॥४७॥

इति स्तोत्राह्निकाङ्कस्य काश्मीरकस्य भट्टश्रीशिवस्वामिनः कृतौ
कप्फिणाभ्युदये महाकाव्ये शिवाङ्केऽभ्युदयलाभो
नाम विंशतितमः सर्गः ।

॥ समाप्तोऽयं ग्रन्थः ॥

43c,M साधुसौधं for शुद्धिसौधं
d,N चान्द्री for साध्वी
44a,N हर्म्येण धर्म्यात for धर्म्येण धर्म्यां
b,M मध्ये for धीमन् ; M repeats मध्ये
M प्रेषणं for अध्येषणां
c,M भट्टाचार्यस्वामिजेन for भट्टार्कस्वाम्यात्मजेन
45a,M अकस्मात for काश्मीरं; बुद्धिः for शुद्धिं
b,M प्राप्ता काले for प्राप्तात प्रालेय
c,M सतां for कल्पतां
M प्राणिप्राणाः प्राणिनः for the above.
46,N omits. In M it is written before the colophon.
47 M omits. In N it is written after the colophon which ends with समाप्तं काव्यमिदम्। See the note on the works of the author in the Introduction. The following stanza comes after the colophon in M and N and gives the volume of the poem in the language of the scribes :—
ग्रन्थः सहस्रमेकं सप्तशताभ्यधिकमधिकधीमद्भिः ।
अपि वर्णाः षड्विंशतिरिति गणितः कप्फिणाभ्युदयः ॥

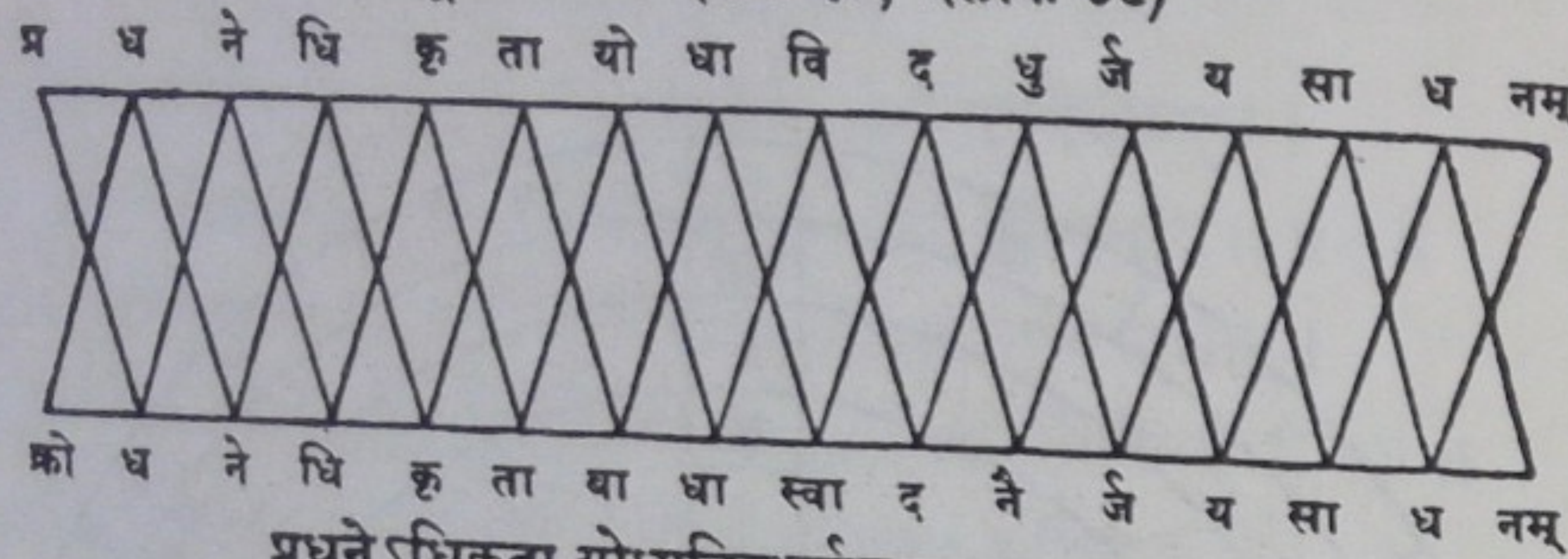
कविकाव्यनामगर्भकचक्रम् (सर्ग १८, श्लोक १४७)



लक्ष्मीकल्पननाशितः कलिनिशामित्रे स्थितोऽभ्युद्यमे
पुण्याफिक्कितसूतिरञ्जलिरसास्वादप्रसादव्रती ।
निर्वाणानुगुणाकृतिर्ज्वलितया वक्रश्रिया यः परे
रेमे शीलपथे पुपोष नियमे मेधामतीते स्मरे ॥
॥ सर्ग १८, श्लोक १४७ ॥

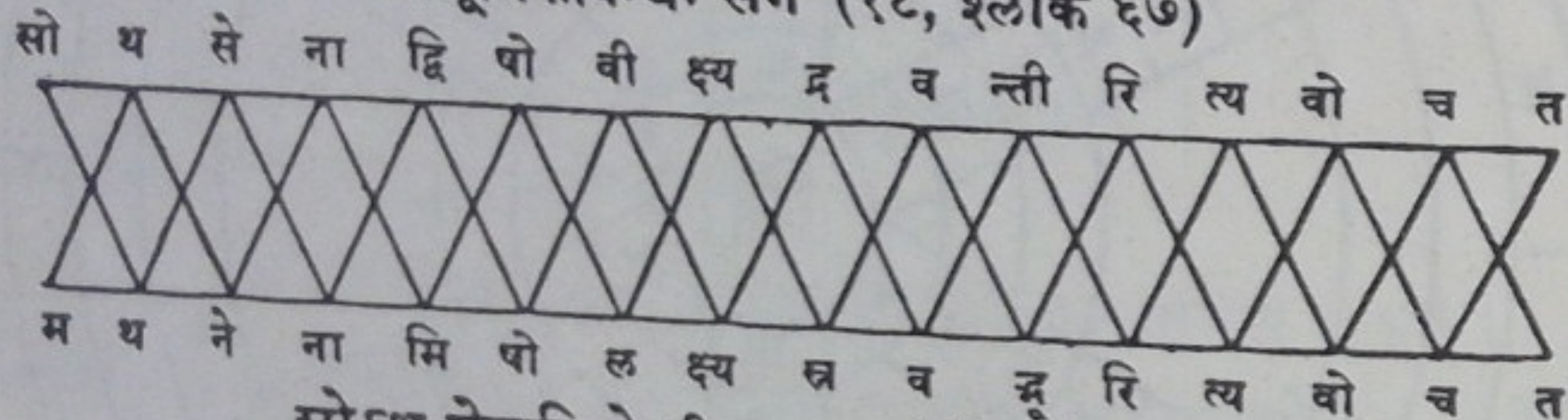
(१) अत्राङ्कः काव्यनाम तृतीयचक्रे—कफि(प्फि)णाभ्युदयः
(२) अत्राङ्कः कविनाम चतुर्थचक्रे—शिवस्वामिकृति (:)

गोमूत्रिकाबन्धः (सर्ग १८, श्लोक ४८)



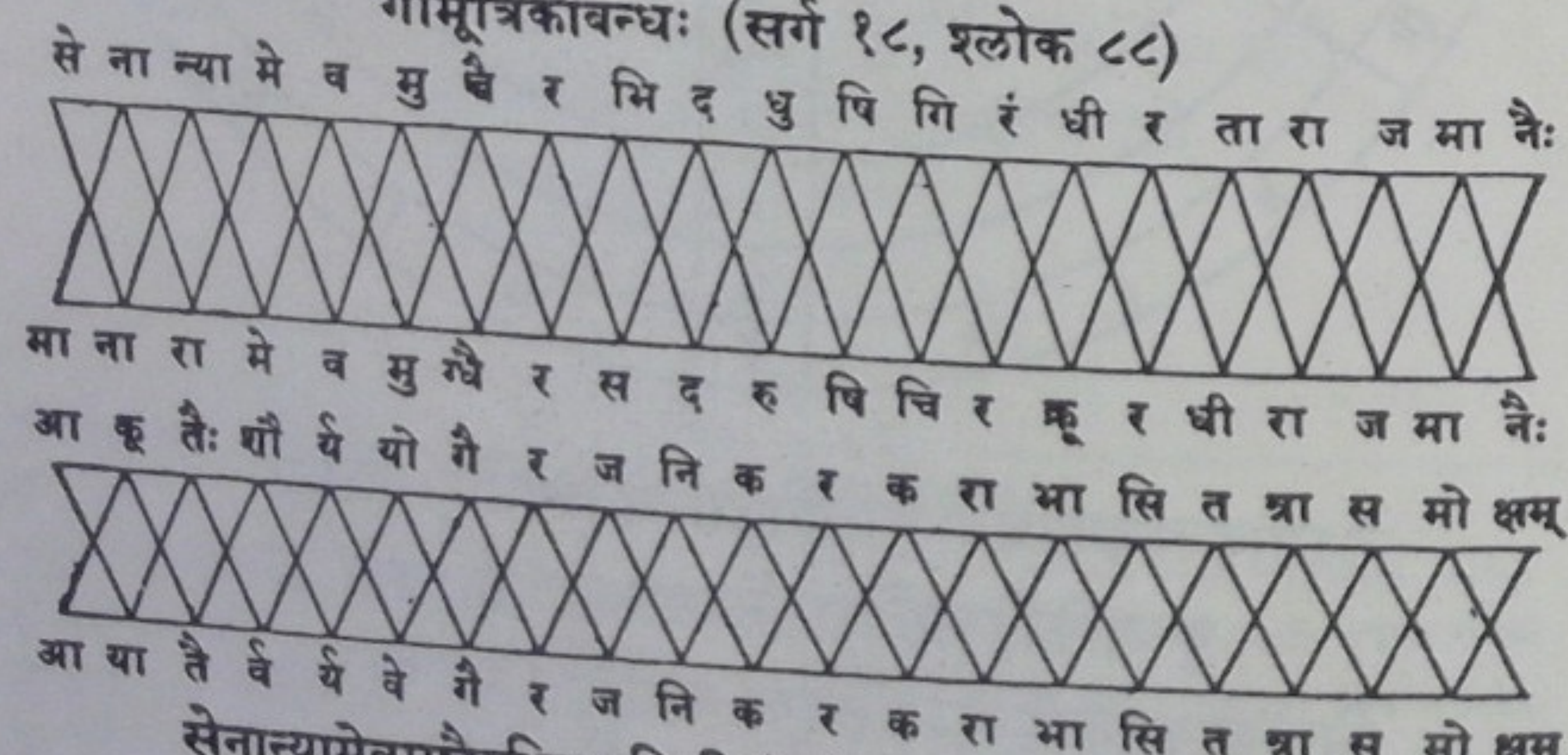
प्रधनेऽधिकृता योधाविदधुर्जयसाधनम् ।
क्रोधनेऽधिकृताबाधास्वादनैर्जयसाधनम् ॥१८, ४८॥

गोमूत्रिकाबन्धः सर्ग (१८, श्लोक ६७)



सोऽथ सेनाद्विषो वीक्ष्य द्रवन्तीरित्यवोचत ।
मथनेनामिषो लक्ष्यस्रवद्भूरित्यवोचत ॥१८, ६७॥

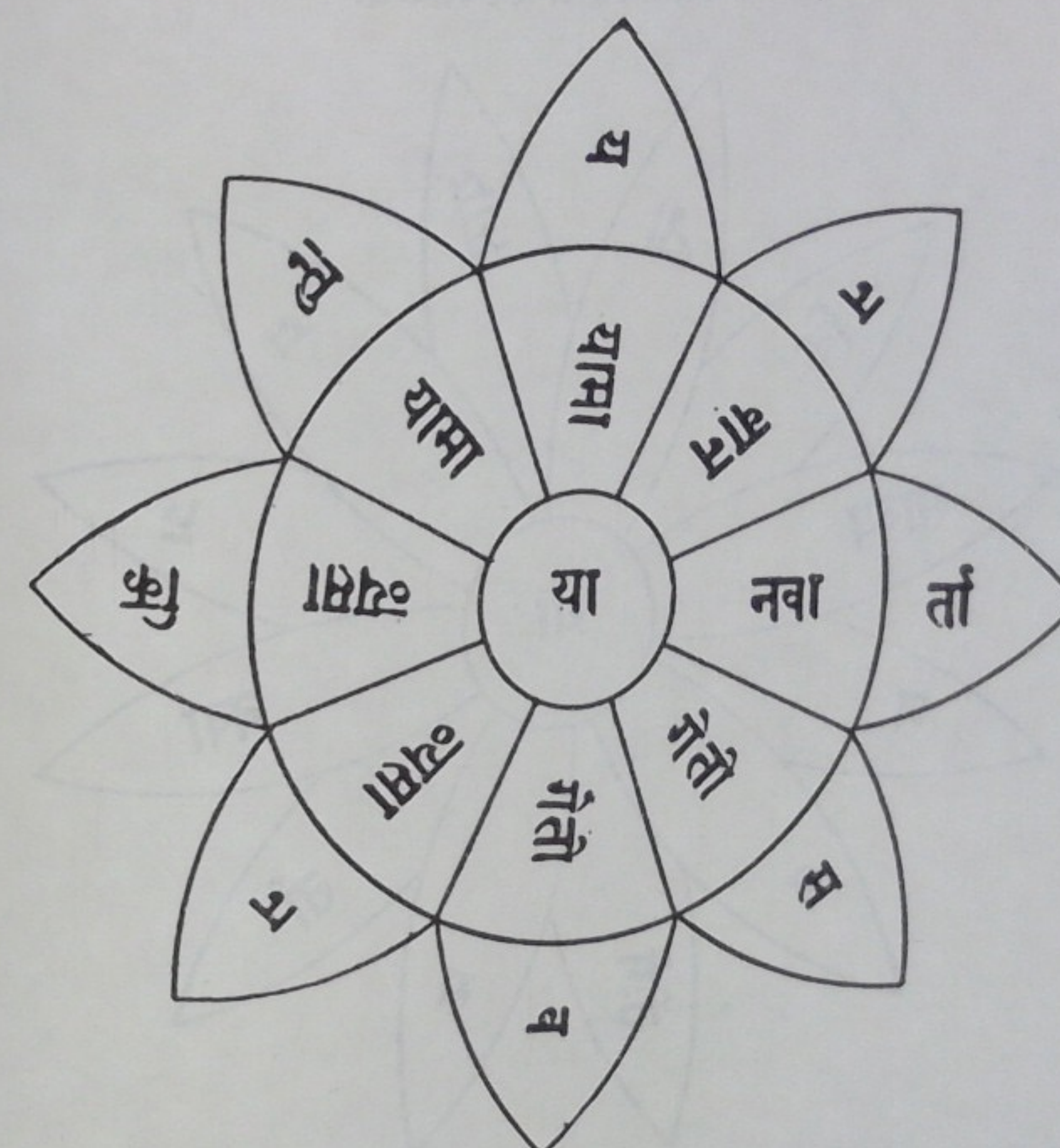
गोमूत्रिकाबन्धः (सर्ग १८, श्लोक ८८)



सेनान्यामेवमुच्चैरभिदधुषि गिरं धीरताराजमानै-
राकूतैः शौर्ययोगैरजनिकरकराभासितत्रासमोक्षम् ।
मानारामे वमुग्धैरसदरुषि चिरं क्रूरधीराजमानै-
रायातैर्वर्यवेगैरजनि करकराभासितत्रासमोक्षम् ॥१८, ८८॥

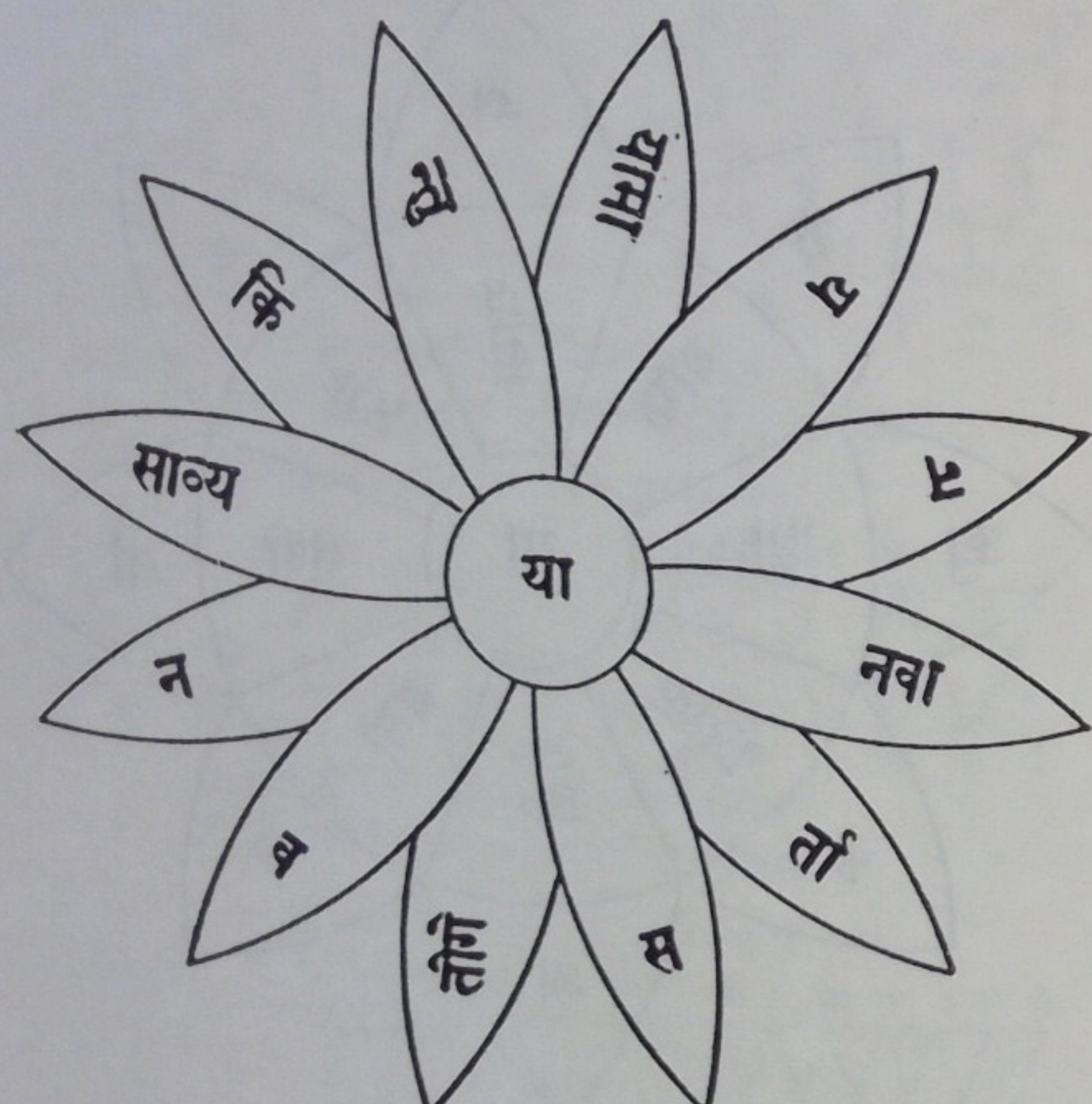
(गोमूत्रिकोऽयुक्पादयमकः)

पद्मबन्धः (सर्ग १८, श्लोक ७४)



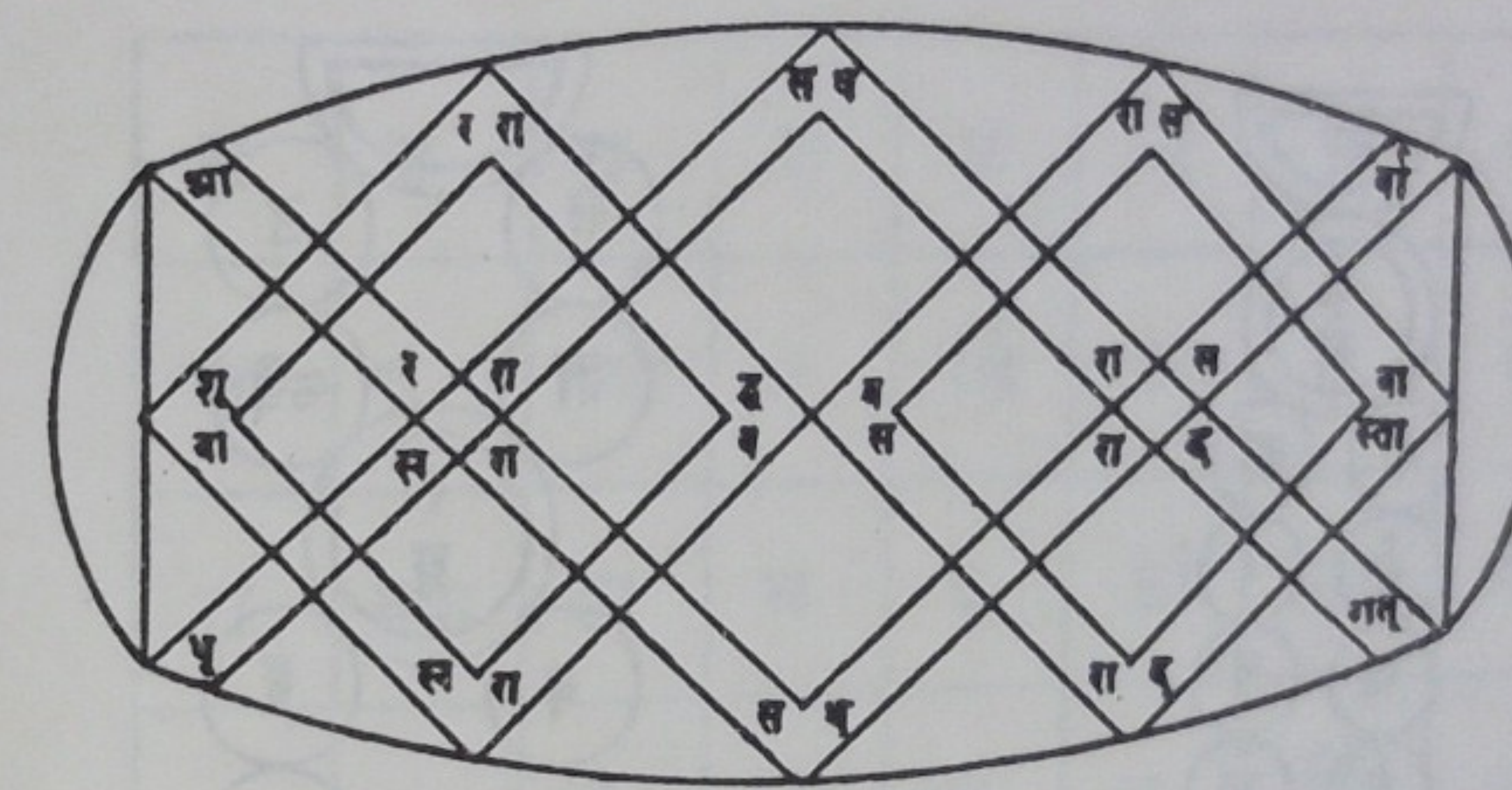
यानवार्ता सती गेया यागेतीवनसान्यया ।
यान्यसा किन्तु यामाया यामाया यनवानया ॥१८, ७४॥

प्रकारान्तरेण स एव पद्मबन्धः



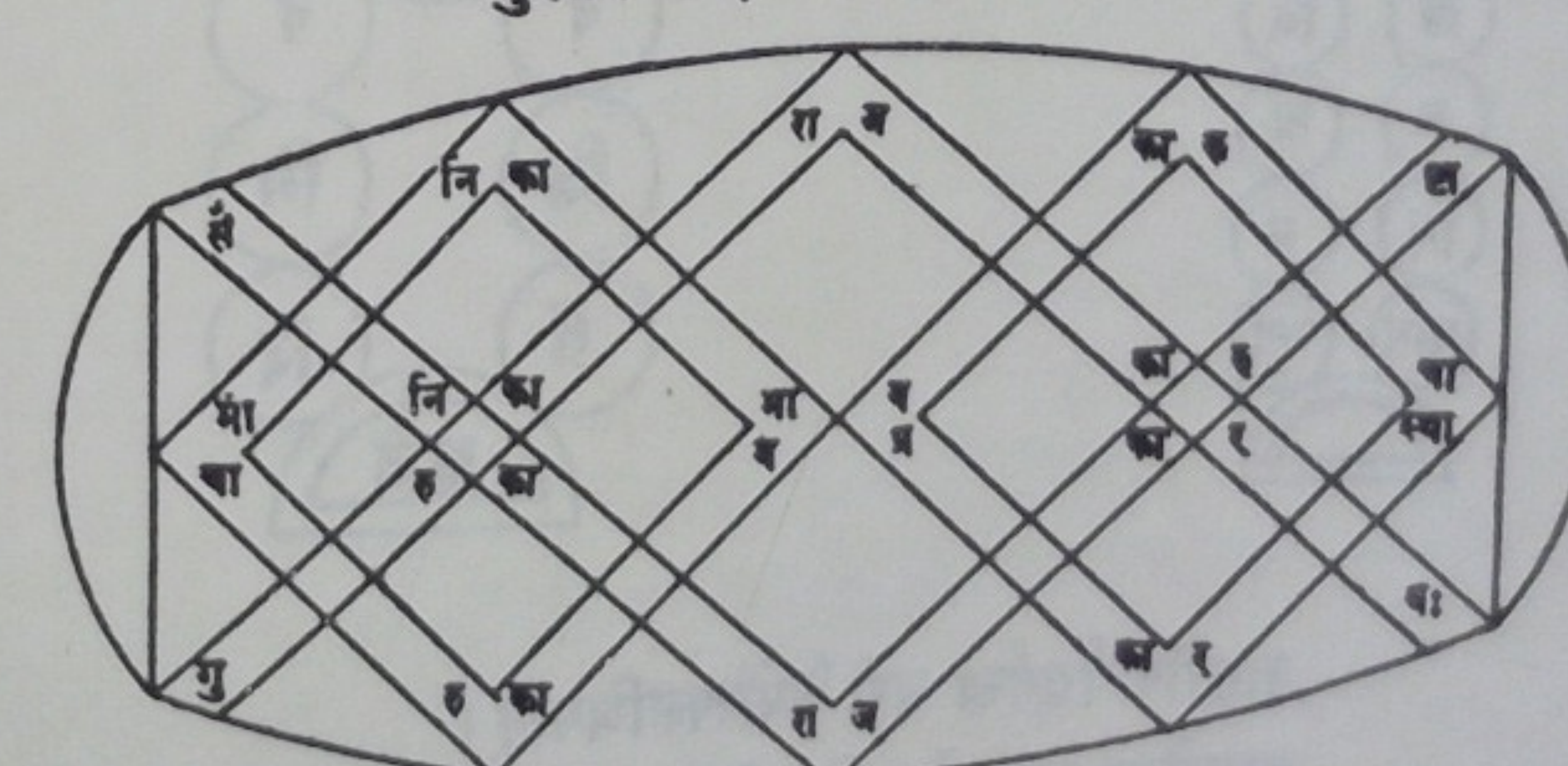
यानवार्ता सती गेया यागेतीवनसान्यया ।
याव्यसा किन्तु यामाया यामाया यनवानया ॥१८, ७४॥

मुरजबन्धः (सर्गः १८, श्लोक ५९)



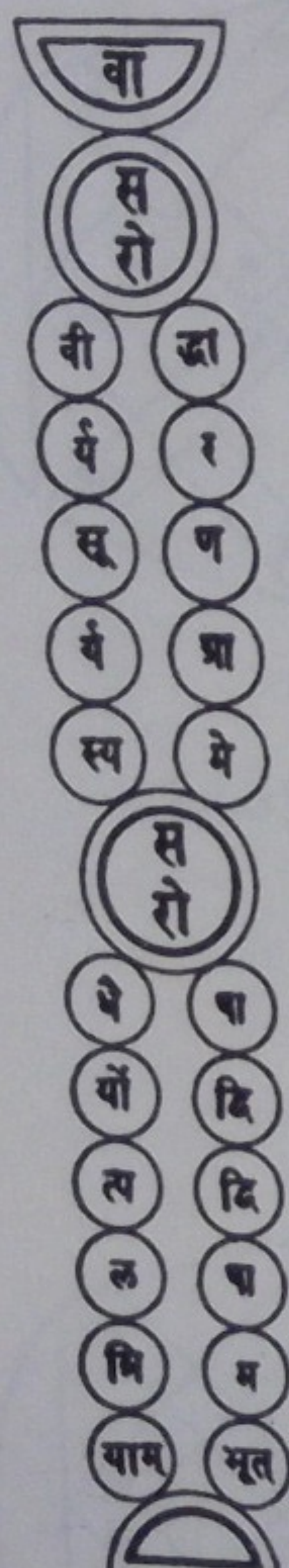
आररासधराधर्वा शूरराद्धवरासवा ।
वासरावसरादस्ता धूसरासधराधरात् ॥ १८,५९ ॥

मुरजबन्धः (सर्ग १८, श्लोक ६१)

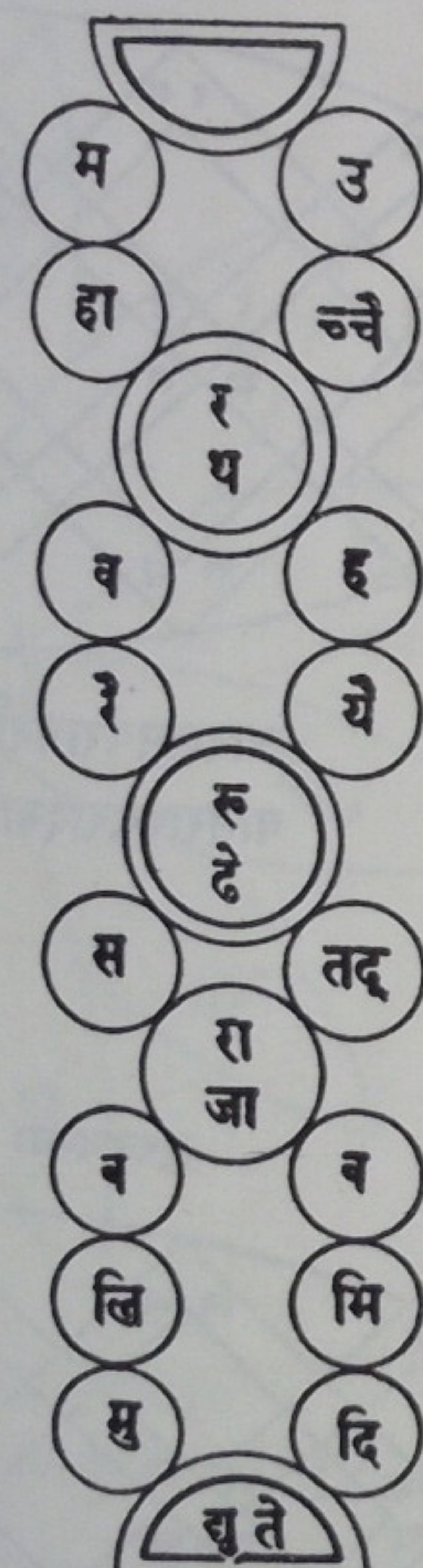


सैनिका राजका रुष्टा मानिका मायका रुचा ।
चारुकायप्रकारस्था गुरुका राजकारवः ॥ १८,६१ ॥

(काञ्चीबन्धः । सर्ग १८, श्लोक १२९)



(काञ्चीबन्धः । सर्ग १८, श्लोक १३०)



वासरोवीर्यसूर्यस्य सरो धैर्योत्पलश्रियाम् ।
वासरोद्धा रणग्रामे सरोषाद्विद्विषामभूत् ॥१८, १२९॥
महारथवरैरूढे स राजा बलिमुद्युते ।
उच्चैरथहयै रूढे तद्राजावभिदिद्युते ॥१८, १३०॥

अर्द्धभ्रमकः (सर्ग १८, श्लोक ८७)

ग	ज	रा	ज	क	रा	वे	शे
ज	य	ज्या	व	र्द्धि	ता	र	वे
रा	ज्या	शा	म	ह	तां	ता	रा
ज	व	म	ध्य	म	ह	र्द्धि	क

गजराजकरावेशे जयज्यावर्द्धितारवे ।
राज्याशामहतान्ताराजवमध्यमहर्द्धिक ॥१८,८७॥

प्रकारान्तरेण स एव अर्द्धभ्रमकः

ग	ज	रा	ज	क	रा	वे	शे
ज	य	ज्या	व	र्द्धि	ता	र	वे
रा	ज्या	शा	म	ह	तां	ता	रा
ज	व	म	ध्य	म	ह	र्द्धि	क
क	र्द्धि	ह	म	ध्य	म	व	ज
रा	ता	तां	ह	म	शा	ज्या	रा
वे	र	ता	र्द्धि	व	ज्या	य	ज
शे	वे	रा	क	ज	रा	ज	ग

गजराजकरावेशे जयज्यावर्द्धितारवे ।
राज्याशामहतान्ताराजवमध्यमर्द्धिक ॥१८, ८७॥

सर्वतोभद्रः (सर्ग १८ श्लोक ८५)

या	मे	म	ता	ता	म	मे	या
मे	हि	दा	न	न	दा	हि	मे
म	दा	व	हा	हा	व	दा	म
ता	न	हा	स	स	हा	न	ता
ता	न	हा	स	स	हा	न	ता
म	दा	व	हा	हा	व	दा	म
मे	हि	दा	न	न	दा	हि	मे
या	मे	म	ता	ता	म	मे	या

या मे मता ताममेयामेहि दाननदाहिमे ।
मदावहा हावदाम तानहाससहानता ॥ १८,८५ ॥

PRATIKA INDEX

N. B. The Roman figures indicate the canto, and the Arabic figures indicate the stanzas.

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APPENDIX
AND
REVISED ROMANIZED VERSION
of
Cantos i-viii and xix
by
MICHAEL HAHN

Appendix

Postscript
to the reprint of the *editio princeps* of Śivasvāmin's *Kapphiṇābhyudaya*

1. The *mahākāvyas* and their study

Recently the more difficult varieties of Sanskrit poetry, among them the literary genre of *mahākāvya*, have received renewed attention on the part of Western scholars. Particularly noteworthy are two Ph.D. dissertations whose clear aim is to do more justice to two authors who have occasionally been criticised for the enormous difficulty and technicality of their respective works. The two dissertations appeared in book form in 1985 and they are:

Robert A. Hueckstedt: *The Style of Bāṇa. An Introduction to Sanskrit Prose Poetry*. University Press of America. Lanham, New York, London (1985). XVI, 212 pp.

David Smith: *Ratnākara's* ***Haravijaya***. *An Introduction to the Sanskrit Court Epic*. Oxford University Press. Delhi, Bombay, Calcutta, Madras 1985. VII, 322 pp. (Oxford University South Asian Studies Series)

A common feature of both books is that they give, in their respective introductions, a detailed account of how the works of Bāṇa and Ratnākara were received and evaluated by Western Sanskritists. The striking difference between the Western and Indian appreciation of works such as those written by Bāṇa and Ratnākara is, in my opinion, a more than sufficient reason for taking up the task of a complete revaluation of individual works and authors which has been successfully started by these two authors.[1]

While placing the *Haravijaya* in its appropriate typological and structural context David SMITH gives, as TABLE 1 of his book, a Conspectus of the Indian Court Epic to the Ninth Century and Beyond.[2] This list is particularly valuable as SMITH does not confine

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[1] A similar revaluation, begun much earlier, is of course A. K. WARDER's monumental work *Indian Kāvya Literature*. However in this case it is done on a much broader scale.

[2] *op. cit.*, p. 16.

himself to the well-known "classics" in the field of *sargabandha* written in Sanskrit but also includes epics containing *kāvya* portions as well as works in Prakrit and even mentions lost poems known only from quotations or references in the later Sanskrit literature. Historians of Sanskrit literature agree that there is, in the development of the *sargabandha* genre, a clear-cut division between an earlier and a later period, the latter being characterised by a much higher degree of linguistic refinement.

As far as *sargabandhas* written in Sanskrit are concerned, only the four works belonging to the earlier period---Aśvaghoṣa's two poems *Buddhacarita* and *Saundarananda* and Kālidāsa's two poems *Raghuvaṃśa* and *Kumārasaṃbhava*---and four of the works belonging to the later period---Bhāravi's *Kirātārjunīya*, Māgha's *Śiśupālavadha*, Bhaṭṭi's *Rāvaṇavadha*, and Śrīharṣa's *Naiṣadhacarita*---are comparatively well-known and accessible. All of them have been published in reliable critical editions, for each of them one or more Sanskrit commentaries are available in printed form, all of them have been translated into one or more modern languages, and all of them have frequently been dealt with in the histories of Sanskrit literature.

The case is different with regard to the following three works: Kumāradāsa's *Jānakīharaṇa*, Ratnākara's *Haravijaya*, and Śivasvāmin's *Kapphiṇābhyudaya*. Only the edition of the *Haravijaya*[1] is accompanied by a very brief *ṭippaṇa* which ends already with the 46th canto, and on the other two *mahākāvyas* no commentary is so far known to exist. There is no complete translation of any of these three works and the partial translation of cantos XVI–XX of the *Jānakīharaṇa*[2] shows that even in this limited portion of the work many textual and interpretational problems remain to be solved. This is no surprise as the text seems to have survived only in one independent and genuine manuscript.

The situation is obviously better with regard to the *Haravijaya* as the editors were able to use two more reliable manuscripts.[3] David

[1] I refer to the following edition: *The Haravijaya of Rājānaka Ratnākara*. With the commentary of Rājānaka Alaka. Edited by Paṇḍit Durgāprasāda and Kāśīnāth Pāṇḍuraṅg Parab. Bombay 1890 (Kāvyamālā. 22.). Reprinted as vol. 223 of *The Kashi Sanskrit Series* by the Chaukhamba Sanskrit Sansthan, Varanasi 1982. I have not seen the book *Haravijayam of Ratnākara*. Ed. by Goparaju Rama which was reviewed by S. P. Bhardwaj in the *Vishveshvaranand Indological Journal* 21 (1983), p. 306.

[2] As contained in the book *Jānakīharaṇa of Kumāradāsa*. A Study, Critical Text and English Translation of Cantos XVI–XX. By C. R. SWAMINATHAN. Ed. by V. RAGHAVAN. Delhi 1977. XXI, 163, 96, 95 pp.

[3] Cf. the Sanskrit preface of the editors, *op. cit.* p. 2.

SMITH's admirable study of the *Haravijaya* with its numerous translations of selected portions impressively shows that this poem can be read and appreciated in its present published form without one's being too frequently distracted by textual problems still to be solved. There seems to be some truth in Ratnākara's statement about his *Haravijaya*, namely that his verses are "delightfully clear" (*prasādamanoramā*) and that his "eloquence is ..... never burdensome even where six languages are used at once" (*bhāṣāṣaṭke 'pi ..... kvacid api na gatā bhāratī bhāravattvam*)[1] and a clear and not overburdened poem is by its very nature easier to preserve in its original form than its opposite.

2. The *Kapphiṇābhyudaya* and its first edition

The work reprinted in this book, Śivasvāmin's *Kapphiṇābhyudaya*, is, however, a special case. The textual difficulties which remain in the printed text even after the dedicated work of its first editor, Prof. Gauri SHANKAR, are so exorbitant that it is no surprise that within the more than fifty years which have elapsed since its first publication no literary study of the *Kapphiṇābhyudaya* other than the learned introduction of the editor has been published.[2] The rather disappointing summary given by Siegfried LIENHARD in his monograph *A History of Classical Poetry. Sanskrit-Pali-Prakrit*[3] takes up only 19 lines and is entirely dependent on Gauri SHANKAR's introduction. We await a more competent analysis in vol. V of A. K. WARDER's *Indian Kāvya Literature*.

The necessary prerequisite for a fresh approach to the *Kapphiṇābhyudaya* is a revision of its Sanskrit text. Such a revision cannot be hoped for without access to new materials because Prof. Gauri

[1] Cf. David SMITH, *op. cit.* pp. 104sq.

[2] My knowledge in this matter might be incomplete as I have had no time for detailed bibliographical study, especially of those books and papers which have been published on this topic in India. For the time being I have to rely on the information given in Siegfried LIENHARD's monograph *A History of Classical Poetry. Sanskrit-Pali-Prakrit*. Wiesbaden 1984 (= Vol. 3, fasc. 1 of *A History of Indian Literature*, ed. by Jan GONDA). He quotes only Gauri SHANKAR's edition and the paper of the same author which was read at the All-India Oriental Conference of 1933, "An unpublished Buddhist epic poem or Kāśmīrabhaṭṭa Śivasvāmin's Kapphiṇābhyudaya Mahākāvya", 1933, pp. 111 sqq. - To my friend and colleague Prof. Dr. Kameshwar Nath MISHRA I owe the information that Dr. Virabhadra MISHRA from Lakhnau wrote an unpublished thesis on the *Kapphiṇābhyudaya* and Prof. Dr. A. K. WARDER kindly brought to my notice that Dr. George GIBBONS published a translation of Canto XX in the book *New Paths in Buddhist Research*, Acorn Press, Durham, North Carolina, 1985.

[3] p. 201.

SHANKAR achieved more or less all that was possible on the basis of the three manuscripts he could use for his edition. I would like to summarize the essential details of these three manuscripts, using the same designations for each of them as Gauri SHANKAR.

[M]: This is a palmleaf ms. in Uṛiyā characters, now belonging to the Government Oriental Manuscripts Library, Madras. It is complete as a manuscript but incomplete as far as the text is concerned.

[M3]: This is a Devanāgarī transcript, made in 1904, from an original ms. from Puri which is now untraceable. M3 is also kept in the Government Oriental Manuscripts Library, Madras. M3 is close to M but not always identical with it. It has 89 stanzas less than M.

[N]: This is an incomplete palmleaf manuscript from Nepal, formerly belonging to the Rajguru Hemraj Pandita, now kept in the National Archives Kathmandu, Nepal. Out of 55 leaves only 34 are available: 2, 3, 22-25, 27-34, 36-55. This fragmentary manuscript was copied several times, for Sylvain LEVI (a Devanāgarī transcript, now kept in Paris), for Giuseppe TUCCI (enlargements of photographs, now kept in Rome), for Gauri Shankar (present location of the copy unknown) and once in Nepal (copy now kept in Kathmandu). It has to be emphasized that Gauri SHANKAR, while working on the *Kapphiṇābhyudaya*, could use only a Devanāgarī transcript of N, not the original, although a photograph of the last page of N is reproduced at the beginning of his book.[1]

3. The discovery of the lost leaves of the manuscript N

While attempting to collect in one place as many primary source materials of the Buddhist contribution to classical Sanskrit literature as possible, I had, from time to time, come across various fragmentary manuscripts of the *Kapphiṇābhyudaya*[2] or some published hints[3] on them,

[1] The fact that Gauri SHANKAR in his description of the manuscripts designates the Nepalese palmleaf manuscript as N and uses the same *siglum* N for the readings of his Devanāgarī transcript may cause some confusion now that the original palmleaf manuscript has become accessible. It would have been better to use an indexed form of N (e.g. N^1) in the footnotes to the text in order to distinguish the readings of the transcript from those of the original manuscript.

[2] In 1977 I microfilmed an incomplete manuscript of the *Kapphiṇābhyudaya* which forms a part of the *Collection Sylvain Lévi* in the *Institut de la civilisation indienne* in Paris, in 1981 I received photographs of the fragmentary manuscript which Count Ōtani brought to Japan and which is now kept in the library of the Ryūkoku University, Kyōto, and in 1984 I saw the photographs of the Nepalese palmleaf manuscript which were taken by Prof. Giuseppe Tucci in the early thirties and which are now kept in the *Istituto per il medio ed estremo oriente*; the last-mentioned photographs were however of too poor quality to permit reproduction.

and in most cases I was allowed to take (or to order) a microfilm of the manuscript in question for the *Indologisches Seminar der Universität Bonn*. However, despite my great interest in *all* Buddhist *kāvya* works, I deliberately refrained from studying these manuscripts because at that time I could not get hold of a copy of the printed edition which seems to be inaccessible in the Federal Republic of Germany. Moreover I was too absorbed by my studies in the field of Buddhist narrative and

[3] In his paper "Animadversiones Indicae. 8. Saṅkarasvāmin, Śivasvāmin and Gopadatta" in *Festschrift für Moriz Winternitz*, Leipzig 1933, pp. 243-246, Giuseppe TUCCI gives a first report of the content of the Nepalese palmleaf manuscript (pp. 244-245). - The fragmentary manuscript kept in the Ryūkoku University was described in some detail by SANADA Ariyoshi in his paper "Ōtani tankentai shōrai: Bonbun butten shiryō [Results of the Ōtani expedition: Materials for the Buddhist Sanskrit literature]" in *Chūō ajia kodaigo bunken. Seiiki bunka kenkyū. Dai yon* [Literatures in the ancient languages of Central Asia. Seiiki studies in Culture. Part 4]. 1961, pp. 51-118, 3 plates; see pp. 91-92 and 117. SANADA's description runs as follows: "The author Śivasvāmin was a follower of Kashmirian Shaivism and served at the court of King Avantivarman (A.D. 855-84). At the order of his teacher Candramitra who was a Buddhist monk, he wrote this very *Kapphiṇābhyudaya* (The Achievements of King Kapphiṇa), using as his model the legend of King Kapphiṇa which appears in the *Avadānaçataka* and the commentaries on the Pali canon. The work essentially consists of 20 sections [cantos] and as for its content it is a work which tells, in the form of ornate poetry (*Kāvya*), the karma story of King Kapphiṇa who lived in Dakṣiṇāpatha and, at that time, invaded the territory of King Prasenajit, residing in his capital Śrāvastī, but was then converted to Buddhism by a miracle. Technical terms of Buddhism are used therein and its doctrines are explained. In modern times manuscripts of this work have been reported to be rare even in Kashmir where it was composed, and as the collection of Kashmirian books [manuscripts] was not accessible when this book was published one was dependent on incomplete manuscripts from Nepal and Oḍiya. The manuscript in possession of the Ryūkoku University is also not complete. It extends from the second to the sixth canto, and as in three out of a total of 18 leaves that portion which contains the figure indicating the page number is torn off their order cannot be determined and it is not clear whether among them there is a portion in which some leaves are lost. However, although incomplete it is nevertheless important material." (pp. 91-91; translation from the Japanese courtesy of Matthias HAHN)

other ornate literature to spare enough time for a presumably rather difficult text.

In March 1987 all of a sudden my interest in the *Kapphiṇābhyudaya* was aroused again. While working in the Adyar Library my eye was caught by a paper by Gauri SHANKAR, "Kapphiṇābhyudaya and its text"[1]. From it I learned many important details about the work itself and the content of the book containing its first critical edition. In his paper Gauri SHANKAR suggests a reprint of his book, which has been out of print for some time, and gives an outline of what work should further be done on the *Kapphiṇābhyudaya*. Among other things he recommends a commentary in Sanskrit and a translation either into English or Hindi. After having read the article I immediately tried to consult the book itself. However to my great surprise it was not even to be found in the excellent collections of the Adyar Library. Fortunately my study tour through India also led me to Calcutta and Patna where copies of the book were available in the libraries of the Asiatic Society and the Bihar Research Society. Through the good offices of Miss Kakali Roy, a graduate student from Calcutta, and Pandit Jagadishwar Pandey I procured two photostat copies of the book which enabled me to study it and to assess the materials which formed the basis of Gauri SHANKAR's edition.

Having read the introduction to Gauri SHANKAR's book I immediately realized that among the materials I had collected at Bonn there might be something complementary to the manuscripts used by the first editor of the work. The comparison of my materials with the printed edition showed that both the copies kept in Paris (the Devanāgarī transcript) and Rome (the photographs) had been taken from the same incomplete Nepalese palmleaf manuscript which had also been copied for Gauri SHANKAR. The manuscript at present in Kyōto, however, proved to be something special. It provides us with the additional materials so ardently hoped for because it is none other than 17 (or 18) of the missing 21 (or 22)[2] leaves of the Nepalese palmleaf manuscript. According to SANADA Ariyoshi[3] this manuscript contains the folios 1, 4-14, 17, 18, 19?, 21, and 22. This is not enti-

[1] *Vishveshvaranand Indological Journal* 21 (1983, printed 1984), pp. 179-185.

[2] The correct figures are, of course, 18 and 22. However, as far as the text is concerned it is only a total of 17 new leaves, as one of the 18 new leaves forms the second cover of the manuscript. It is, by the way, quite obvious that this second cover leaf is one of the leaves sorted out by the scribe after he had discovered a mistake in the process of copying the text. Instead of being thrown away the leaf was then used as a cover. This fact suggests that at that time palmleaves were regarded as precious writing material.

[3] *op. cit.*, p. 117.

rely correct. What we actually find is folios 1, 4-14, 17-21 and an additional leaf which contains on its upper side a short portion of text from canto 4 plus some unidentifiable text and on its reverse side only the title of the work: *Kapphunābhyudayaḥ* [!] Undoubtedly this leaf is actually folio 56 as in N the text of the *Kapphiṇābhyudaya* ends on folio 55b without a second cover leaf.

The missing leaves of N (1, 4-21, 26, 35) cover the following portions of the *Kapphiṇābhyudaya*: I.1-12a, II.12c-VIII.54d, X.35d-XI.12b, and XIV.34d-XV.9a. For these parts of the work Gauri SHANKAR had only the two manuscripts M and M3 to rely on. As they are much inferior to N with regard to their textual quality, the printed text suffered considerably from their inaccessibility. It here shows an unduly high number of uncertain, faulty and even incomplete readings. The defectiveness of this part of the book is not always obvious because in many places the text looks complete and intelligible at first sight. However, when attempting to read the poem as a whole one inevitably becomes aware of numerous grammatical and logical mistakes, not to speak of the even more numerous and serious poetical defects.

Already the first inspection of the new leaves of N, hurriedly done in the spring of 1987, showed that with its help all the gaps in the printed text can be filled up and that the numerous mistakes which are due to the inferior quality of the manuscripts M and M3 can be corrected. With decidedly better materials at my disposal I felt it to be my responsibility to make them accessible to the scholarly world as soon as possible with the hope that this might instigate a renewed interest in one of the great *mahākāvyas* composed in Sanskrit.

4. The discovery of a second Nepalese palmleaf manuscript

The question arose as to how to proceed. My first plan was to publish a facsimile edition of the new leaves together with a transcript of the text and a separate list of all the deviations from the printed text. However, this proved to be impractical for various reasons. First, the format of the palmleaves (31 by 5.3 centimetres) together with the minuteness of the characters would have required a very large-sized book and moreover an excellent (and therefore expensive) quality of reproduction to make even the darker portions of the manuscript legible. Second, the references to Gauri SHANKAR's book would have required access to the book as a whole, which is at present available only in very few libraries outside India. Third, in many places the deviations from the printed text are so fundamental that the respective stanzas have to be quoted *in toto* while at the same time the reproduction of Gauri SHANKAR's defective text makes little sense when its wrongness is obvious.

Taking these three points into consideration a reprint of Gauri SHANKAR's book together with the new materials in the form of a transcribed text seemed to be the most practical solution for the time being. I discussed this plan with Mr. HARISH CHANDRA of Biblia Impex in March 1987 and he immediately agreed to publish the book. In the summer of the same year personal contact was established with Prof. Gauri SHANKAR, at that time in Delhi, who readily gave the necessary permission for the reprint of his book.

During the preparation of the appendixes containing the analysis of the new materials two most favourable things happened. When checking at Berlin (West) the index cards of the Sanskrit manuscripts microfilmed under the *Nepal-German Manuscript Preservation Project* (NGMPP) I found that the original portion of N is still available in Nepal and that it is kept in the National Archives. In the same place two more manuscripts of the *Kapphiṇābhyudaya* are available. One is another Devanāgarī transcript in N, perhaps the one done for Prof. Gauri SHANKAR. The other one is a palmleaf manuscript, complete and consisting of 113 leaves. It is dated *samvat* 648 which corresponds to c. 1528 A.D. I designate this manuscript as N2. Closer inspection showed that N2 is nothing else than a copy of N when this was still complete. It is a good copy, much better than M or M3, however not entirely free of mistakes. Although the major portion of N has, through the work of the *Nepal-German Manuscript Preservation Project* and the discovery of the leaves in Kyōto, become available again, N2 also has a triple value of its own:

a) It provides us with an excellent and in fact indispensable tool for checking the readings of N. Due to the peculiarities of the script of N several single and conjunct letters can inadvertently be mistaken for others and more than once N2 saved me from blunders like reading *-nt-* as *-tt-* etc.

b) Some parts of N are now broken off or completely blurred. Here N2 can be taken as the most faithful representative of N.

c) Four leaves of N are still entirely missing, folios 15, 16, 26, and 35. Again N2 has to be taken as the most faithful representative of their content.

Early in 1988 the *Deutscher Akademischer Austauschdienst* (German Academic Exchange Service) complied with my request to invite Prof. Dr. Kameshwar Nath MISHRA, Deptt. of Sanskrit & Pali, Central Institute of Higher Tibetan Studies, Sarnath, Varanasi, for a period of three months to the Indological Institute of the University of Bonn. This offered me an opportunity to hold a class on the *Kapphiṇābhyudaya* in the summer term of 1988 in which I read with my students the text of the first two and a half cantos as established by me on the

basis of the rediscovered leaves of N. Prof. MISHRA's great familiarity with the *mahākāvya* genre proved to be of great help for our interpretation of this difficult text. Privately I read the *Kapphiṇābhyudaya* together with Prof. MISHRA up to the end of the fifth canto.

5. Principles and scope of the present reprint of the *Kapphiṇābhyudaya*

The discovery of N2 and the opportunity to read the first quarter of the text together with an Indian expert has now put me in a position to offer to the scholarly world the following additions to the book of Prof. Gauri SHANKAR:

1) The full text of the first five cantos in the form of a critical edition which is based on N, the original palmleaf manuscript. For this part I have also prepared an annotated German translation and a complete word index which will be published separately in due course.

2) A "critical transcript" of cantos VI-VIII on the basis of N and N2. This is not yet a critical edition as it has not been tested against a word-for-word translation. However, even in its present form this section will give to every reader convenient access to the best manuscript of the *Kapphiṇābhyudaya*. As pointed out above, leaves 15 and 16 of N are still lost. For this section which covers VI.43a-77d I had to rely solely on N2. I have checked the readings of N and N2 as carefully as possible, but I cannot guarantee that the separation of words is correct in each and every case, especially in canto VI which is full of difficult *citrakāvya*. It has to be emphasised that the editor who presents a Sanskrit text in romanized script is much more frequently forced to lay open his understanding of it than one who uses the Devanāgarī script.

3) I have also prepared a "critical transcript" of the lost leaves 26 and 35 of N on the basis of N2. Here the deviations from the printed text are marked by bold face type, in addition to the critical apparatus.

4) For all those portions of the remaining text which show gaps or have been characterised as unclear by Gauri SHANKAR (by adding an asterisk) the readings of N (and N2, if necessary) are given.

5) For reasons which will be explained below I have also added the full text of canto XIX, for the first time separating the two languages in which it is written.

The four additions given by me cover almost 50 per cent of the text. The question might arise as to why the full text, revised on the basis of N and N2, has not been added. The answer is, that for the

time being only those parts of the text of the *Kapphiṇābhyudaya* could be corrected which were unduly marred by the unavailability of N. In my opinion there should be no further intermediate step between what is presented here and a complete revised critical edition of the whole text. A critical re-edition of a text like the *Kapphiṇābhyudaya*, which abounds in difficulties and which has no commentary as a reliable guide, will require at least ten years if it is to be done properly and honestly. The second approach to the text of the *Kapphiṇābhyudaya* has to be accompanied by an annotated translation and by a word index and moreover it presupposes a detailed comparison with all its predecessors. As stated above, I have already prepared a critical edition and translation of cantos I-V and very soon one of my students will start work on cantos XI-XV as his Ph. D. thesis. The remaining two pentads VI-X and XVI-XX are, however, much more difficult because of the various *citrakāvya* portions in cantos VI and XVIII and the bilingual canto XIX (Sanskrit and Prakrit), so that it is impossible to predict how long it will take to deal with them adequately.[1] What is offered here is a temporary solution in order to fulfil the needs of scholars who do not wish to wait another ten or twenty years until a second critical edition of the *Kapphiṇābhyudaya* is published.

6. Some remarks on the value of manuscript N

As I have studied less than 50 per cent of the two parts of the old Nepalese palmleaf manuscript I am not in a position to give a complete and comprehensive analysis of all its readings in contrast with those of the printed text of the *Kapphiṇābhyudaya*. The general state of affairs is however not too difficult to describe. Gauri SHANKAR has expressed his view about the relationship between the three manuscripts used by him and their respective value in the following words:

"..... we have to observe that at the end of M and N there is an important fact mentioned by the scribe. At both places we find:---

granthaḥ [!] sahasram ekaṃ saptaśatābhyadhikam adhikadhīmadbhiḥ /
api varṇāḥ ṣaḍviṃśatir iti gaṇitaḥ kapphiṇābhyudayaḥ //

This shows that both belong to the same archetype. Omissions in M can be accounted for by the reasons stated above. The text in M3 is still more incomplete. It does not contain the Praśasti. M is found in Uṛiyā while the original of M3 was also in Uṛiyā. N is written in Newārī script.

[1] Prof. K. N. MISHRA, Sarnath, has promised us his collaboration in our work on the *Kapphiṇābhyudaya* and he has already started writing a Sanskrit commentary on it.

Hence, M and N belong to one family while M3 comes from another source. As the readings in N in greater number of cases have proved to be more probable, therefore in cases of doubt the readings in N in general have been taken to be more trustworthy than those in M. But sometimes M has preserved a true reading which N has lost."[1]

I think Gauri SHANKAR has assessed the relationship between N and M correctly, and also the superiority of N to M. He was, however, not right in excluding M3 from this common stream of tradition on the grounds that it does not contain the *praśasti*. This is simply due to the fact that the last portion of M3 is not available. It might quite well have contained the same *praśasti* as N and M. Therefore there is no reason to exclude M3 from the same tradition to which N and M belong.

The main question now is: do the three manuscripts stem from an unknown ancestor or are they directly dependent on each other? The answer to this question lies in our assessment of the readings of N. After the study of 50 per cent of N in comparison with the printed text and its readings recorded in the footnotes, my impression can be summarized as follows: N seems to be an extremely carefully written copy of the text, with very few mistakes, in most cases merely scribal errors which can easily be corrected, not faulty readings.[2] M and M3

[1] Introduction pp. VIII-IX.

[2] These are the instances where I have not selected the readings of N: *vyadho/ād ivi divi* instead of *vyadhād iva divi* (I.3d), *°bhadra<ḥ>* (my conjectural reading!) against *°bhadra°* of all the mss. (I.23a), *°viṣṭhara°* instead of *°viṣṭara* (II.6c), *kirīṭha°* instead of *kirīṭa°* (II.14a), *kālaucitam* instead of *kālocitam* (II.25a), *kusumāñjalaikrameṇa* instead of *kusumāñjalikrameṇa* (III.5c), *°krurddhorjita°* instead *°kruddhorjita°* (III.18c), omission of Daṇḍa in N at the end of IV.1b, *°āhvṛvi°* (?) instead of *°āhvṛci°* (IV.22b), *°keśaraṃ* instead of *°kesaraṃ* (IV.41d), *°daṇḍau* imstead of *°daṇḍo* (IV.42d), *paryaṇya°* instead of *parjanya°* (IV.43d), *°bhūbhujau* instead of *°bhūbhujo* (V.44b), *dadarśe* instead of *dadṛśe* (V.45b), *āsu* instead of *āśu* (VI.8c), *°vāryāḥ* [perhaps correct!] instead of *°vāyāḥ* (VI.10b), *visrambha°* instead of *viśrambha°* (VI.11b), *phalāni* instead of *°phalā hi* (VI.11d), *°karālocchita°* instead of *°karālocchrita°* (VII.13b), *krūrakhuranimagnakṣmādharapīṭhodyat°* instead of *krūrakhuranyāsanimagnakṣmāpīṭhodyat°* [N2: *krūrakhuranyāsanimagnakṣmādharapīṭhodyat°*] VII.31cd, *pakṣma°* instead of *pakṣa°* (VII.32d), *°nata°* (?) instead of *°nava°* (VIII.5d), *vakṛlam* instead of *bakulam* (VIII.10a), *'navamā na kā* [perhaps correct?] instead of *navamālikā* (VIII.15c). - This seems to be a long list, however it contains only five important *variae lectiones*: 1) *°bhadra°* instead of *°bhadraḥ*, 2) *vāryaḥ* instead of *vāyaḥ* [here N might be correct], 3) *°phalāni* instead of *phalā hi* [here N2 has the correct text which points to a correction in N

seem to stem from N, however not directly, but through several intermediary copies which are the reason for the numerous deviations from the text of N and omissions of stanzas. When I compared the list of selected variant readings given by Gauri SHANKAR[1] I found that M is generally more correct than M3. In 17 cases, however, M3 has preserved the better reading of N[2] and in 14 more cases the wrong readings of M3 are at least graphically or otherwise closer to the correct text of N than those of M[3]. The range of deviation between M and M3 shows that the two copies cannot be directly dependent on each other.

If my assumption is correct that M and M3 both go back to N, not to a common ancestor, now lost, this will have the very important consequence that there is actually only one authentic manuscript of the *Kapphiṇābhyudaya*, namely N, in which case only the readings of N have to be taken into consideration. The other manuscripts, in the first place N2, are important mainly for that ten per cent of the text of the *Kapphiṇābhyudaya* which is missing in N, either because leaves or parts of leaves are lost or because some portions of N are now illegible. Otherwise manuscripts like N2, M or M3 offer little more than a welcome check for the readings of N. It cannot be argued that a reading of any of these manuscripts is "equally good" or "almost equally good" as that of N because they are not supported by trustworthy textual evidence. The dependence of N2 on N is obvious and the other two manuscripts, M and M3, are so clearly wrong and meaningless in hundreds of cases which suggest arbitrariness on the part of the

which might have been written in one of the broken off parts of the manuscript], 4) *krūrakhuranimagnakṣmā**dhara**pīṭhodyat°* instead of *krūrakhura**nyāsa**nimagnakṣmāpīṭhodyat°* [this variant reading is very difficult to explain as the text of N violates the metre of the stanza twice whereas N is otherwise impeccable in this respect; N2 has the missing *nyāsa* but wrongly adds the superfluous *dhara*], and 5) *'navamā na kā* instead of *navamālikā* [here N might be correct]. Otherwise the occasional faulty readings of N can be classified under a few well-known categories of mistakes like omission (or addition) of one part of a letter, confusion of *śa* and *sa*, *ṭa* and *ṭha*, *ca* and *va*, *o* and *au* (partly phonetical, partly graphical confusion). *paryaṇya* (instead of *parjanya*, N2 correct!) and *dadarśe* (instead of *dadṛśe*) could be explained by the vernacular pronunciation of certain Sanskrit words although these two mistakes are more outstanding than all the other mistakes in this category.

[1] Introduction, pp. IX-XVI.

[2] I.4c, 5c, 6c; II.3b, 24d; III.18d, 21d, 42d; IV.8d, *32b; V.1d, 10d; VI.13a, 29c, 36a; VII.24c; VIII.7a

[3] I.33b, 35b; II.15a, 18c; III.7b, 23d; IV.15a; V.4d, 41d, 45a; VI.3a, 17c, 30a, VII.12a

scribes[1] that there is no reason to believe in those readings which are least theoretically possible. The truth of this statement can be proved only by a detailed discussion of all the deviations from N of M and M3 which cannot be given here. Only a few examples will be quoted below.

7. Selected illustrations of the superiority of N

7.1. Gross mistakes in M and M3

The scope of improvement which has been possible through direct access to N will be seen and appreciated by all those who take the trouble to read carefully and conscientiously the text of the *Kapphiṇābhyudaya* as presented in the appendix together with the critical apparatus. In the first five cantos of Gauri SHANKAR's text over 270 lines need correction[2]. I cannot give figures for cantos VI-VIII and XIX, as this portion of the text has not yet reached the status of a critical edition, counterchecked by a literal word-for-word translation. However, even in this part of the text the superiority of N is obvious and can be proved by external criteria, e.g. the elementary laws governing the *śabdālaṃkāras*. I would like to illustrate this by three stanzas from the extremely difficult canto VI.

1) Stanza 6.74 is printed in Gauri SHANKAR's edition as follows:

nanajaja pāpā vava prapra pāpā
mama rara vapā syabha dradra pāpā |
vivi dhudhutata pāpā … …
*rarayaya pāpā khakhanana jajapāpā'yayatratrapāpā** ||

I am unable to say whether this gibberish is supposed to have any real or intelligible meaning. The separation of certain strings of syllables seems to suggest it, however I doubt that even the most ingenious mind will succeed in offering an explanation of the text. This stanza is not available in N[3], but N2 offers us the following wording:

vi-vidhu-dhuta-tapā pāra-rakṣa-kṣapā-pā
kha-khanana-ja-japâpāya yatra trapā-pā |
na naga-gaja-japā-pāva-vapra-prapā-pā
mama raravi vipāpâbha-bhadra-drapā-pā ||

[1] Already rightly pointed out by Gauri SHANKAR, *op. cit.*, Introduction pp. VIsqq.

[2] 38 corrections in canto I, 52 in canto II, 64 in canto III, 59 in canto IV, and 61 in canto V.

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7. Selected illustrations of the superiority [illegible]

7.1. Gross mistakes in N and M3

The scope of improvement [illegible] access to N will be seen [illegible] trouble to read carefully [illegible] *phiṇābhyudaya* as presented [illegible] apparatus. In the first [illegible] lines need correction [illegible] XIX, as this portion [illegible] critical edition [illegible] However, even [illegible] and can be [illegible] governing the [illegible] stanzas [illegible]

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[2] 38 corrections in canto I, 52 in canto II, 64 in canto III, 59 in canto IV, and 61 in canto V.

[3] Due to the loss of folios 15 and 16.

Without claiming to understand fully this tricky composition, it is obvious that the text of N2 is preferable to that of Gauri Shankar for the following three reasons:

a) The structural principle, repetition of syllables, is maintained throughout, without a single exception.
b) All the four lines show the same metrical structure, that of the comparatively rare metre Nāndīmukhī which is *na-na-ta-ta-ga-ga*[1] or ∪ ∪ ∪ | ∪ ∪ ∪ | – – ∪ | – – ∪ | – – .
c) The text allows for a splitting up into meaningful units, i.e. Sanskrit words. This is indicated by hyphenation or, in the case of vowel Sandhi, by a circumflex. The solution suggested here is only a first attempt.

2) The second example is stanza 80 from the same canto which in Gauri SHANKAR's text has been split up into two stanzas, 81 and 82. This is the text as printed in Gauri SHANKAR's book:

asminn āste sainyaṃ sainyaṃ nayana nayama navama vamama
mamama /
śākhāṃ śītāṃ śliṣyanty uccair ahita rahita rata rava raditama
tama" // 81 //
bibhraty ambho nadyaḥ kīrṇa śaraśaraśara sika sikatila tila /
hemakṣodair antaḥ krīḍati śaka śaka laka laka kaśi mahi mahi"
// 82 //

I must leave it to the experts to cull a meaning from these "two" stanzas on which Gauri SHANKAR rightly remarks in a footnote: "readings are very corrupt". Again the text as contained in N fulfils the three criteria given in the preceding paragraph and furthermore it can be translated without too much of a strain:

asminn āste saiddhaṃ sainyaṃ
naya-nayanam anamam avama-vamam amama
śākhāṃ śītāṃ śliṣyaty uccair
ahir ahita-rata-ravir aviratam atama /
bibhraty ambho nadyaḥ kīrṇaṃ
śara-śaraṇa-raṇa-rasika sikatila-tila
hemakṣodair antaḥkrīḍā
śaka-śakali-kali-kalakala-ka-mahima hi // 80 //

The text of N displays a clear metrical structure: 4 times eight long

[1] This metre is very aptly chosen because its structure, in which each *gaṇa* is repeated once, goes with the phonetical structure of the stanza.

syllables followed by 16 short syllables[1]. The phonetic structure in the latter half of the lines is again the principle of repetition of syllables which in most cases allows for a not too difficult splitting up into intelligible units. A provisional solution is indicated by hyphens.

3) The last example is stanza 81 (83 in Gauri SHANKAR's edition) from the same canto. This is the text as given by Gauri SHANKAR:.

pulakabhuvāmbunā naṭabhāsatāsiharasodaya-
savikalā navabharavadhāvinayatāṇatārabhavana /
bhavati na ceha candanavanaṃ viṣaktaviṣapaughasaṃghaṭayatā
dinakarapapāṭitaśilātalāśitaṭiśāpabhāramakanadi // 83 //

Gauri SHANKAR notes: "M3 omits. Readings are very corrupt". That this statement is absolutely correct is borne out by the text of N. It runs as follows:

pulakabhuvāmbunā naṭasabhā satāsi harasodayasya vikalā
navabharatān a-tāyana-vidhāv adhāvi naya-tāna-tāra-bhavana /
bhavati na ceha candanavanaṃ viṣaktaviṭapaughaśaṅkaṭatayā
dinakara-tāpa-pāṭita-śilâtalāśi-taṭi-pāpa-tāraka-nadi // 81 //

The text as contained in M (which is, according to Gauri SHANKAR, in general very legible) is again distorted beyond recognition by the omission of syllables (for which the metre of the stanza, Aśvalalita, is the touchstone) and wrongly written syllables (for which the *anuloma-pratiloma* structure of lines 2 and 4 gives ample evidence).

One could argue that the three stanzas just presented belong to the most difficult part of the poem and therefore are most liable to misunderstanding on the part of a negligent copyist. On the other hand the same fact may cause a responsible copyist to be as careful as possible in order not to distort or mutilate such a difficult passage.

7.2. Minor yet far-reaching mistakes of M and M3

7.2.1. Disturbances of the original sound pattern

Turning back to cantos I–V, which are free of these most difficult types of *śabdālaṃkāras* and therefore much easier to understand, I would like to emphasize that even here apparently minor mistakes can have a detrimental effect upon the construction of a stanza or its poetical beauty or both. There are numerous instances which contain

[1] The metre is not described in any of the indexes I know of. Its structure classes it among the Mātrāsamaka metres.

a kind of "euphonic" or "alliterative evidence" for the genuineness of the reading of N. By this I mean the simple fact that the text of N suits the sound pattern of the respective stanza much better than Gauri SHANKAR's text, leaving aside the more precise meaning of N. A few examples may suffice.

1) I.12ab: *rociṣṇunīlapaṭacañcalacīracārucchāyānibhā* (GS) versus *rociṣṇucīnapaṭacañcalacīracārucchāyānibhā* (N)
2) I.25cd: *antakadhanurdhvaniduṣprabodhasuptāhitājagarajāgaram* (GS) versus *antakadhanurdhvanidurdharaughagrastāhitājagarajāgaram*
3) I.35b: *bhraśyat-parāgapaṭapāṃsulamāṃsalāṃsāḥ* (GS) versus *puṣyat-parāgapaṭapāṃsulamāṃsalāṃsāḥ* (N)
4) III.35a: *tatakarapaṭṭapīḍyamāne* (GS) versus *tatakarapaṭṭapiṭṭyamāne* (N) and similarly V.8c: *karapaṭṭacapeṭapīḍanair* (GS) versus *karapaṭṭacapeṭapiṭṭanair* (N)

In this connection I would like to quote just one example of Sivasvāmin's most elegant yet simple usages of alliteration (*anuprāsa*):

guṇacakravicāracāriṇī
caracaryācaritādicicyuṣī[1]
vitatā ca matir mahībhujo
vijitā cārṇavamekhalā kṣitiḥ // V.26 //

7.2.2. Wrong names

Next I would like to point to a few places in the third canto where many of the names of the chieftains attending king Kapphiṇa's court are given in a wrong or mutilated form:

Place	The printed text	The reading of N	Other occurrences
III.5b	Elakakṣyaḥ	Ekalavyaḥ	XVIII.20d[2]
III.17d	Āndhraḥ	Andhraḥ	IV.22b[3], XVIII.26c[4]
III.18b	antarā [!]	Āhvṛci	IV.22b[5], V.4d[6]
III.23b	Kaṅkaḥ	Kahvaḥ	IV.22b
III.24b	Sitadhvajaḥ	Satadhvajaḥ	IV.6c[7]
III.25d	Indu	Andhu	IV.22b, XVIII.12c[8]

[1] The printed edition reads: *caracaryā* ◡ ◡ – ◡ – ◡ – |.
[2] Here the printed text gives the correct form of the name!
[3] Here N has a wrong form: *°surāṣṛtāndh<r>āndhavo*!
[4] Here the printed text gives the correct form of the name!
[5] Here the printed text reads Ākṛti.
[6] Here the printed text again reads Ākṛti (*ākṛtau*).
[7] Here the printed text gives the correct form!
[8] Here N also reads Indu (*mucukundendor*)!

Place	The printed text	The reading of N	Other occurrences
III.28d	Sālva	Śālva	
III.30a	Jṛmbha	Jambha	IV.42a, XVIII.34a[1]

7.2.3. Unintelligible construction or meaning

Now I would like to quote some examples in which a minor mistake in Gauri SHANKAR's text renders the meaning or construction of the stanza unintelligible.

1) *yā saptasaptirathasaptibhir ākṛtīnāṃ*
jyotīrasopalabhuvi pratipheluṣīṇām /
ālokanena vahamānavahatturaṅgī-
śaṅkaiḥ svaghoṣaghaṭayā bibharāṃbabhūve // 19 //

"The horses of the chariot of the sun filled it
(sc. the city of Līlāvatī) with their loud neighing,
assuming they beheld mares of the size of horses
when thy saw their own bodies reflected on the floor
made of *jyotīrasa* gems."

GS reads *pratibimbitānām* (M) instead of *pratipheluṣīṇām* (N) which is unimportant in this connection as this is only a synonym and the correct reading is recorded in the footnote. The second deviation of GS is *balamānabṛhatturaṅga°* (M) instead of *vahamānavahatturaṅgī°* (N). In his footnotes Gauri SHANKAR reports the following readings: "N *vahamānabṛhatturaṅgīśaṅkaiḥ* M3 *bahumānavalatturaṅgāśaṅkaiḥ*". The central idea of the stanza is spoiled by the change of *°turaṅgī°* to *°turaṅga°*, because it is only the mares who are the reason of the neighing of the horses. The attribute *vahamānavahat°* (N is absolutely unambiguous here) is somewhat difficult to understand. If taken as the present participle (*ātmanepada*), *vahamāna-* becomes meaningless as the first part of the compound, and the readings of M (*balamāna-bṛhat* "great in their strength and pride") and M3 (*bahumānavalat* "turning in respect"?) seem to reflect the attempts of the scribes to overcome the difficulty of the expression. I believe, however, that the text is correct and that Sivasvāmin has created a nice pun by using *vaha-māna* in the meaning "size (*māna*) of a horse (*vaha*)". *vaha* is a rare, yet sufficiently attested word for horse.

2) *vinā yugāntaṃ yugapat sthitiṃ yadi*
vrajet sumeroḥ śikhareṣu bhāsvatām /
tatis tayāṣṭāpadaviṣṭarasthitā
tulām iyād yatra narendramaṇḍalī // II.6 //

[1] Here the printed text gives the correct reading!

In line c) GS has *tadā°* instead of *tayā°*. As *tayā*, referring to *tatis*, is required as complement to *tulām* (*tayā tulām iyād*) there is little doubt that it is to be preferred to *tadā* (which would correspond to *yadi* but is not necessarily required in this sentence).

3) *samāśritaṃ śāśvatayānapātratāṃ*
śriyām anāruhya niketanaṃ **caram** *|*
vigāhate yaḥ kṣubhitam parārṇavaṃ
sa tadbalaughena cirasya hīyate || II.26 ||

caleṣv avaśyeṣu viruddhavṛttiṣu
prayojya vīryeṇa guṇeṣu ṣaṭsv api |
nṛpaś **caraṃ** *cittam ivendriyeṣv atho*
nirūpaṇīyaṃ munivan nirūpayet || II.27 ||

Both stanzas belong to the lengthy speech of the spy (*cara*) (II.23–52). In stanzas 26 and 27 he praises the special value of a spy (*cara*) for a king. I do not think that the text in its present form (= N) poses any problem to the reader. The text of GS (= M and M3), however, becomes practically unintelligible through the two corruptions *varaṃ* for *caraṃ* in II.26b and *ciraṃ* for **caraṃ** in II.27c.

4) *svake sukarmātha pare parantapo*
nirantarāyaṃ na sa veda nāntaram |
vipattayo hy **antarapaṇḍitaṃ** *naraṃ*
tyajanti siṃhaṃ hariṇāṅganā iva || 34 ||

Instead of *antara°* the manuscripts of Gauri SHANKAR read *uttara°*. As *uttarapaṇḍita* can only mean "clever in answering" it is impossible to arrive at a sensible interpretation of the stanza with this reading. *antara°*, on the other hand, takes up *antaram* from line b):

"For calamities avoid that man
who knows the innermost things (secrets or hearts of people)
just as female gazelles avoid a lion."

A particular noteworthy case is stanza IV.25:

5) **atibalavati** *śatrau tulyaśauryodaye vā*
dadhati samucitatvaṃ nīticintāntarāyāḥ |
vada sunayavivakṣālakṣyatāṃ **yānti** *tūla-*
plavalaghimasu rājan **ke 'salāḥ** *kośaleṣu || IV.25 ||*

The printed text read *ati balavati* instead of *atibalavati* (printing mistake?), *tucchatūla-* instead of *yānti tūla-*, and *koṣalāḥ* instead of *ke 'salaḥ*. I do not see any possibility of arriving at an intelligible interpretation of the second half of the stanza: even its construction seems hardly possible. The text of N, on the other hand, has a most

suitable meaning in the context of the canto which is, for the major part, a fiery speech of Subāhu in which he urges king Kapphiṇa to wage war against king Prasenajit of Kośala immediately:

"If the enemy is too strong
or shows the same degree of prowess,
then it is most appropriate to raise the obstacle
(to immediate action) 'consideration about the right policy'.
O king, say, which .... (*asala*) among the Kośalas,
who are as light as a small ship made of cotton,
show the characteristics (that would justify)
the wish to talk about the best policy?"

The only problem that remains is the so far unattested word *asala* whose meaning has to be something like "hero, fighter, warrior, opponent" (perhaps to be analysed as *asa-la* "bow-holder"). The origin of the mistake is conspicuous. The Avagraha before *sa* makes the letter *ke* look like *ko* and so *ke 'salāḥ* of N became *kośalāḥ* in N2 and the subsequent copies.[1] After this mistake had once happened the original reading could not be restored as the sequence *kośalāḥ kośaleṣu* looks as if intended and nobody would expect the faulty passage here. The text of N is, however, absolutely unambiguous as the Avagraha can be clearly distinguished from the *dīrghamātra* sign and in addition to that there is a small stroke after *ke* which separates the word from the following *'salāḥ*. For the use of these strokes see below.

The preceding five examples, selected at random, were chosen to illustrate the fact that even in those cases where the variant readings affect only one word or even a single syllable our original manuscript N is always superior to M and/or M3. Practically never is it a question of a "better" or "less good" reading but almost everywhere the decision is between "correct" and "wrong". I strongly believe that every serious reader of the *Kapphiṇābhyudaya* as contained in N will share with me the repeated feeling of relief that the copyist of N has obviously preserved the most authentic text of Śivasvāmin's magnificent composition and that after its careful study and analysis it will become available again in an almost untainted form for all lovers of the *mahākāvya* genre.

8. The marking system of N

The scribe of N deserves our praise not only for the correctness of the text he has copied. Equally laudable is another feature of the manuscript which has not been exploited by any of the copyists of N

[1] Variant readings like this one point to N2 as the ancestor of M and M3.

and which was also overlooked by myself when I first studied it. In the major portion of N the scribe has added to the text very tiny vertical strokes which are meant to indicate the separation of words and compounds. We do not find these strokes at all places and moreover they are not applied in a consistent manner. Sometimes only words are separated, sometimes also the parts of a compound, sometimes even the negative prefix *a-*. Apparently the difficulty of a certain passage was the main criterion for how much additional help was thought to be necessary. Although not placed everywhere and although not always safely decipherable, these strokes are an invaluable help for the understanding of the more difficult parts of the poem.

The scribe's system of marking needs to be described in some detail. In general he uses a single stroke which is placed between two *akṣaras* (at the bottom-line) whenever this corresponds to the separation of two words. If one *akṣara* contains the end of the first and beginning of the second word the stroke is placed exactly in the middle below the *akṣara* or, if it is a complicated conjunct letter, at a suitable place inside the letter. If the text is comparatively simple sometimes no strokes are given at all or only independent words are marked. In the very difficult passages each the individual member of a compound is separated and occasionally a double stroke is introduced to distinguish between end of words (two strokes) and parts of a compound (one stroke). An even more refined system of marking is employed in the *śabdālaṃkāra* portions of the *Kapphiṇābhyudaya*. Some of their stanzas intentionally allow for two different separations of words. In these cases we find strokes above and below the letters, the upper set used for the first interpretation, the lower set for the second interpretation. I refer to stanzas like VI.15:

dvipadīpadatālayogabhāsaḥ sahasāraṅgavarāharāsabhājaḥ /
dadhate rasabhāvilāsyaśobhāṃ samam eṣo 'drir imā naṭastriyaś ca //

in which the first three lines, according to the scribe of N, allows for two separations of words:

a) *dvīpadī-pada-tāla-yoga-bhāsaḥ* and *dvīpa-dīpa-da-tāla-yogabhāsaḥ*
b) *sahasā raṅga-varā ha rāsa-bhājaḥ* and *saha-sāraṅga-varāha-rā-sabhājaḥ*
c) *dadhate rasa-bhāvi-lāsya-śobhāṃ* and *dadhate rasabhā vilâsya-śobhāṃ*

In all the difficult parts of cantos VI-VIII I have deliberately followed the analysis of the scribe and transformed his strokes into hyphens. For the vocalic Sandhi, when indicated, I have used the *circumflex* (^) above the vowel as done in the illustration above. The Avagraha is generously employed in the text to mark both elision of *a-* and contraction of *a*-vowels. Elision is, of course, always indicated

in my roman transcript by an apostrophe ('), contraction only in the case of very difficult lines where its original function apparently was to separate contraction of two independent words from that of two parts of a compound. I quote, as an illustration, stanza VI.34:

iha vahati sariti saṃśrita-
nala-damayantī ratā rasevā'viralam |
sthitayuvamithunāsya taṭī
nalada-mayan tīra-tāra-sevāvir alam || 34 ||

In line b) the scribe of N obviously wished to indicate the separation of *rasā + iva + aviralam* although here only the second is marked.

9. The bilingualism of canto XIX

The scribe's system of marking gained a special importance in my treatment of canto XIX. The true nature of this canto has so far not been described correctly, to the best of my knowledge. In his introduction Gauri SHANKAR characterizes this canto as written in Prakrit.[1] In particular he writes:

"As regards Śivasvāmin's use of Prakrit in XIX canto we can say that he has intentionally mixed the literary Prakrits drawing mainly upon Śaurasenī and Ardhamāgadhī. The Text adopted in this edition is based on a single manuscript, e.g. [N], for M was hopelessly corrupt. Some forms are pure Sanskrit while others agree with Śaurasenī phonology, and yet others conform to Ardhamāgadhī morphology. It has been attempted for the first time to give the Sanskrit 'chāyā' along with the text (pp.143-150), and it is believed that the Sanskrit and Prakrit critics will now be in a position to appreciate the talents of Śivasvāmin who displayed his mastery of both Sanskrit and Prakrit. Śivasvāmin seems to have followed Bhaṭṭi in this illustration of *bhāṣācitra*, who (Bhaṭṭi) calls like our poet his xiii canto *bhāṣāsamāveśo nāma*. The reader is referred to the text and footnotes for further exegesis on the Prakrit of Śivasvāmin."[2]

Here we have to discuss in some detail the figure of speech called *bhāṣāśleṣa* or *bhāṣāsamāveśa*. GEROW defines it as "a kind of paronomasia in which the double-entendre depends upon the apparent or verbal (I hesitate to say "phonemic") identity between two langua-

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[1] "King Kapphiṇa pays homage to Buddha in a Prakrit Eulogy." p. XXXVII; "In the nineteenth canto, which is written in a mixed form of Sanskrit and Prakrit, he has followed Bhaṭṭi." p. LI.
[2] *loc. cit.*, pp. LXXVII sq.

ges."[1] He refers to Rudraṭa's *Kāvyālaṃkāra* 4.10, 16 and Mammaṭa's *Kāvyaprakāśa* 119C. In my opinion GEROW's definition is too brief. Following Rudraṭa's *Kāvyālaṃkāra* we have to distinguish between two main types of *bhāṣāśleṣa*. First I would like to discuss the second type which is the simpler one. It is described in *Kāvyālaṃkāra* 4.16:

> *vākye yatraikasminn anekabhāṣānibandhanaṃ kriyate |*
> *ayam aparo vidvadbhir bhāṣāśleṣo 'tra vijñeyaḥ ||*

As borne out by Rudraṭa's illustration[2] and the commentator Namisādhu's explanation[3] it is quite clear that this *bhāṣāśleṣa* refers to those cases in which the author uses only such words (and forms!) which are identical in Sanskrit and Prakrit. The result is then a stanza which can be read both as Sanskrit and Prakrit, however with absolutely the same words and meaning in both languages. This is the *bhāṣāśleṣa* or *bhāṣāsamāveśa* used by Bhaṭṭi in canto XIII of his *Rāvaṇavadha* or in stanzas like *Haravijaya* 4.35[4] of which the author Ratnākara proudly states that it is written in six languages.[5]

The first, much more difficult and challenging, type of *bhāṣāśleṣa* is defined in *Kāvyālaṃkāra* 4.10:

> *yasminn uccāryante suvyaktaviviktabhinnabhāṣāṇi |*
> *vākyāni yāvadarthaṃ bhāṣāśleṣaḥ sa vijñeyaḥ ||*

Here it is stated that as many different languages, neatly separated from each other, are used as there are (different) meanings. This sharply contrasts with the preceding type which has only one meaning, expressed in different languages. Rudraṭa then gives five illustrations for the simultaneous use of Sanskrit and Prakrit (4.11), Sanskrit and Māgadhī (4.12), Sanskrit and Paiśācī (4.13), Sanskrit and Saurasenī (4.14), and Sanskrit and Apabhraṃśa (4.15) which are extremely ingenious in their combination of Sanskrit and Middle-Indic in one and the same stanza. I would like to quote his first illustration:

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[1] *A Glossary of Indian Figures of Speech*, The Hague–Paris 1971, p. 301.

[2] *samare bhīmārambhaṃ vimalāsu kalāsu sundaraṃ sarasam | sāraṃ sabhāsu sūriṃ tam ahaṃ suragurusamaṃ vande ||* (= 4.17)

[3] *ayam ekatrārthe saṃskṛtaprākṛtaśleṣaḥ; samasaṃskṛtaprākṛtaśabdaracitatvāt |*

[4] *līlāvilolakalakaṇṭhavihaṅgakeli-*
kolāhalākulakulāyakulāmalāṅke |
kakkolakandakadalīlavalīlavaṅga-
mālālalāmajalamañjulakūlakacche || 4.35 ||
(bhāṣāṣaṭkasamāveśaḥ)
The construction is continued in 4.36 with which 4.35 forms a *yugma*.

[5] Cf. stanza 4 of the *praśasti* at the end of the *Haravijaya*.

> *sarasabalaṃ sa hi sūro 'saṅgāme māṇavaṃ dhurasahāvam |*
> *mit tam asīsarad avaraṃ sasaraṇamuddhara imaṃ davalam ||*

As a Sanskrit text this stanza means:

> "For (*hi*) this loving (*mit*) sun, which supports (*dhara*) the joy (*mud*) of those endowed with knowledge (*sa-saraṇa*)[1], made that miserable (*avaraṃ*) young man here walk again (*asīsarad*) in his illness (*āme*) which did not allow for contact (*asaṅga*), (that young man), whose strength is renewed (*sarasa-bala*) after the physicians ('protectors') could not help him in the beginning (*dhur-asaha-ava*) and who was then full of pain (*dava-la*)."

The same stanza can also be read as Prakrit text:

> *sara-sabalaṃ sahi sūro saṅgāme māṇa-bandhura-sahāvam |*
> *mittam asîsara-dava-raṃ sa-saraṇam uddharai manda-balam ||*

> "O friend, a hero protects his friend in a battle when his strength is insufficient, (his friend), who is spotted with arrows, whose nature is pleasant by his pride, who gives pain to the powerful sword-fighters ('masters of the sword') and who is a shelter (for others)."

It is now exactly this first type of *bhāṣāśleṣa* which we find in canto XIX of the *Kapphiṇābhyudaya*. That it cannot be a representative of the second type (as suggested by Gauri SHANKAR) is obvious from the fact that none of the 45 stanzas of canto XIX permits an interpretation in which the **same** wording can be read as Sanskrit and Prakrit text. When I tried to read the stanzas in two different ways I found that they do indeed allow of being split up into two different strings of Sanskrit and Prakrit words. Therefore this canto requires a re-edition in such a way that the reader can easily distinguish between the two texts it contains. However, without the help of a reliable commentary there is unfortunately a very long way to go from this basic discovery to two well-established and well-founded texts in Sanskrit and Prakrit.

As such an analysis of canto XIX, which would have been equivalent to a critical edition plus translation, was not possible for lack of time I began to compare the printed text with N in order to provide the reader with a few corrections. From the discovery of several metrical defects in canto XIX I knew already that the printed text could not be correct in each and every place, and already Gauri SHANKAR had characterized eight of its stanzas as "complete, yet

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[1] Thus Namisādhu: *saha saraṇena jñānena vartante ye te sasaraṇā yoginas .....*

obscure".[1] While reading N I found that the scribe had obviously tried to separate the Sanskrit and Prakrit texts by an elaborate system of marking. Basically it is done in such a way that the strokes (and double strokes) above the *akṣaras* (or in their upper parts) refer to the Sanskrit text, whereas those below the *akṣaras* (or in their lower parts) refer to the Prakrit text.

Considering the correctness of N in general and of the marking system in particular[2] I decided not to suppress this important information contained in the manuscript. I have therefore presented the two texts embedded in the phonetical and graphical structure of canto XIX exactly in that form in which it is given by the scribe of N: first the Sanskrit text, then the Prakrit text. For this canto all the strokes of the manuscript have been recorded without exception, either by spaces between words (usually representing the double stroke in N), by hyphens or by circumflex accents. In a few cases I have allowed myself to add parentheses for those strokes which could not be read with certainty, brackets for those strokes which in my opinion should be deleted, or angular brackets for those places where, in my opinion, the strokes were inadvertently forgotten. Moreover I have added an exclamation mark after a number of words, thereby indicating that at some place a separator is required, and a question mark after those words which, in my opinion, can hardly be correct. The most striking example among them is the word *kośala-vit* in stanza 29 which is the only instance in the whole canto where a palatal sibilant is used. Elsewhere we find only the dental sibilant, and no retroflex sibilant at all.

My presentation of N does not claim to do more than give the text of this manuscript as precisely as possible. It has actually been compared twice with the typed text. Moreover it has been checked carefully against the readings of N2 of which however only variant readings have been recorded, not each and every peculiarity of the scribe. I am fully aware of the fact that the major work on this canto does only start with this kind of "critical transcript". However I trust that it will form a much better starting point for a full understanding of the ingenuity Sivasvāmin has displayed in this canto than the plain text, presented only once and without any separation at all.

The following concluding remark to this section may be permitted. In none of the other Mahākāvyas preceding the *Kapphiṇābhyudaya*---the *Kirātārjunīya*, the *Siśupālavadha*, the *Rāvaṇavadha*, the *Jānakīharaṇa*, and the *Haravijaya*---do we find a canto which is written in this difficult technique, and Rudraṭa is the first *ālaṃkārika* to define and illustrate this extremely demanding figure of speech. Considering the fact that both authors were contemporaries[1], a direct relationship between the poet and the scholar becomes likely, so much the more so as Rudraṭa is generally held to have been a Kashmirian[2] like Sivasvāmin. It would be a rare coincidence if two authors living at the same time and perhaps even in the same part of India had dealt with the same extravagant figure of speech independently. Therefore the question automatically arises as to whether the poet was influenced by the rhetorician or vice versa. At present this cannot be answered. However the answer is certainly very important for the exact date of both authors.

[1] 6, 14, 19, 30, 32, 37, 41, 45, cf. Introduction p. LXXVIII.

[2] In the first five cantos of which I have prepared a critical edition there are only a very few places where I could not follow the marking system of N.

10. The metrics of the *Kapphiṇābhyudaya*

Although Gauri SHANKAR has already exhaustively dealt with the metrics of the *Kapphiṇābhyudaya*[3], I have to treat this issue once again, for two reasons. First, the analysis presented by Gauri SHANKAR is necessarily incomplete because of the many mutilated or missing portions in his manuscripts.[4] Several of the metres can only now be analyzed correctly and at least two new stanzas were found in the rediscovered leaves of N.[5] Second, the question of the length and completeness of the poem can easily be settled by a comprehensive analysis of the metrical structure of the work. I would like to explain this in some detail.

[1] For both of them the ninth century A.D. has been established as their life-time with great certainty. For Sivasvāmin we have internal evidence and Kalhaṇa's statement in *Rājataraṅgiṇī* 5.34 that he was a contemporary of Muktākaṇa, Ānandavardhana, and Ratnākara and lived in the reign of king Avantivarman, cf. Introduction p. XLIX. For Rudraṭa I refer to the detailed considerations of P. V. KANE, *History of Sanskrit Poetics*, 3rd revised edition, Delhi 1961, pp. 154sq.

[2] Cf. P. V. KANE, *op. cit.* p. 153. Rāmadeva SUKLA, however, casts doubt upon Rudraṭa's Kashmirian origin by an analysis of the internal evidence of the *Kāvyālaṃkāra* (locations, animals, plants etc.) and suggests that he hails from Madhyapradesh, cf. *Kāvyālaṅkāra (A Treatise on Rhetoric)*, Varanasi 1966 (The Vidyabhawan Rastrabhasa Granthamala. 136.), pp. (15)-(27). To me it is questionable whether SUKLA's arguments are more cogent than the clearly Kashmirian name Rudraṭa.

[3] Cf. Introduction pp. LXX-LXXIII.

[4] This is expressly stated by him in his Introduction p. LXX.

[5] IV.30 and VII.30.

In section 6 of my introduction[1] I have already cited the passage from Gauri SHANKAR's introduction containing the additional stanza in the manuscripts N and M which informs us about the size of the work:

granthaḥ [!] sahasram ekaṃ saptaśatābhyadhikam adhikadhīmadbhiḥ /
api varṇāḥ ṣaḍviṃśatir iti gaṇitaḥ kapphiṇābhyudayaḥ //

Here the scribe tells us that the *Kapphiṇābhyudaya* consists of 1.700 *granthas*, i.e. units of 32 syllables, plus another 26 syllables, in other words the whole *Kapphiṇābhyudaya* comprises 54.426 syllables. This statement allows us to decide, in an objective manner, the question whether the additional stanzas of N are genuine or not.[2] We simply have to calculate the number of syllables contained in the three texts and compare their totals with the figure given above. That manuscript which comes closest to it should contain the text which the composer of the stanza had in mind. This task is comparatively easily done as only cantos VI and XIX contain metres belonging to the *mātrācchandas* type where the number of syllables has to be calculated for each stanza individually.[3] All the other cantos employ only metres of the *akṣaracchandas* type where the number of syllables is fixed for each of the individual metres. Therefore their size can be calculated from the table of metres by a limited number of multiplications and additions.

I will now present two tables of the metres used in the *Kapphiṇābhyudaya*. The first one consists of an alphabetical list of metres together with their occurrences, the second one gives them in the order in which they are actually used in the *Kapphiṇābhyudaya*, accompanied by a calculation of the number of syllables they contain.

[1] p. 11.

[2] Gauri SHANKAR has voted strongly in favour of their genuineness, cf. Introduction pp. 5 sq.

[3] Five Āryāgīti stanzas in canto VI (12, 14, 34, 62, 76[?]) and 44 Āryā stanzas in canto XIX.

T A B L E I

The metres of the Kappiṇābhyudaya

1. ***Anaṅgakrīḍā**[1]: – – – – – – – –' ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ (4 x)
   6. 80. [Total: 1 stanza]

2. **Anuṣṭubh**: (the well-known structure)
   16. 1-128. 18. 1-17, 19-61, 63-64, 66-81, 83-87, 89-97, 99, 101, 104-108, 110, 112-116, 118-126, 128-130, 132-133, 135-143, 145-146, 148. [Total: 259 stanzas]

3. **Aśvalalita**: ∪ ∪ ∪ ∪ – ∪ – ∪ ∪ ∪ –' ∪ – ∪ ∪ ∪ – ∪ – ∪ ∪ ∪ –
   6. 56, 81. [Total: 2 stanzas]

4. **Āryā**: (well-known structure)
   19. 1-44. [Total: 44 stanzas]

5. **Āryāgīti**: (4 x 8 morae!)
   6. 12, 14, 34, 62, 76. [Total: 5 stanzas]

6. **Indravajrā**: – – ∪ – – ∪ ∪ – ∪ – –
   6. 3, 5. 18. 117, 144. [Total: 4 stanzas]

7. **Ujjvalā**: ∪ ∪ ∪ ∪ ∪ ∪ – ∪ ∪ – ∪ –
   6. 32 [Total: 1 stanza]

8. **Upajāti**: ⏓ – ∪ – – ∪ ∪ – ∪ – –
   6. 6-9, 28, 42, 64, 71. 12. 1-46 (???) 18. 111. [Total: 55 stanzas]

9. **Upendravajrā**: ∪ – ∪ – – ∪ ∪ – ∪ – –
   6. 4, 10, 50. [Total: 3 stanzas]

10. **Tanvī**: – ∪ ∪ – – ∪ ∪ ∪ ∪ ∪ ∪ –' – ∪ ∪ – ∪ ∪ ∪ ∪ ∪ ∪ –
    6. 78. [Total: 1 stanza]

11. **Tūṇaka**: – ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪ –
    6. 79. [Total: 1 stanza]

[1] In this form the metre of this stanza is not taught in any of the known *chandaḥśāstras*. I have chosen this name because it actually consists of two Anaṅgakrīḍā stanzas; cf. e.g. the *Jayadevacchandas* 4.30 or Jayakīrti's *Chandaḥśāstra* 5.33.

12. Drutavilambita: ∪ ∪ ∪ – ∪ ∪ – ∪ ∪ – ∪ –
6. 18, 52, 60. 8. 1-58. [Total: 61 stanzas]

13. Narkuṭaka: ∪ ∪ ∪ ∪ – ∪ – ∪ ∪ ∪ – ∪ ∪ – ∪ ∪ –
6. 72. 11. 1-36. [Total: 37 stanzas]

14. Nāndīmukhī: ∪ ∪ ∪ ∪ ∪ ∪ – – ∪ – – ∪ – –
6. 74 [Total: 1 stanza]

15. Pathyā: ∪ ∪ – ∪ – ∪ ∪ ∪ – ∪ – – ∪ –
6. 20, 58. [Total: 2 stanzas]

16. Puṣpitāgrā: ∪ ∪ ∪ ∪ ∪ ∪ – ∪ – ∪ – –
∪ ∪ ∪ ∪ – ∪ ∪ – ∪ – ∪ – –
6. 21, 45. 10. 1-38. 15. 40. [Total: 41 stanzas]

17. Pramadā: ∪ ∪ ∪ ∪ – ∪ – ∪ ∪ ∪ – ∪ ∪ –
6. 17. [Total: 1 stanza]

18. Pramitākṣarā: ∪ ∪ – ∪ – ∪ ∪ ∪ – ∪ ∪ –
6. 23, 66. [Total: 2 stanzas]

19. Praharṣiṇī: – – – ∪ ∪ ∪ ∪ – ∪ – ∪ – –
2. 52. 3. 1-41. 6. 35. [Total: 43 stanzas]

20. Bhadrā: – – – – ∪ ∪ ∪ ∪ ∪ ∪ – – –
6. 51. [Total: 1 stanza]

21. Bhujaṅgavijṛmbhita: – – – – – – – – ’ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪
∪ – ∪ ∪ – ∪ –
6. 77. [Total: 1 stanza]

22. Mañjubhāṣiṇī: ∪ ∪ – ∪ – ∪ ∪ ∪ – ∪ – ∪ –
6. 33. [Total: 1 stanza]

23. Maṇiguṇanikara: ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ’ ∪ ∪ ∪ ∪ ∪ ∪ –
6. 39. [Total: 1 stanza]

24. Mattamayūra: – – – – ’ – ∪ ∪ – – ∪ ∪ – –
6. 31, 41, 57. 7. 1-38. [Total: 41 stanzas]

25. Mandākrāntā: – – – – ’ ∪ ∪ ∪ ∪ ∪ – ’ – ∪ – – ∪ – –
12. 47. 14. 40. 15. 1-38. [Total: 40 stanzas]

26. Mālabhāriṇī: ∪ ∪ – ∪ ∪ – ∪ – ∪ – –
∪ ∪ – – ∪ ∪ – ∪ – ∪ – –
6. 15, 47. 13. 1-39. 18. 150. [Total: 42 stanzas]

27. Mālinī: ∪ ∪ ∪ ∪ ∪ ∪ – – ’ – ∪ – – ∪ –
1. 44. 2. 53. 4. 1-42. 6. 63. 7. 40. 9. 40. 19. 45. 20. 47.
[Total: 49 stanzas]

28. Rathoddhatā: – ∪ – ∪ ∪ ∪ – ∪ – ∪ –
6. 69. [Total: 1 stanza]

29. Rucirā: ∪ – ∪ – ’ ∪ ∪ ∪ ∪ – ∪ – ∪ –
6. 68. 9. 1-39. [Total: 40 stanzas]

30. Vaṃśapattrapatita: – ∪ ∪ – ∪ – ∪ ∪ ∪ – ’ ∪ ∪ ∪ ∪ ∪ ∪ –
6. 73. [Total: 1 stanza]

31. Vaṃśamālā: ⏓ – ∪ – – ∪ – ∪ – ∪ – –
18. 134. [Total: 1 stanza]

32. Vaṃśastha: ∪ – ∪ – – ∪ ∪ – ∪ – ∪ – [Total: 56 stanzas]
2. 1-51. 6. 1-2, 11. 18. 82, 131.

33. Vasantatilaka: – – ∪ – ∪ ∪ ∪ – ∪ ∪ – ∪ – – 29, 40, 43, 46, 49, 55, 59,
1. 1-43. 5. 50. 6. 13, 16, 19, 22, 24-27, 13. 40. 18. 65, 98, 109, 127.
65, 75. 7. 39. 8. 59. 10. 39-40.
[Total: 70 stanzas]

34. Vāṇinī: ∪ ∪ ∪ ∪ – ∪ – ∪ ∪ ∪ – ∪ – ∪ – –
6. 53. [Total: 1 stanza]

35. Viyoginī: ∪ ∪ – ∪ ∪ – ∪ – ∪ –
∪ ∪ – – ∪ ∪ – ∪ – ∪ –
5. 1-49. 6. 30. [Total: 50 stanzas]

36. Vaiśvadevī: – – – – – ’ – ∪ – – ∪ – –
20. 45. [To.al: 1 stanza]

37. Śārdūlavikrīḍita: – – – ∪ ∪ – ∪ – ∪ ∪ ∪ – ’ – – ∪ – – ∪ –
5. 51. 6. 36, 70. 11. 37. 18. 62, 147, 149. 20. 46.
[Total: 8 stanzas]

38. Śālinī: – – – – – ∪ – – ∪ – – [Total: 46 stanzas]
6. 37, 44. 20. 1-44.

39. Śikhariṇī: ∪ – – – – – ’ ∪ ∪ ∪ ∪ ∪ – – ∪ ∪ ∪ –
6. 61. [Total: 1 stanza]

40. Sragdharā: – – – – ∪ – – ’ ∪ ∪ ∪ ∪ ∪ ∪ – ’ – ∪ – – ∪ –
–3. 42-43. 4. 43. 6. 48, 82. 8. 60. 15. 39. 16. 129. 17. 57. 18
18, 88, 100, 102-103, 151. [Total: 15 stanzas]

41. **Sragviṇī**: – ⏑ – – ⏑ – – ⏑ – – ⏑ –
6. 38. [Total: 1 stanza]

42. **Svāgatā**: – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – –
6. 67. 16. 130. 17. 1-56. [Total: 58 stanzas]

43. **Hariṇī**: ⏑ ⏑ ⏑ ⏑ ⏑ –' – – – –' ⏑ – ⏑ ⏑ – ⏑ –
6. 54. 14. 1-39. [Total: 40 stanzas]

Grand total of stanzas: 1.130[1]

TABLE II

Calculation of the size of the *Kapphiṇābhyudaya*

Canto	Stanzas	Metre	Syllables	Occurences	Sum
1	1-43	**Vasantatilakā** (14)	56	43	2.408
1	44	Mālinī (15)	60	1	60
2	1-51	**Vaṃśastha** (12)	48	51	2.448
2	52	Praharṣiṇī (13)	52	1	52
2	53	Mālinī (15)	60	1	60
3	1-41	**Praharṣiṇī** (13)	52	41	2.132
3	42-43	Sragdharā (21)	84	2	168
4	1-42	**Mālinī** (15)	60	42	2.520
4	43	Sragdharā (21)	84	1	84
5	1-49	**Viyoginī** (10,11)	42	49	2.058
5	50	Vasantatilakā (14)	56	1	56
5	51	Śārdūlavikrīḍita (19)	76	1	76
6	1-2	Vaṃśastha (12)	48	2	96
6	3	Indravajrā (11)	44	1	44
6	4	Upendravajrā (11)	44	1	44
6	5	Indravajrā (11)	44	1	44
6	6-9	Upajāti (11)	44	4	176
6	10	Upendravajrā (11)	44	1	44
6	11	Vaṃśastha (11)	44	1	44

[1] The figure of the grand total is the same as given by Gauri SHANKAR. However there are three deviations in the length of cantos: according to our calculation canto IV has 40 (not 39) stanzas, canto VI has only 82 (not 84) and canto VII has 40 (not 39). Cantos IV and VII contain one new stanza each, as stated above (IV.30 and VII.30), whereas in canto VI two stanzas were wrongly split up into two stanzas (78 = 78,79 and 80 = 81,82) in the printed text. Hence we count two stanzas more and two stanzas less which has no effect upon the grand total of stanzas.

Canto	Stanzas	Metre	Syllables	Occurences	Sum
6	12	Āryāgīti	43	1	43
6	13	Vasantatilakā (14)	56	1	56
6	14	Āryāgīti	42	1	42
6	15	Mālabhāriṇī (11,12)	46	1	46
6	16	Vasantatilakā (14)	56	1	56
6	17	Pramadā (14)	56	1	56
6	18	Drutavilambita (12)	48	1	48
6	19	Vasantatilakā (14)	56	1	56
6	20	Pathyā (14)	56	1	56
6	21	Puṣpitāgrā (12,13)	50	1	50
6	22	Vasantatilakā (14)	56	1	56
6	23	Pramitākṣarā (12)	48	1	48
6	24-27	Vasantatilakā (14)	56	4	224
6	28	Upajāti (11)	44	1	44
6	29	Vasantatilakā (14)	56	1	56
6	30	Viyoginī (10,11)	42	1	42
6	31	Mattamayūra (13)	52	1	52
6	32	Ujjvalā (12)	48	1	48
6	33	Mañjubhāṣiṇī (13)	52	1	52
6	34	Āryāgīti	49	1	49
6	35	Praharṣiṇī (13)	52	1	52
6	36	Śārdūlavikrīḍita (19)	76	1	76
6	37	Śālinī (11)	44	1	44
6	38	Sragviṇī (12)	48	1	48
6	39	Maṇiguṇanikara (15)	60	1	60
6	40	Vasantatilakā (14)	56	1	56
6	41	Mattamayūra (13)	52	1	52
6	42	Upajāti (11)	44	1	44
6	43	Vasantatilakā (14)	56	1	56
6	44	Śālinī (11)	44	1	44
6	45	Puṣpitāgrā (12,13)	50	1	50
6	46	Vasantatilakā (14)	56	1	56
6	47	Mālabhāriṇī (11,12)	46	1	46
6	48	Sragdharā (21)	84	1	84
6	49	Vasantatilakā (14)	56	1	56
6	50	Upendravajrā (11)	44	1	44
6	51	Bhadrā (13)	52	1	52
6	52	Drutavilambita (12)	48	1	48
6	53	Vāṇinī (16)	64	1	64
6	54	Hariṇī (17)	68	1	68
6	55	Vasantatilakā (14)	56	1	56
6	56	Aśvalalita (23)	92	1	92
6	57	Mattamayūra (13)	52	1	52
6	58	Pathyā (14)	56	1	56
6	59	Vasantatilakā (14)	56	1	56
6	60	Drutavilambita (12)	48	1	48

Canto	Stanzas	Metre	Syllables	Occurences	Sum
6	61	Śikhariṇī (17)	68	1	68
6	62	Āryāgīti	50	1	50
6	63	Mālinī (15)	60	1	60
6	64	Upajāti (11)	44	1	44
6	65	Vasantatilakā (14)	56	1	56
6	66	Pramitākṣarā (12)	48	1	48
6	67	Svāgatā (11)	44	1	44
6	68	Rucirā (13)	52	1	52
6	69	Rathoddhatā (11)	44	1	44
6	70	Śārdūlavikrīḍita (19)	76	1	76
6	71	Upajāti (Ākhyā°) (11)	44	1	44
6	72	Narkuṭaka (17)	68	1	68
6	73	Vaṃśapattrapatita (17)	68	1	68
6	74	Nāndīmukhī (14)	56	1	56
6	75	Vasantatilakā (14)	56	1	56
6	76	Āryāgīti (?)	50	1	50
6	77	Bhujaṅgavijṛmbhita (26)	104	1	104
6	78	Tanvī (24)	96	1	96
6	79	Tūṇaka (15)	60	1	60
6	80	*Anaṅgakrīḍā (8 ga, 16 la)	96	1	96
6	81	Aśvalalita (23)	92	1	92
6	82	Sragdharā (21)	84	1	84
7	1-39	**Mattamayūra** (13)	52	39	2.028
7	40	Vasantatilakā (14)	56	1	56
7	40	Mālinī (15)	60	1	60
8	1-58	**Drutavilambita** (12)	48	58	2.784
8	59	Vasantatilakā (14)	56	1	56
8	60	Sragdharā (21)	84	1	84
9	1-39	**Rucirā** (13)	52	39	2.028
9	40	Mālinī (15)	60	1	60
10	1-38	**Puṣpitāgrā** (12,13)	50	38	1.900
10	39-40	Vasantatilakā (14)	56	2	112
11	1-36	**Narkuṭaka** (17)	68	36	2.448
11	37	Śārdūlavikrīḍita (19)	76	1	76
12	1-46	**Upajāti** usw. (11)	44	46	2.024
12	47	Mandākrāntā (17)	68	1	68
13	1-39	**Mālabhāriṇī** (11,12)	46	39	1.794
13	40	Vasantatilakā (14)	56	1	56
14	1-39	**Hariṇī** (17)	68	39	2.652
14	40	Mandākrāntā (17)	68	1	68
15	1-38	**Mandākrāntā** (17)	68	38	2.584
15	39	Sragdharā (21)	84	1	84
15	40	Puṣpitāgrā (12,13)	50	1	50
16	1-128	**Anuṣṭubh** (8)	32	128	4.096
16	129	Sragdharā (21)	84	1	84
16	130	Svāgatā (11)	44	1	44

Canto	Stanzas	Metre	Syllables	Occurences	Sum
17	1-56	**Svāgatā** (11)	44	56	2.464
17	57	Sragdharā (21)	84	1	84
18	1-17	**Anuṣṭubh** (8)	32	17	544
18	18	Sragdharā (21)	84	1	84
18	19-61	**Anuṣṭubh** (8)	32	43	1.376
18	62	Śārdūlavikrīḍita (19)	76	1	76
18	63-64	**Anuṣṭubh** (8)	32	2	64
18	65	Vasantatilakā (14)	56	1	56
18	66-81	**Anuṣṭubh** (8)	32	16	512
18	82	Vaṃśastha (12)	48	1	48
18	83-87	**Anuṣṭubh** (8)	32	5	160
18	88	Sragdharā (21)	84	1	84
18	89-97	**Anuṣṭubh** (8)	32	9	288
18	98	Vasantatilakā (14)	56	1	56
18	99	**Anuṣṭubh** (8)	32	1	32
18	100	Sragdharā (21)	84	1	84
18	101	**Anuṣṭubh** (8)	32	1	32
18	102-103	Sragdharā (21)	84	2	168
18	104-108	**Anuṣṭubh** (8)	32	5	160
18	109	Vasantatilakā (14)	56	1	56
18	110	**Anuṣṭubh** (8)	32	1	32
18	111	Upajāti (11)	44	1	44
18	112-116	**Anuṣṭubh** (8)	32	5	160
18	117	Indravajrā (11)	44	1	44
18	118-126	**Anuṣṭubh** (8)	32	9	288
18	127	Vasantatilakā (14)	56	1	56
18	128-130	**Anuṣṭubh** (8)	32	3	96
18	131	Vaṃśastha (12)	48	1	48
18	132-133	**Anuṣṭubh** (8)	32	2	64
18	134	Vaṃśamālā (12)	48	1	48
18	135-143	**Anuṣṭubh** (8)	32	9	288
18	144	Indravajrā (11)	44	1	44
18	145-146	**Anuṣṭubh** (8)	32	2	64
18	147	Śārdūlavikrīḍita (19)	76	1	76
18	148	**Anuṣṭubh** (8)	32	1	32
18	149	Śārdūlavikrīḍita (19)	76	1	76
18	150	Mālabhāriṇī (11,12)	46	1	46
18	151	Sragdharā (21)	84	1	84
19	1-44	**Āryā**	36		1.495
19	45	Mālinī (15)	60	1	60
20	1-44	**Śālinī** (11)	44	44	1.936
20	45	Vaiśvadevī (12)	48	1	48
20	46	Śārdūlavikrīḍita (19)	76	1	76
20	47	Mālinī (15)	60	1	60

Grand total:	1.087	53.659
Number of syllables according to Śivasvāmin:		54.426
Difference:		-767

The grand total of N comes very close to the figure given by the scribe and this once and for all rules out the possibility that the c. 140 stanzas which cannot be found in M are interpolated, because even M claims a size of 54.426 syllables for the poem. M3 has even less stanzas than M and therefore need not be considered at all. Now we have to account for the difference of 767 syllables by which the text of N falls short of the statement of the scribe. There are various possible explanations. The first one would be that even N does not contain the complete text of the *Kapphiṇābhyudaya*, that between 10 and 15 stanzas with an average length of between 50 and 75 syllables are still missing. Taking into account the scrupulousness of the scribe of N I can hardly believe this. This would mean that he had copied mechanically the statement at the end of the text without verifying it against the text and reporting the discrepancy.
The second possibility is that the scribe did not calculate the size of the poem but simply made a rough estimate, e.g. of the following kind: there are 109 pages of text (55 folios minus 1 page for the cover), each of them containing roughly 500 akṣaras, hence the size of the whole text has to be 109 multiplied by 500 syllables which amounts to 54.500 syllables. Although this figure is surprisingly close to the figure given in the statement I cannot believe in this possibility either. The manuscript N contains quite a few lines which are not completely filled or contain meaningless characters, additions in the margin etc. which would make such a rough estimate very inaccurate.

Therefore we have to reckon with a third possibility---that the scribe of N tried to make a precise count of the akṣaras contained in the text of the *Kapphiṇābhyudaya* as composed by Śivasvāmin. The text, however, comprises not only the stanzas but also the titles of the cantos and---perhaps---even additional comments like the names of certain figures of speech which we find after the respective stanza in several cantos. The titles of the twenty cantos plus *namaskāra* plus colophon comprise 529 akṣaras in N. This brings the difference down to only 247 syllables. The additional comments in the manuscript amount to c. 351 syllables which would make N longer by 104 syllables than indicated in the statement. From this we have to deduct the 76 syllables of stanza XX.46 which is not available in N. This brings the difference down to 38 syllables. The figure 351 is however somewhat insecure as it was calculated partly on the basis of N (for cantos I-VIII), partly on the basis of the printed text. The major portion of the comments is contained in canto XVIII. If manuscript N has only a few less of them than the printed text then difference would become even smaller than 38. Yet in my opinion a difference of

c. 38 syllables, when compared with a total of more than 54.000 syllables, is already small enough to become negligible. To me it seems that the last possibility more or less describes what the scribe of N actually did after he had completed his copy of the *Kapphiṇābhyudaya*, as there is no other way to come closer to the figure he states.

My conclusion is therefore that N is not only the ancestor of the much later copies M and M3 but that it also contains the complete text of the *Kapphiṇābhyudaya*. Thus M and M3 are mutilated in a double way: by their omission of more than 10 per cent of the original text and by their countless corrupt readings. As already stated above, N gives an almost immaculate impression. Unfortunately the manuscript is not dated. However, judging from the script, it appears to me that it was written in the eleventh or twelfth century A.D. The script is very similar to that of ms. Add. 866 (dated 1008 A.D.) in the University Library of Cambridge.[1] Such an early date very adequately explains the excellent quality of N as it would imply that perhaps not even two centuries had elapsed between the composition of the poem and the preparation of N. We can safely assume that during this time not only the mere text of the *Kapphiṇābhyudaya* but also its authentic interpretation was transmitted from teacher to pupil and most likely it was a serious student of Śivasvāmin's poem who prepared our copy N.

11. Acknowledgements

It is the unknown scribe of N who deserves our gratitude for having preserved one of the masterworks of the Mahākāvya genre in an untainted form, and likewise we have to thank all the unknown scholars of Nepal who carefully preserved it over almost one millenium. That it has again become accessible to modern Sanskrit scholars is a result of the *Nepal-German Manuscript Preservation Project*, the most laudable joint venture of HMG of Nepal, Department of Archaeology, and the *Deutsche Morgenländische Gesellschaft* (German Oriental Society), financially supported by the *Deutsche Forschungsgemeinschaft* (German Research Foundation). Further I have to express my heartfelt thanks to Prof. Dr. Taijun INOKUCHI and the authorities of the Ryūkoku University, Kyōto, for providing me with excellent photographs of the 18 leaves of N kept in the library of the Ryūkoku University. I am very much indebted to my friends Prof. Dr. K. N. MISHRA for reading and discussing with me the revised text of the first five cantos and Peter KHOROCHE for reading the introduction and improving its style. Without the constant advise of my friend and

[1] Cf. Cecil BENDALL, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge*, Cambridge 1883, Tables.

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Therefore we have to reckon with a third possibility---that the scribe of N tried to make a precise count of the akṣaras contained in the text of the *Kapphiṇābhyudaya* as composed by Śivasvāmin. The text, however, comprises not only the stanzas but also the titles of the cantos and---perhaps---even additional comments like the names of certain figures of speech which we find after the respective stanza in several cantos. The titles of the twenty cantos plus *namaskāra* plus colophon comprise 529 akṣaras in N. This brings the difference down to only 247 syllables. The additional comments in the manuscript amount to c. 351 syllables which would make N longer by 104 syllables than indicated in the statement. From this we have to deduct the 76 syllables of stanza XX.46 which is not available in N. This brings the difference down to 38 syllables. The figure 351 is however somewhat insecure as it was calculated partly on the basis of N (for cantos I-VIII), partly on the basis of the printed text. The major portion of the comments is contained in canto XVIII. If manuscript N has only a few less of them than the printed text then difference would become even smaller than 38. Yet in my opinion a difference of

c. 38 syllables, when compared with a total of more than 54.000 syllables, is already small enough to become negligible. To me it seems that the last possibility more or less describes what the scribe of N actually did after he had completed his copy of the *Kapphiṇābhyudaya*, as there is no other way to come closer to the figure he states.

My conclusion is therefore that N is not only the ancestor of the much later copies M and M3 but that it also contains the complete text of the *Kapphiṇābhyudaya*. Thus M and M3 are mutilated in a double way: by their omission of more than 10 per cent of the original text and by their countless corrupt readings. As already stated above, N gives an almost immaculate impression. Unfortunately the manuscript is not dated. However, judging from the script, it appears to me that it was written in the eleventh or twelfth century A.D. The script is very similar to that of ms. Add. 866 (dated 1008 A.D.) in the University Library of Cambridge.[1] Such an early date very adequately explains the excellent quality of N as it would imply that perhaps not even two centuries had elapsed between the composition of the poem and the preparation of N. We can safely assume that during this time not only the mere text of the *Kapphiṇābhyudaya* but also its authentic interpretation was transmitted from teacher to pupil and most likely it was a serious student of Śivasvāmin's poem who prepared our copy N.

11. Acknowledgements

It is the unknown scribe of N who deserves our gratitude for having preserved one of the masterworks of the Mahākāvya genre in an untainted form, and likewise we have to thank all the unknown scholars of Nepal who carefully preserved it over almost one millenium. That it has again become accessible to modern Sanskrit scholars is a result of the *Nepal-German Manuscript Preservation Project*, the most laudable joint venture of HMG of Nepal, Department of Archaeology, and the *Deutsche Morgenländische Gesellschaft* (German Oriental Society), financially supported by the *Deutsche Forschungsgemeinschaft* (German Research Foundation). Further I have to express my heartfelt thanks to Prof. Dr. Taijun INOKUCHI and the authorities of the Ryūkoku University, Kyōto, for providing me with excellent photographs of the 18 leaves of N kept in the library of the Ryūkoku University. I am very much indebted to my friends Prof. Dr. K. N. MISHRA for reading and discussing with me the revised text of the first five cantos and Peter KHOROCHE for reading the introduction and improving its style. Without the constant advise of my friend and

[1] Cf. Cecil BENDALL, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge*. Cambridge 1883. Tables.

colleague Prof. Dr. R. E. EMMERICK (University of Hamburg) it would not have been possible for me to prepare and print in a most convenient manner the manuscript of the whole appendix with the help of a personal computer and it is he who designed all the additional characters not to be found in an ordinary dot matrix printer. Finally I wish to thank Mr. HARISH CHANDRA of Biblia Impex, New Delhi, for his readiness to make Prof. Gauri SHANKAR's *editio princeps* accessible again, accompanied by the newly discovered materials, as well as Prof. Gauri SHANKAR himself for his permission to reprint his book which can still be read with great profit, in particular its long and learned introduction. I sincerely hope that with this publication the study of Sivasvāmin's *Kapphiṇābhyudaya*, especially in India, will get new momentum.

Swisttal-Odendorf (FRG), 12.9.1988

Michael Hahn

Kapphiṇābhyudayaḥ

Prathamaḥ sargaḥ

(1b) namo buddhāya |[1]

sarvajñatā[2]diguṇagocaram āyayau yā
dhyeyā yato 'pi yatibandhur abodhi bodhiḥ |
sā satya[3]nirdhutacaturvidhavibhramārtir
mūrtir dṛśāṃ diśatu dāśabalī śivaṃ vaḥ || 1 ||

asti prathā paramadaityasukhāyanābhiḥ[4] (?)
syūtā (?) gajānanaguhāvasitādhivindhyam |
līlāvatīti nagarī kalitāpadānā
durgeva bhāvitaraṇā hariṇāṅkanena || 2 ||

yā tuṅgasaudhatalakīlitaketudaṇḍa-
ṣaṇḍair[5] javāj jalamucām abhipāṭitānām[6] |
utsaṅginībhir avataṃsapatākikābhir[7]
bandhaṃ vyadhād iva divi[8] vraṇapaṭṭikābhiḥ || 3 ||

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[1] GS om., GS fn. "The manuscript M begins with stanza 1. In N
the first folio is lost and the poem begins with stanza 12b. The
transcript M2 begins with the third stanza. The transcript M3 begins
with stanza I. M has in the beginning *śrīrādhakṛṣṇābhyāṃ namaḥ;* M2
has *śrīkṛṣṇāya namaḥ*; M3 has *śrīkṛṣṇaḥ śaraṇam //* It seems to read

[2] GS fn. "M is not clear on *jña* in *sarvajñatā*.
sarvakatā"

[3] GS fn. "M3 reads *sāmantya* for *sā satya*" – In N,

[4] GS fn. "M reads *nābhiḥ; nāntaḥ-* or *nābhi-* is suggested." the first
the syllables from *ra* to *syū* are broken of at the end of the first stanza is
and the beginning of the second line. – In N2, the second stanza is
omitted in the main text, but added to in the lower margin. Unfortunately, the text is mostly illegible, and particularly the syllables
omitted in N cannot be read. However, *°nābhiḥ* seems to be more
likely than the conjectural reading *°nāntaḥ* of GS.

[5] *°khaṇḍair* N2, *°ṣaṇḍair* GS (= M, M3), N

[6] *°pāṭitā(n)*<..........(3)..........>*r ava°* N, *°pāṭitānāṃ | tatsaṅkinībhir*
ava° N2.

[7] *°patākitābhir* N2

[8] *vyadho/ā divi divi* N, *vyadhād iva divi* N2; GS fn. "M has *ban-*
dhaṃ vyadhāt M3 *viddhaṃ vyadhāt*"

yatrānvakāri calacīnajavaijayantī-
vinyāsaśāra[1]śikharair bhṛśam aindranīlaiḥ |
okobhir ākula[2]maruddalita[3]dyusindhu-
vikṣiptavīcivalayasya[4] vihāyasaḥ śrīḥ || 4 ||

digdantidānajaladhūsaradhāmni vindhya-
skandhe samiddhamaṇinaddha[5]talena yasyāḥ |
sauvarṇasāla[6]valayena nikāṣapaṭṭa-
mūrcchanmahārajatarājirucā vireje || 5 ||

tiṣṭhan yadaṅkabhuvi[7] cāmaradhūtam antas
talpopabhuktapaṭavāsaparāgapāṃsum[8] |
śṛṅgāravān iva gavākṣamukhaiḥ smayāt sma[9]
tāmbūlam udgirati vibhramavāsavargaḥ || 6 ||

yasyāṃ vilāsabhavaneṣu gavākṣajāla-
prājyapraveśaviśadāḥ[10] kṣitiṣu kṣapāyām |
kāntā[11]vimardasuratatruṭitāvamukta-
muktāvalī[12]vilasitaṃ dadhur indupādāḥ || 7 ||

dhvāntānuviddha iva nīlaśilālayānāṃ
bhābhiḥ sasandhya iva śoṇadṛśadgṛhāṇām[13] |
jyotsnāvamṛṣṭa iva sādhu ca saudhadhāmnāṃ
yām īyivān ravir ahar bubudhe triyāmām[14] || 8 ||

yatrendranīlamaṇikhaṇḍagavākṣabhañji
jyotīrasodavasitāni samatvam āpuḥ |
kallolalolanavilolitakālakūṭa[15]-
kālīkṛtāmbukuharasya[16] payaḥpayodheḥ || 9 ||

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[1] *°sāra°* GS (= M, M3), N2; *°śāra°* N
[2] GS fn. "M omits *la* in *ākula*"
[3] *°maruccalita°* GS (= M), GS fn. "M3 *marudvaliteṣu* for *maruccalitadyu*", *°maruddalita°* N, N2
[4] *vi<..........(4)..........>(ya)sya* N
[5] GS fn. "M3 *°baddha* for *°naddha°*"
[6] *°sānu°* GS (= M), GS fn. "M3 *sāla* for *sānu°*", *°sāla°* N, *°śāla°* N2
[7] *ti<.......(5).......> bhuvi* N
[8] GS fn. "M *pāṃśum*", *°pāṃsuṃ |* N, *°pāṃ[2a]śuṃ |* N2
[9] GS fn. "M3 *smayāt sa* for *sacūrṇa* in M.", *smayāt sma* N
[10] *gavākṣa<......(6)......>śaviśadāḥ* N
[11] *kānti/ā°* N, *kāṃtā°* N2
[12] GS fn. "M3 *hārāvalī* for *muktāvalī* in M."
[13] *°dṛ<...(7)...>ṃ* N
[14] GS fn. "M3 *niśāyāṃ* for *triyāmām*", *triyānāṃ* N2
[15] *°navi<...(8)...>(la)kūṭa* N
[16] GS fn. "M3 *hā* in *kuhara*"

śyāmāśmaveśmaśikharāvalitulyakāla-
saṃkrānta[1]tārataraṇipratimā babhau yā |
kālīva kalpavilayotsavakalpyamāna[2]-
veṣārpitā[3]rkakulamaṇḍanamaulimālyā[4] || 10 ||

sphārasphuṭasphaṭikakūṭakuṭīr[5] niviṣṭa-
nīlāśmanirmitagavākṣamarīcimiśrāḥ[6] |
yā kālakaṇṭharucisaṅkaraśaṅkarāṭṭa-
hāsacchaṭāccha[7]paṭalapratimā[8] babhāra || 11 ||

rociṣṇucīnapaṭa[9]cañca(2a)la[10]cīracāru-
cchāyānibhā[11] nabhasi yatra babhūva gaṅgā |
uttālatālu[12]talacumbitameghabhūṣu[13]
prāsādapaddhatiṣu śāśvatavaijayantī || 12 ||

udghāṭanotkaṭakavāṭapuṭadhvanīni
vyāttāni[14] nīlamaṇimandiragopu(2)rāṇi |
yasyāṃ dadarśa vikasadvikaṭāṭṭahāsa-
saṅghaṭṭarāhuvadanāvaṭatarkato 'rkaḥ || 13 ||

śayyālayeṣv asitapadmavataṃsarājir
yasyāṃ rarāja ramaṇair upabhuktamuktā |
uddāmamanmathamahebhavikīrṇa(3)śīrṇa-
khelaskhalatsphuṭaviśṛṅkhalaśṛṅkhalaśrīḥ || 14 ||

āmuktamauktikakarālataleṣu yasyām
atyantahāriṣu harinmaṇikuṭṭimeṣu |

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[1] *saṃkīrṇa°* GS (= M, M3); *saṅkrānta°* N, *saṃkrāṃta°* N2
[2] GS fn. "M *kalpamāna* for *kalpyamāna*"
[3] *°veśā'rpitā°* N, *veśārppitā°* N2
[4] GS fn. "*°maṇḍa<...(9)...>ālyā* N; "M3 *maulimālā* for *maulimālyā* in M"
[5] *°kuṭī°* GS (= M, M3), *°kuṭīr* N, N2
[6] *°miśrā* GS (= M), GS fn. "M3 has *miśrāḥ* and *pratimā* in b and d." (GS), *°miśrāḥ* N, N2.
[7] *°cchaṭābhra°* GS (= M, M3), *°cchaṭāccha°* N, N2
[8] *pratimāṃ* GS (= M), *°pratimā* M3 (GS), cf. the note on *°miśrā* in line a.
[9] *°nīlapaṭa°* GS (= M, M3), *°cīnapaṭa* N, N2
[10] *°paṭa<......>(2a)la°* N; GS fn. "N begins with *khīracāru°* The previous folios are lost."
[11] GS fn. "M *chāyānnibhā*"
[12] *uttālatāla°* GS, *uttālatālu°* N, N2
[13] GS fn. "N *°meghabhūṣu* M3 *bhūya* M *bhūyaḥ*"
[14] GS fn. "N omits *vyāttā* in *vyāttānī*"; actually the two *akṣaras* are not omitted in N but slightly spoilt.

hiṇḍīrapiṇḍaparipāṇḍutaḍāgatoya-
tarṣaprakarṣarabhasā(4)ḥ patagā nipetuḥ || 15 ||

yatropabhogabhavaneṣu vilāsinīnāṃ
helāvamukti[1]parikuṇḍalitā[2]kṛtīni |
dāmāni babhrur[3] abhito maṇimekhalānāṃ
kandarpakūbariparicyutacakralīlām[4] || 16 ||

nīlābhrakā(5)nanakarālatamālavallīr
ākāśadigdviradadānanadīr adīnāḥ |
yā sādhu saudhaparipāṇḍurapuṇḍarīka-
ṣaṇḍālinīr avahatāgurudhūmaveṇīḥ || 17 ||

acchinnadānajalasantatisiktabhūbhir
ārūḍhadī(6)rghasudṛḍhapratimānanair yā |
nīcair agamyagatim unnatim āśrayadbhir
bhreje[5] gṛhair jayagajair iva rājalakṣmīḥ || 18 ||

yā saptasaptirathasaptibhir ākṛtīnāṃ
jyotīrasopalabhuvi pratipheluṣiṇām[6] |
āloka(7)nena vahamānavahatturaṅgī-
śaṅkaiḥ[7] svaghoṣaghaṭayā bibharāṃbabhūve || 19 ||

digdantidṛptapariṇāmanikhātabhagna-
danta[8]prabhāṅkurakarālatalāni[9] yasyām |
nīlāśmatoraṇataṭāni vimugdha[10]haṃsāḥ
svacchāmbu(8)nūtanamṛṇālarasād apaśyan || 20 ||

nīlair[11] vilāsaśayanīyagṛheṣu yasyāṃ
līlāvimardalulitair nalināvataṃsaiḥ |

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[1] *helāvimukta°* GS (= M, M3), *helāvamukti°* N, N2
[2] GS fn. "M3 *parimaṇḍālita* for *parikuṇḍalita* in M"
[3] GS fn. "M3 *bhejuḥ* for *babhruḥ* in M."
[4] GS fn. "N *cakralīnāṃ* for *°līlāṃ*", *°līlāṃ* N, N2
[5] *bheje* GS (= M, M3), GS fn. "N *bhūjaiḥ* for *bheje*", *bhreje* N, *bheje* N2
[6] *pratibimbitānām* GS (= M), GS fn. "N *pratipheluṣīṇāṃ* and M3 *pratipheluräsāṃ* for *pratibimbitānām*", *pratipheluṣīṇāṃ* N, N2
[7] *balamānabṛhatturaṅga°* GS (= M), GS fn. "N *vahamānabṛhatturaṅgīśaṅkaiḥ* M3 *bahumānavalatturaṅgāśaṅkaiḥ*", *vahamānavahatturaṅgīśaṅkaiḥ* N, N2
[8] *°nikhātadantabhagna°* GS (= M, M3), GS fn. "N *nikhātabhagnadanta*", N2 = N
[9] GS fn. "N *tarāni* for *talānī*", *°talāni* N, N2
[10] GS fn. "N *vimugdha* for *niviṣṭa* in M"
[11] *līnair* GS (= M), "N and M3 *nīla(i)ḥ* for *līnaiḥ*" (GS), *nīlair* N, N2

ūhuḥ[1] śriyaṃ mṛgadṛśāṃ makarāṅkamuktair
ākarṣapāśavalayair iva bhūmibhāgāḥ || 21 ||

sparśair diśan ku(9)sumakārmukanarmakarma
gharmormimarmaritamarmasu śarmaśītaiḥ |
yatrāśliṣan marud anirmadanarmadāmbu-
kallolaśīkarakarālitaśailasānuḥ[2] || 22 ||

tasyām ahīnakaṭakaḥ[3] sphuṭavīrabhadra⟨ḥ⟩[4]
saṃpṛktaśa(2b)ktimahimā bhṛtabhūtiśobhaḥ[5] |
bhūbhṛd babhūva bahudarśanabhogyamūrtiḥ
śrīkapphiṇaḥ[6] prabhur ivendukalāvacūlaḥ[7] || 23 ||

ullāsya kālakaravālanavāmbuvāhaṃ[8]
devena yena jaraṭhorjitagarjitena |
nirvāpitaḥ sakala e(2)va raṇe ripūṇāṃ
dhārājalais trijagati jvalitaḥ pratāpaḥ[9] || 24 ||

yaḥ saṅgare gurubhaṭodbhaṭadhairyadhūti-
svādhyāyasādhanapuraḥ[10] praṇavāyamānam |
huṃkāram[11] antakadhanurdhvanidurdharaugha-
grastā[12]hitājagarajāgaram ujjagāra (3) || 25 ||

uttambhyamānam anubandhi[13]kabandhabandha-
skandhāndha[14]randhrarudhiraplutipūradaṇḍaiḥ[15] |

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[1] *jagmuḥ* GS (= M), "N *ūhuḥ* for *jahuḥ* M3 *jagmuḥ*".
[2] GS fn. "N *śailasānuḥ* M has *śailasāram*"
[3] *°kaṭaka°* GS, *°kaṭakaḥ* N, N2
[4] No Visarga in any of the manuscripts!
[5] GS fn. "N *muktiśobhaḥ*", *°bhūtiśobhaḥ* N, N2!
[6] GS fn. "M reads *kapphaṇa* throughout"
[7] GS fn. "N *cūlaḥ* M *cūḍaḥ*"
[8] GS fn. "Kāvyaprakāśa has *mahāmbuvāhaṃ* !"
[9] GS fn. "M3 *jvalitapratāpaḥ*"
[10] *°paraḥ* GS (= M3), GS fn. "M *puraḥ* for *paraḥ*", *°puraḥ* N, *°dhuraḥ* N2
[11] *huṅkāram* N, *hūṅkāram* N2
[12] *°duṣprabodhasuptā°* GS (= M, M3), GS fn. "N *durdharaughagrastā* for *duṣprabodhasuptā*"
[13] *°uttānyamānam anubandha°* GS (= M, M3), GS fn. "N *uttambhyamānam anubandhi* for the above reading.", *utthambhya°* N, *uttambhya°* N2, *anubandhi°* N, N2
[14] *°skandhordhva°* GS (= M, M3), GS fn. "N *skandhāndharandhra*", *°skandhāndha°* N, N2
[15] GS fn. "M *dyutisuradaṇḍaiḥ* for *plutipūradaṇḍaiḥ* M3 *rudhirodbhaṭapūravarṣaiḥ*"

chāyā[1]vidhāyi dhṛtaśauryaguṇānuguṇyaṃ
tāpaṃ jahāra bhuvi yasya yaśovitānam ॥ 26 ॥

śūrapratāparavimaṇḍalarāhujihvā (4)
vaihvalyato[2] ripubhir āhavadevatābhrūḥ[3] ।
pratyarthikīrtiyamunābalalāṅgalāgra-
lekhā[4] vyaloki yudhi yatkaravālavallī ॥ 27 ॥

dṛptebhakumbhanipatatkaravālayaṣṭi-
niṣpiṣṭamauktikagaṇodgata[5]dhūlilekhā । (5)
yenocchvasacchiśiraraśmimayūkhakāntir[6]
utpetuṣī[7] nabhasi kīrtir iva vyaloki ॥ 28 ॥

yaḥ khaḍganirdalitaniṣṭhuravairikaṇṭha-
niṣṭhyūtam ākṣipad aniṣṭhita[8]tantravṛttiḥ ।
ātmapratāpapaṭavān a(6)vicitra[9]sūtra-
santānatantutulam asra[10]śirāsahasram ॥ 29 ॥

agrāhi nīvrajavijarjarakakṣakūṭa-
jūṭair[11] ghaṭā[12]ghaṭitakākakulākṣamālaiḥ ।
dīkṣeva vikṣatavitaṅkakuṭīkapota-
bhasmatripuṇḍraka[13]dharair yadarā(7)tisaudhaiḥ ॥ 30 ॥

śokāndhaśātravavadhūnayanapraṇāla-
nirvāhito 'srajalasiktatayeva yasya ।
śauryadrumaḥ samadhita dviṣatāṃ gṛheṣu
śākhāśiphānicitanīvramayīm avasthām[14] ॥ 31 ॥

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[1] GS fn. "M *śreyo* or *preyā* for *chāyā*"
[2] *vaikalyato* GS (= M), GS fn. "N & M3 *vaihvalyato* for *vaikalyato*"
[3] GS fn. "M *devatābhiḥ* for *devatābhrūḥ*"
[4] GS fn. "M3 *rekhā* for *lekhā*"
[5] GS fn. "M3 *uddhuta* for *udgata*"
[6] °*marīcirocir* GS (= M, M3), °*mayūkhakāntir* N, N2
[7] *unmīlitā* GS (= M, M3), *utpetuṣī* N, N2
[8] *anuṣṭhita*° GS, GS fn. "M *niṣṭhita* for this °*nuṣṭhita* is suggested.", *aniṣṭhita*° N, N2
[9] °*paṭajālaniviṣṭa*° GS, GS fn. "M *niviṣṭa* N *vicitra*", °*paṭavāna(6)vivitra*° N, °*vicitra*° N2
[10] °*tulayā'sra*° GS, GS fn. "M3 *astra* N *amra*; *asra* is suggested.", °*tulam asra*° N, *tulam abhra*° N2
[11] GS fn. "M *kūṭaiḥ* for *jūṭaiḥ*"
[12] °*ghaṭā*° is added to in the lower margin in N (mark of omission in the main text); it is contained in the main text of N2.
[13] °*puṇḍaka*° GS, °*puṇḍraka*° N, N2
[14] GS fn. "N *śākhāśiphānicitanībhramayīm avastham* M *śākhāśiphāṃ nibiḍatīvramayīm adhastāt*", °*śiphānicitanīvramayīm avasthāṃ* N, N2

khedāvilā (8) bakulam ākulatācitena[1]
cittena cūtam atimuktakam uktakaṣṭāḥ ।
śokād aśokam avamā[2] navamālikāṃ ca
tyāge purāṃ yadariyoṣita āmamantran ॥ 32 ॥

dīrṇadviṣaddvipaśirovisṛtair viśuddhi[3]-
sabra(9)hmacāribhir[4] anuvrajanecchayeva ।
ārohato nabhasi yadyaśasaḥ sitasya
muktāphalair atirayād udaphāli lolaiḥ ॥ 33 ॥

khaḍgāgrabhinnaripukuñjararāja[5]kumbha-
kṣobhād[6] alakṣitasamullasitāsita(3a)śrīḥ ।
muktāphalaprakaravṛṣṭir adhaḥpatantī
yenārikīrtir iti[7] sādaram āluloke ॥ 34 ॥

saṃghaṭṭajarjarabhujābharaṇāruṇā[8]śma-
puṣyat[9]parāgapaṭa[10]pāṃsula[11]māṃsalāṃsāḥ ।
pṛthvībhṛtaḥ satatasaṃnidhiśāliśaurya-
tejo'ṅku(2)rāṅkitabhujā iva yaṃ praṇemuḥ ॥ 35 ॥

jīrṇatruṭatpaṭalarandhraniviṣṭavṛṣṭi-
kledācita[12]cyutiparapracala[13]tvaco 'ntaḥ[14] ।
pratyarthivāsagṛhabhittibhuvo yadīya-
bhītyeva citraracitān[15] mumucuḥ patīn svān । 36 ॥ (3)

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[1] *ākulatānvitena* GS, GS fn. "N *cakulam ākulabhāvitena* M has °*tācitena*, °*tāṅkitena*;", *ākulatācitena* N, N2
[2] *avamān* GS, *avamā* N, N2
[3] *viśuddha*° GS, *viśuddhi*° N, N2
[4] *sambandhabandhubhir* GS, GS fn. "N *sa brahmacāribhir anu*, M3 *prabhraṣṭavāribhi*", *sabrahmacāribhir* N, N2
[5] °*rāji*° GS, °*rāja*° N, N2
[6] °*kṣobhād* is almost illegible in N, but clearly legible in N2.
[7] *ati*° GS, *iti* N, N2
[8] °*ruṇā*° is written in the upper margin in N (mark of omission), in the main text in N2.
[9] *bhraśyat*° GS (= M), GS fn. "N *puṣyat* for *bhraśyat* in M *śuṣyat* in M3", *puṣyat*° N, N2
[10] °*pari*° GS, °*paṭa*° N, N2
[11] GS fn. "M *pāṃśula* for *pāṃsula*"
[12] *kledārdita*° GS, *kledācita*° N, N2
[13] °*prabala*° GS, °*pracala*° N, N2
[14] GS fn. "M3 *dyutiparaprabalātmano'ntaḥ* for *cyuti*° as above."
[15] Three characters representing one syllable (ø) between *citra*° and *racitān* in N. – GS fn. "M3 *nirjharanibhān* for M *bhittiracitān*"

darpāndhagandhaga[1]jakumbhakavāṭakuṭṭa[2]-
saṃkrāntinighnaghanaśoṇitaśoṇaśociḥ[3] ।
vīrair vyaloki yudhi kopakaṣāyakāntiḥ
kālīkaṭākṣa iva yasya kare kṛpāṇaḥ ॥ 37 ॥

bhadrātmano duradhirohatano(4)r viśāla-
vaṃśonnateḥ kṛta[4]śilīmukhasaṃgrahasya ।
yasyānupaplutagateḥ paravāraṇasya
dānāmbusekasubhagaḥ satataṃ karo 'bhūt ॥ 38 ॥

atyāyatair niyamakāribhir uddhatānāṃ
citryaiḥ[5] prajābhir[6] ana(5)pāyamayair upāyair ।
śaurir bhujair iva caturbhir adaḥ sadā[7] yo
lakṣmīvilāsabhavanair bhuvanaṃ babhāra ॥ 39 ॥

tejasvitāvirahiṇo laghimānam etya
jāḍyaṃ śritāḥ praśamitāyatayo 'dhidoṣāḥ ।
grīṣmā(6)vasānadivasā iva yasya loke
saṃkocam īyur arayaḥ parihīṇamānāḥ ॥ 40 ॥

kāṣṭhāntarajvalitatīvratarapratāpa-
siddhāṃ prakalpitakareṇa mahīm ahīnām[8] ।
bhuktvā yaśo 'rthakṛtanirvṛti[9] viśvayātrā-
pā(7)treṇa yena mahatā rabhasena pītam ॥ 41 ॥

yasya prayāṇasamaye karikarṇatāla[10]-
kīrṇais turaṅgakhurakuṭṭanadīrṇa[11]dehaiḥ ।
śrāntair digambaravilaṅghanato nipatya
revāpayāṃsi papire pṛtanārajobhi(8)ḥ ॥ 42 ॥

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[1] GS fn. "N *darpānugandha*", *darpāndhagandha*° N, N2
[2] °*kūṭa*° GS, °*kuṭṭa*° N, N2
[3] GS fn. "M3 *rociḥ* for *śociḥ*"
[4] GS fn. "M3 *dhṛta* for *kṛta*"
[5] *nighnaiḥ* GS, GS fn. "M *nighnaiḥ*, M3 *citryaiḥ*, Kāvyaprakāśa has *divyaiḥ*", *citryaiḥ* N, N2 (N: *uddhatānāñ citryaiḥ* !)
[6] *prabhābhir* GS (= M), GS fn. "M *prabhābhiḥ* M3 *prajābhiḥ*", *prajābhir* N, N2
[7] *adas sadā* N, *adaḥs sadā* N2
[8] °*siddhaṃ* ..... *mahīpatīnām* GS, GS fn. "M *siddhāṃ prakalpitakareṇa mahīmahīnām*; M3 the same as N."
[9] *dugdhaṃ yaśo'dhikṛtanirvṛti* GS, GS fn. "N *bhuktvā yaśo'rthakṛtanirvṛta*° M3 *tuṅgaṃ yaśo'dhikṛtanirvṛta*°", *bhuktvā yaśorthakṛtanirvṛti* N (*yaśottha*° N2)
[10] °*jāla*° GS, °*tāla*° N, N2
[11] °*dīrgha*° N2

prājyapratāpajajayārjitarājako 'pi
niṣkaṇṭakāni bhuvanāny api yaḥ praśāsat ।
caryāṃ caraiś ciram acārayata prajānām
ācāratucchacaritā vibhave 'pi nāryāḥ ॥ 43 ॥

iti niratiśayaśrīśīlaśauryaśruto[1] 'sau (9)
diśi[2] diśi nṛpaceṣṭāś cintayan maṇḍalotthāḥ[3] ।
jvalitavijayirājyaprājyatejāḥ prajānāṃ
śivam amṛtam analpaṃ prāpa kīrtipravāham ॥ 44 ॥

stotrāhnikā(3b)ṅkasya[4] kāśmīrabhaṭṭa*śivasvāminaḥ* kṛtau
kapphiṇābhyudaye śivāṅke nagarīnarendravarṇano nāma
prathamaḥ sargaḥ ॥[5]

. . . . .

D V I T Ī Y A Ḥ S A R G A Ḥ

athottarāśānṛpamaṇḍala(2)kriyā-
vicārahetoḥ prahito hitakriyam ।
kadā cid enaṃ samaye[6] sabhāsadaṃ
pratīpam āpa praṇidhiḥ prajāpatim ॥ 1 ॥

prajāḥ śriyo 'rthān prakṛtīr aśeṣato
ripor aniścitya na sa nyavartata ।
prabhuṣv iyaṃ sānṛṇatānujī(3)vināṃ
bhavanti yad vastuṣu tattvavedinaḥ ॥ 2 ॥

na yasya lokāntaradīpanaiś caraiḥ
prapūryate pāṭavalakṣma[7] maṇḍalam ।

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[1] GS fn. "M °*śrito* for *śrato* [read: *śruto*]"
[2] 23 characters representing one syllable (ø) before *diśi* in N.
[3] GS fn. "M °*lotkāḥ* for °*lotthāḥ*"
[4] 26 characters representing one syllable (ø) before °*ṅkasya* in N.
[5] *iti śrīkāśmīrabhaṭṭaśivasvāminaḥ kṛtau kapphiṇābhyudaye mahākāvye śivāṅke nagaranarendravarṇano nāma prathamaḥ sargaḥ* / GS, GS fn. "The colophon in N has *stotrāhnikāṅkasya* and *śivāṅke* besides the text in M."
[6] GS fn. "N *samare* for *samaye*"; however, N clearly reads *samaye*.
[7] *pāṭava*° N, M3, *kṣālita*° GS, *pāṭala*° N2

mahākarais tyaktatanuḥ sa[1] tejasā
kva nāma kāle matimān bhaved inaḥ ‖ 3 ‖

pareṇa puṃsā pa(4)ramaṃ samāsthitā
bhṛta[2]prasādaprabhavaprabhā sabhā ǀ
agāhi tenāvitathārthavedinā
samādhinevānumatā matir muneḥ ‖ 4 ‖

karālakeyūraviṭaṅkamaṇḍalī-
niviṣṭa[3]ratnadyutipuñjapiñjaraiḥ ǀ
jvala(5)tpratāpajvalanair iva dyutiṃ
babhāra yā bhūmibhujāṃ bhujadrumaiḥ ‖ 5 ‖

vinā yugāntaṃ yugapat sthitiṃ yadi
vrajet sumeroḥ śikhareṣu bhāsvatām ǀ
tatis tayā[4]ṣṭāpadaviṣṭara[5]sthitā
tulām iyād yatra nare(6)ndramaṇḍalī ‖ 6 ‖

uraḥkapāṭair[6] vikaṭair mahībhujāṃ
parasparāśleṣaviśeṣaśālibhiḥ ǀ
pidhānayogād[7] iva muṣṇatī dṛśo[8]
mumoca yasyāṃ[9] na gabhīratā ratim[10] ‖ 7 ‖

mahībhṛtāṃ bhittiṣu citravartināṃ
puraḥsthitānāṃ[11] (7) ca[12] bhayena niścalam ǀ
nṛpāsanādhyāsini[13] yatra kapphiṇe
paro[14] viśeṣo na nimeṣato 'bhavat ‖ 8 ‖

analpasattvāḥ kaṭakaiḥ pariṣkṛtāḥ
prakṛtta[15]pakṣocchritayaḥ samunnatāḥ ǀ

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[1] GS fn. "N and M3 *svatejasā* for *sa tejasā*"; however, N clearly reads *sa tejasā*.
[2] GS fn. "N *bhṛtaprasāda* M *nṛtaprasāda* for *nṛpaprasāda*"
[3] GS fn. "M3 *vinaṣṭa* for *niviṣṭa*"
[4] *tadā°* GS (= M, M3?), *tayā°* N
[5] *°viṣṭhara°* N
[6] *°kavāṭair* GS, *kapāṭair* N
[7] GS fn. "N *vidhāna* for *pidhāna* and *dṛśau* for *dṛśo*"; however, N reads *pidhāna°*.
[8] *dṛśo* GS (= M, M3), *dṛśau* N, N2
[9] *yasyā* GS, fn. "N *yasyāṃ* for *yasyā*", *yasyāṃ* N
[10] GS fn. "N *gatim* for *ratim*", however, N reads *ratim*.
[11] *purasthitā°* N, *puraḥsthitā°* N2
[12] *°sthitānā(7)ñ ca* N
[13] GS fn. "M omits *ni* in *dhyāsinī*"
[14] *'mare* GP (= M, M3), *paro* N
[15] *prakṛṣṭa°* GS (= M, M3), *prakṛtta°* N

udanvataḥ kukṣim iva pravi(8)śya yāṃ
na bhūbhṛtaḥ prāpur atiprakāśatām ‖ 9 ‖

sabhāṅgaṇe tatra sa lokasaṃkulā
vilaṅghya kakṣyāḥ[1] kṣitipālam aikṣata ǀ
tapodhanaḥ sattvarajastamobhuvaḥ
paraṃ vyatītyeva[2] pumāṃsam avyayam ‖ 10 ‖

dadhānam agrasthita(9)vārasundarī-
prakīrṇakotkīrṇasamīraṇeritām ǀ
kathaṃ kṣitau vakṣasi tejasāṃ śriyo[3]
vilāsadolām iva hāravallarīm[4] ‖ 11 ‖

vilāsato mantharamantharaṃ muhur
vivartayantaṃ maṇikandukaṃ kare ǀ
ra(4a)ṇeṣu nirjitya juhūṣum āhṛtaṃ[5]
dviṣadyaśaḥpiṇḍam iva svatejasi ‖ 12 ‖

mayūkhabhaṅgaiḥ kanakāṅgadodgataiḥ
śikhāsahasrair iva śauryatejasaḥ ǀ
bhujadrume prārabhamāṇam ujjvalair[6]
jayāya nīrājanam ājighasmare ‖ 13 ‖ (2)

kirīṭa[7]kūṭena viṭaṅkarājikā-
virājijāmbūnadajātatejasā ǀ
viḍambayantaṃ nayanānalāṃśubhiḥ
kapolapālīṃ[8] kapilāṃ kapālinaḥ ‖ 14 ‖

calāmalaśyāmala[9]pakṣmalakṣmaṇā
taraṅgitāpāṅgavivṛttavṛ(3)ttinā ǀ
abhīkṣṇam akṣṇā dadataṃ kṣitikṣitāṃ
prasādanīlotpalamālikā iva[10] ‖ 15 ‖

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[1] *kakṣāḥ* GS, *kakṣyāḥ* N
[2] GS fn. "M *pratītyeva* for *vyatītyeva*"
[3] *kṣitau natāṃ vakṣasi hāravallarīṃ* GS (= M, M3)
[4] *tejasāṃ śriyaḥ* GP (= M, M3)
[5] *juhūṣayā hṛtam* GS (= M), GS fn. "M3 *juhuṣurā* for *juhūṣayā*", *juhūṣum āhṛtaṃ* N, *juhūṣum āhitaṃ* N2
[6] *ujjvale* GS (= M, M3)
[7] *kirīṭha°* N
[8] *°pālīṃ* GS (= M, M3)
[9] *calācalāśyāmala°* GP ex. coni., fn. "M omits *kṣaṇa*; M *lelekṣaṇa-śyāmala*"; in one case "M" seems to be a misprint for "M3".
[10] *°mālikām iva* GS (= M, M3)

abhaṅguragrāmam apāśritaśruti[1]
svareṣu[2] saṃmūrchitamūrchanocchriti ।
kalāpravīṇair upavīṇayadbhir ity[3]
upāsyamā(4)naṃ kuśalaiḥ[4] kuśīlavaiḥ ॥ 16 ॥

prakoṣṭhakoṣṭhe kaṭakena saṅginā
vicitra[5]vicchittijuṣā virājitam[6] ।
bhujadrumālānita[7]śauryakuñjara-
prakāśakārtasvaraśṛṅkhalaśriyā ॥ 17 ॥

udastam ekaṃ caraṇābja(5)m āsane
dadhānam uttānatalocchvasacchavi ।
nakhāṃśuśārī[8]kṛtasabhyabhūminā
bhujena saṃbhāvitajānumaṇḍalam ॥ 18 ॥
॥ navakulakam ॥[9]

aruddhamārgaḥ pratihāravedanāt[10]
puraḥ parāgatya sa (6) medinīpateḥ ।
vidhāya lolāñjalidanturaṃ śiraḥ
kṛtapraṇāmo niṣasāda bhūtale ॥ 19 ॥

prakāśitaprema nṛpaḥ prasedivān
siṣeca tasmin sa vilokanāmṛtam[11] ।
bhavanti te bhājanam artha(7)saṃpadāṃ
vidanti ye bhṛtyajanānurañjanam ॥ 20 ॥

sa tattva[12]viśvastatayā sabhāsadāṃ
viviktavācyām[13] api cārabhāratīm ।
samakṣam ākarṇayituṃ pracakrame
raho hi tad yatra na santy asaṃstutāḥ ॥ 21 ॥

vibhāvya dīprapra(8)tibhāprabhaḥ sabhāṃ
sa bhūbhujotsṛṣṭacalākṣicoditaḥ ।

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[1] *upāśrita°* GS (= M, M3)
[2] *svareṇa* GS (= M), *svareṣu* N, M3
[3] *abhy°* GS (= M?), *ity* N, M3 (caesura!)
[4] *kuśalaṃ* GS (=M, MS)
[5] GS fn. "M3 *vibhinna* for *vicitra*"
[6] GS fn. "M3 *sabhājitaḥ* for *virājitam*"
[7] GS fn. "M3 *nvita* for *°nita* in *lānita*"
[8] *°citrī°* GS (= M), GS fn. "M3 *sārīkṛtya* for *citrīkṛtya*"), *°śārī°* N
[9] (*iti navabhiḥ kulakam*) GS (= M, M3)
[10] *°vedinā* GS (= M, M3)
[11] *vilocanā°* GS (= M, M3), *vilokanā°* N, N2
[12] *tatra* GS (= M, M3), *tatva* N, N2
[13] GP fn. "M *vākyā* or *vācyā* written one above the other."

dviṣatkriyācāravicāracārudhīr
udāharat sūtrita[1]saṅgarā giraḥ ॥ 22 ॥

dhiyaiva nirṇītanigūḍhakarmaṇāṃ
bhavādṛśāṃ pārthiva vedyam asti kim । (4b)
asau mamāpatrapatā tato 'pi[2] yan
nayāmi vācaḥ punaruktavācyatām ॥ 23 ॥

vivṛtya[3] śāṭhyetaramāṃsalaṃ mano[4]
vaco hi vācyaṃ hitam āyatau caraiḥ ।
ataḥ[5] pramāṇaṃ paratas tu bhūpateḥ
svatantravṛttā vidhayo (2) vidher iva ॥ 24 ॥

tathāpi kālocitam[6] asya karmaṇaḥ
karomi pṛthvīśa puraḥ prabodhanam ।
vicitra[7]cintācalacetasaṃ pade
hitaiṣiṇo hi smarayeyur īśvaram ॥ 25 ॥

samāśritaṃ śāśvatayānapātratāṃ
śriyām anā(3)ruhya niketanaṃ caram[8] ।
vigāhate yaḥ kṣubhitam parārṇavaṃ
sa tadbalaughena cirasya[9] hīyate[10] ॥ 26 ॥

caleṣv[11] avaśyeṣu viruddhavṛttiṣu
prayojya vīryeṇa guṇeṣu ṣaṭsv api ।
nṛpaś caraṃ[12] cittam ivendri(4)yeṣv atho
nirūpaṇīyaṃ munivan nirūpayet ॥ 27 ॥

nayānugā dhīradhiyo 'tha dhūrdharā[13]
vicāriṇaś[14] cāracariṣṇucakṣuṣaḥ ।

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[1] *sūcita°* GS (= M, M3)
[2] *tathāpi* GS (= M), GS fn. "M3 *yato 'pi* for *tathāpi*"
[3] *nivṛtta°* GS
[4] *°śāṭhyottaram askhalanmano* GS; GS fn. "M *śāṭhyottara* overlaps *śāṭhyetara*, the former not being inked."
[5] *svataḥ* GS (= M3?); GS fn. "M3 *svataḥ* for *ataḥ*". The footnote makes no sense in connection with the reading adopted in the main text.
[6] *kālauci°* N, *kāloci°* N2
[7] GS fn. "M3 *vibhinna* for *vicitra*"
[8] *niketanaṃ varam* GS (= M, M3), *niketanañ caraṃ* N
[9] *nirasya* GS (= M, M3), *cirasya* N, N2
[10] GS fn. "M3 *dīyate* for *hīyate*"
[11] GS fn. "M3 *baleṣu* for *caleṣu*"
[12] *nṛpaś ciraṃ* GS (= M, M3), *nṛpaś caraṃ* N, N2
[13] *dhurandharā* GS (= M), GS fn. "M3 *durddharā* for *dhurandharā*"
[14] *vi(rā)riṇaś* N, *(rā)* corrected to *cā* in the upper margin.

ayaṃ kim alpo 'pacayo[1] bhavadvidhā
vidanti[2] nottānam[3] avadyam adya yat || 28 ||

i(5)daṃ hi tāvat prathamaṃ pṛthudyute
vicāryatām[4] arya[5] nijena cetasā |
kim u kva cit kṛṣṭadhanurdharoṣmaṇas[6]
tava pratāpasya bhaved agocaraḥ || 29 ||

mahāprabhāvaprabhavasya tasya te
jvalaty avicchitti parā(6)kramānale |
vidagdhadhīr[7] dagdhum ihātmanaḥ kulaṃ
vipakṣapakṣe samabhāvi bhūbhṛtā || 30 ||

samṛddhibhūr asti nirastadurgati-
pradeśa deśo[8] diśi yakṣarakṣiṇaḥ |
jagāma satkauśala kauśa(7)lā[9] iti
prajāsu yaḥ prājyajanaḥ prakāśatām || 31 ||

śriyāṃ[10] padaṃ tatra durāsadaṃ parair
amāya[11] nirmāya purūpamaḥ puram |
vijṛmbhate bibhrad akamprasenatāṃ
prasenajij jātamahā mahīpatiḥ || 32 || (8)

anaśvareṇeśvara[12]bhūtibhāginā
kṣamābhṛtā saṃbhṛtavāhinīśriyā |
prabhām ubhābhyāṃ bhajate dig uttarā
prasādhitā tena himācalena ca || 33 ||

svake sukarmātha pare parantapo
ni(5a)rantarāyaṃ na sa[13] veda nāntaram[14] |

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[1] *alpopacayo* GS, *alpo'pacayo* N
[2] *vadanti* GS (= M, M3), *vidanti* N, N2
[3] *notthānam* GS (= M, M3)
[4] Gs fn. "M3 *nivāryatām* for *vicāryatām*"
[5] *ārya* GS (= M, M3), *arya* N, N2
[6] °*roṣmaṇaḥ* GS (= M, M3 ?)
[7] *vidagdha nir*° GS, fn. "M3 *vidagdhadhī* for *vidagdha nirdagdhu*"
[8] °*durgatiḥ prajeśa deśo* GS (=M, M3), °*durgatipradeśa deśo* N, N2
[9] *kośalā* GS
[10] *śriyaḥ* GS (= M, M3)
[11] GS fn. "M3 *ramātya* for *ramāya*"
[12] GS fn. "M3 *anaśvareṇaśvara* for *anaśvareṇeśvara*"
[13] *sa na* GS (= M, M3)
[14] GS fn. "M *nontaram* M3 *nāntaram* for *nottaram*"; in connection with the reading adopted in the main text this footnote sounds strange.

vipattayo hy antara[1]paṇḍitaṃ naraṃ
tyajanti siṃhaṃ hariṇāṅganā iva || 34 ||

manorathaṃ dharmyam ivānaghāḥ śriyaḥ[2]
sahasranetraṃ divi devatā iva |
upāsate taṃ subhaga(2)prajaṃ prajāḥ
kṣapāpatiṃ vyomani tārakā iva || 35 ||

śritena śuddhiṃ paripūritā sabhā
nṛpeṇa sā tadyaśaseva dikpaṭī[3] |
cakāsti lāvaṇyamayāmṛtasrutā
śarattriyāmeva tuṣārarociṣā || 36 ||

guṇāyatai(3)r āyativedibhiḥ samaṃ
samair amātyair avamatya durmatīḥ[4] |
nayaty asau maṇḍalacintayā dinaṃ
pravṛttaṣāḍguṇyakatho 'kathaṃkathaḥ || 37 ||

vimarśasiddhāñjanarañjanojjvalaṃ
viveśya[5] mārgeṣu vicā(4)ralocanam |
pade pade kaṇṭakasaṃkulā bhuvo
nimārṣṭy asau nītimayena hetinā || 38 ||

tanoty atāntaḥ prakṛtiṣv[6] asau tathā
samāsu sīmānam upāyasampadā[7] |
prakarṣam asyośanaso ' pi śā(5)sanān
nayo yathā yāti yayāti[8]tejasaḥ || 39 ||

jayodyamecchāsamalaṃkṛtaṃ mano
jagajjigīṣāṃ vyavasāyabhūṣaṇām |
kriyorjitatvaṃ vibhavaprasādhanaṃ
vahaty anutsekavirājitāṃ[9] śriyam || 40 ||

u(6)dāratānunnatir[10] unnatā dhṛtiḥ
śamaḥ kṣamā dakṣiṇatā dayā damaḥ |

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[1] *hy uttara*° GS, *hy antara*° N, N2
[2] GS fn. "M *anaghaśriyaḥ* M3 *anaghāḥ śriyaḥ*"
[3] *diktaṭī* GS, *dikpaṭī* (?) N, N2
[4] *durmatīn* GS (= M, M3)
[5] *niveśya* GS (= M, M3)
[6] Gs fn. "M omits *ti* in *prakṛtiṣv asau*".
[7] °*sampadām* GS (= M, M3)
[8] *yayāti*° added to in the lower margin in N, mark of omission in the main text.
[9] GS fn. "M seems to read *anuccheka* for *anutseka*".
[10] *udāratā'nuddhatir* GS (= M, M3)

imām asau bibhrad amātyasampadam
kṣiṇoti śārīravipakṣasaṃhatim || 41 ||

anekam eko[1] jagadantaraṃ taran
sa ci(7)ntitadvādaśamaṇḍalodayaḥ |
vahan samūhaṃ mahasāṃ mahīyasāṃ
paraṃ padaṃ krāmati bhānumān iva || 42 ||

priyaṃ[2] diśan nābhiyunakti bhūriśaḥ
karaiḥ samāśliṣyati nātikarkaśaiḥ |
iti prajāṃ (8) lālayate sa peśalaṃ
vadhūṃ navoḍhām iva lambhayan dhṛtim || 43 ||

abhinnamaryādam udūḍhabhūbharaiś
caturbhir akṣobhyagabhīravṛttibhiḥ |
pariṣkṛtā rājati tasya rājatā
sthirair upā(5b)yaiḥ kṣitir arṇavair iva || 44 ||

sadaḥsu[3] dūtatrayakāryam āryadhīḥ
pravartya nirvartitavāsarakriyaḥ |
śṛṇoti doṣair adhidoṣam ujjhitā
giraḥ sa gūḍhāḥ paracakracāriṇām || 45 ||

ana(2)lpasatkārasahasrasaṃyataiṇ
sudurlabhapratyupakāraduḥkhibhiḥ |
raṇotsukair bandhujanair asūyyate[4]
tad asya saubhāgyam abhūta[5]śātravam || 46 ||

pramādyaduddāmamahebhamaṇḍalī-
taraṅgi(3)tottuṅgaturaṅgasaṅgibhiḥ |
yugāntameghaughaghaṭāviśaṅkaṭāṃ
karoty asau dikṣu balais tiraskriyām || 47 ||

idaṃ pure citrataraṃ ca tatra yan
nṛpasya nīcaiścaritaṃ ciciṣatām | (4)
pathi prakāśe 'pi kuto 'pi dṛśyate
dṛśāṃ tamaḥ sāndram amandratandriṇaḥ || 48 ||

adhiṣṭhitaṃ nūnam anūnadhāmabhiḥ
puraṃ[6] suraiḥ kair api tan[7] maharddhibhiḥ |

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[1] GS fn. "M *anekam evaṃ* it may be *°meko*"
[2] GS fn. "M3 *priyaṃ* for *śriyaṃ*", unclear.
[3] *sadassu* GS, N
[4] *asūyate* GS (= M, M3)
[5] GS fn. "M reads *mabhūda* for *mabhūta*"
[6] GS fn. "M has *puraḥ* for *puraṃ* in M3"
[7] *kalpitatan°* GS (= M, M3), *kair api tan* N

abhīrutā tasya (5) kuto 'nyathā tathā
jayorjite jāgrati bhūbhuji tvayi || 49 ||

narendracandrasya yathā yathodayād
vijṛmbhate tasya sa sainyasāgaraḥ |
tathā tathā nūnam imām api kṣitiṃ
purā (6) haraty eva hi[1] kārmukormibhiḥ || 50 ||

tad ittham uttiṣṭhati tatra dāruṇe
dine dine roga ivolbaṇe ripau |
prakopanāma[2] praśamāya vṛṣyatāṃ[3]
vṛṣadyute[4] durviṣahaṃ vi(7)ṣaṃ mahat || 51 ||

āyāntu dviradarathāśvapuñjabhājāṃ
paurāṇāṃ ninadaparamparāḥ puras te |
tasyārer dhutadhṛtidhāmaduḥśravās tāḥ
śrāvastyāṃ śravaṇaguhānavātithitvam || 52 ||

iti (8) nṛpatisamājakṣobhapaiśunyakāri
praṇidhir adhimahārthaṃ vākyam uccair udīrya |
śramaśamaśivabhūbhṛdvīkṣaṇāmbho'bhiṣiktaḥ
sapadi sa virarāma prāptasatkārasāraḥ || 53 || (6a)

|| kapphiṇābhyudaye[5] mahākāvye caravākyopanyāso[6] nāma
dvitīyaḥ sargaḥ || o ||

TṚTĪYAḤ SARGAḤ

samprāpya praṇidhigirāṃ garīyasīnāṃ
ity antaṃ[7] taralitatāmratārakāṇāṃ |
saṃrambha[8]bhrukuṭicalabhru[9] babhrubhāsāṃ
krodhe(2)na prasabham ajṛmbhi[10] bhūpatīnāṃ || 1 ||

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[1] *ca* GS (= M, M3)
[2] *prakopanāya* GS (= M, M3)
[3] GS fn. "M *vṛṣyatāṃ* MṬ *vṛṣyato*"
[4] GS fn. "M3 *prayujyate* for M *vṛṣadyute*"
[5] *iti śrīkapphiṇā°* GS (= M, M3)
[6] *caravikṣepavinyāso* GS (= M, M3)
[7] *atyantaṃ* GS (= M, M3), *ity antaṃ* N, *ity aṃtaṃ* N2
[8] *saṃrambho* GS (= M, M3), *saṃrambha°* N, N2
[9] *°caladbhru* GS (= M, M3)
[10] *alambhi* GS (= M, M3), *ajṛmbhi* N, N2

sārambhaṃ karatalatāḍanaiḥ kaṭhoraiḥ[1]
keyūraṃ maṇimayam acchidat krudhāndhaḥ ǀ
doḥstambha[2]praṇayiparākramadvipasya
prārambhe yudha iva śṛṅkhalaṃ **subāhuḥ** ǁ 2 ǁ

bhūpālaḥ karapuṭape(3)ṣataḥ pravṛddhaṃ[3]
krodhāndho dadhad adhidhāmadhūmadaṇḍam ǀ
saṃhartuṃ bhuvanam adarśi **darśakākhyaḥ**[4]
kṣubdhātmā[5] yama iva daṇḍavān upetaḥ ǁ 3 ǁ

aṅge 'ṅge[6] pratiphalitair mahīpatīnām
ākāraiḥ pratighanagha(4)rmabindu **binduḥ**[7] ǀ
abhyūhe kurukulakopitāsuradviṭ-
saṃrambhaprakaṭitaviśvarūpalīlām ǁ 4 ǁ

cikṣepa pramṛditamarmarormikotthaṃ
ratnāśmaprakaram anekam **ekalavyaḥ**[8] ǀ
pāṇibhyāṃ bhuvi ku(5)sumāñjalikrameṇa[9]
pratyarthikṣayanavanāṭyasūtradhāraḥ ǁ 5 ǁ

ācchoṭa[10]cchidurakarālahāramukto[11]
muktaughaḥ[12] prakaram avākirat **subandhoḥ** ǀ
unmādyadgurubhujaśauryavāraṇodyat[13]-
phūtkāra[14]cyutaśu(6)ci[15]śīkarotkaraśrīḥ ǁ 6 ǁ

[1] *kaṭhoraiḥ* added to in the upper margin in N, mark of omission in the main text.
[2] GS fn. "M omits *ḥ* after *do* in *doḥstambha*", *dostambha°* N
[3] *pravṛttaṃ* GS (= M), GS fn. "M3 *pravṛddhiṃ* for *praṛttaṃ*", *pravṛddhaṃ* N
[4] *darśakākhyo* GS (= M, M3), GS fn. "M3 *darśakākhyaṃ* for *darśakākhyaḥ*", *darśakākhyaḥ* N, N2
[5] *yuddhātmā* GS (= M, M3), *kṣubdhātmā* N, N2
[6] GS fn. "M3 *aṅga* for *aṅge* in *aṅge'ṅge*"
[7] GS fn. "M3 *°vadhiḥ* for *binduḥ* in M2."
[8] *°lakṣyaḥ* GS (= M, M3)
[9] *kusumāñjalaikrameṇa* N
[10] *ākṣepa°* GS (= M, M3)
[11] *°hāra uccair* GS (= M, M3), *°hāramuktā* or *°mukto* N, *°hāramukto* N2
[12] *muktaugha°* GS (= M, M3), *muktaughaḥ* N, N2
[13] GS fn. "M has *vāraṇodya* for *vāraṇottha*, M3 *vāraṇokṣat*"; the first part of the footnote is quite unclear in view of the text adopted by GS.
[14] GS fn. "M3 *phutkāra* for *phūtkāra*"
[15] *°cyutasita°* GS (= M, M3), *°cyutaśuci°* N

āsphoṭasphuṭamaṇibhaṅgam aṅgadānām
uttuṅga[1]dyutinikaracchalena[2] **jiṣṇuḥ** ǀ
dordaṇḍaprasaradasṛkśirāsahasrair
ātene balim iva kopakālarātryai ǁ 7 ǁ

jṛmbhābhiḥ sphu(7)ṭamukhagahvarasya jihvā
tāmbūlavyatikarapiṅgalā **balasya** ǀ
nirdagdhuṃ parabalapuñjam ujjihānā
jvāleva vyavalad[3] amarṣapāvakasya ǁ 8 ǁ

ātāmrā sapadi **suśarmaṇo** mukhaśrīr
ālakṣi kṣubhitakaṣā(8)yitāyatākṣī ǀ
pratyagrapracaladasṛkprakopakālī-
pārīva[4] pravikacapiṅgapaṅkajāṅkā[5] ǁ 9 ǁ

dantāgrakrakacakaṭhoraghaṭṭanotthaṃ[6]
sāmarṣaṃ dhvanitam adhatta **bhūridhāmā** ǀ
krodhāgni[7]sphuṭataratīvratā(6b)patapta-
sthūlāsthitruṭitataṭat[8]kṛtānukāram ǁ 10 ǁ

pāṇḍyasyāpy adhita[9] piśaṅgitāṅgadānām[10]
kṣodaḥ kṣmāṃ kaṭhinakarāgrakuṭṭitānām ǀ
āsphoṭair vikaṭataṭāṃśa[11]kumbhakūṭāt
saindūraṃ raja iva vikramadvipa(2)sya ǁ 11 ǁ

yaj jṛmbhā[12]vikaṭamukhāvaṭottham aujjhīd[13]
uṣṇoṣṇaśvasitasamīraṇaṃ **surāṣṭraḥ** ǀ
saundaryaṃ lalitaguṇālimāli mamlau[14]
tenaiva pratibalakīrtikānanānām ǁ 12 ǁ

[1] GS fn. "M *unmatta* for *uttuṅga* in M3"
[2] GS fn. "M3 *stalena* for *chalena*"
[3] *vyacalad* GS (= M, M3), *vyavalad* (?) N, N2
[4] *prakopakāryakālīva* GS (= M3) , GS fn. "M *kālīpatnī* or *kālapatnī* for M3 *prakopakārya*"; *°prakopakālīpārīva* N, N2
[5] *°paṅkajākṣī* GS (= M, M3), *°paṅkajāṅkā* N, N2
[6] GS fn. "M3 *tkaṃ* for *tthaṃ* in *ghaṭṭanotthaṃ*"
[7] GS fn. "M omits *gni* in *krodhāgni*"
[8] *°caṭat°* GS (= M, M3), *°taṭat°* N
[9] *pāṇḍasya pyadhita* GS (= M), GS fn. "M3 *kṣubhita* for *pyadhita*"
[10] *piśaṅgito'ṅgadānāṃ* GS (= M3), GS fn. "M reads *piśaṅgabho* for *piśaṅgito*"
[11] *°taṭāṃsa°* GS (= M, M3)
[12] *ujjṛmbhā°* GS (= M, M3)
[13] GS fn. "M3 *utkramauṣṭhāt* for *uttham aujjhīt*"
[14] *°guṇāṇimābhimamlau* GS (= M3), GS fn. "M *māli* for *mābhi*"

tālvagra[1]pratiphalitapratipraṇādaṃ (3)
kruddhātmā yad akṛta huṃkṛtaṃ **suketuḥ** |
lokānāṃ tad iha jhaṣadhvajaṃ didhakṣau
traiyakṣe vapuṣi lulokiṣāṃ lulāva || 13 ||

kṣmāpālaḥ[2] kṣaṇadhutadhūsaroṣṭham ujjhan
niśvāsaśvasanam udūṣma **bhīṣmakākhya(4)ḥ** |
kopāgnipraṇayini citta eva dagdhuṃ
saṃkalpaiḥ samupanināya vairivargam || 14 ||

bhīṣmoṣmā[3] malita[4]bhujadrumaprasarpad-
dhūmaughaḥ prahatapṛthūrughoraghoṣaḥ |
vavrājāruṇa[5]taratārakā(5)sphuliṅgaḥ
sphītatvaṃ **yavana**vane prakopadāvaḥ || 15 ||

sārambhaṃ bhujatarupañjarāntarāle
kirmīraḥ karaparimarśam ādadhānaḥ |
uttāmyat[6] tvaritam arātidāraṇārthaṃ
bhūyiṣṭhaṃ mana iva ma(6)tsarād **arautsīt** || 16 ||

keyūrāruṇadṛśadāṃ karaprahāraiḥ
piṣṭānāṃ pihitavapuḥ paraṃ parāgaiḥ[7] |
utpāta[8]prasarapidhānadhūsarasya
prārebhe pralayaraver viḍambam **andhraḥ**[9] || 17 ||

jṛmbhāsu prasa(6)bham avihvalasya[10] jihvā
jajvālojjvalamukhagahvarāhvṛcer[11] yā |
sā kruddho[12]rjitajanamejayādhvarādhva[13]-
preddhā[14]gnibhramitabhujaṅgavibhramābhūt || 18 ||

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[1] GS fn. "M3 *adhyaṃgra* for *tālvagra* in M."
[2] GS fn. "M3 *bhūpālaḥ* for *kṣmāpālaḥ*"
[3] GS fn. "M3 *bhīṣmo'yaṃ* for *bhīṣmoṣmā*"
[4] *galita°* GS (= M, M3)
[5] *babhrāje'ruṇa°* GS (= M, M3)
[6] GS fn. "M3 *uttrasya* for *uttāmyat*"
[7] *parasparāgraiḥ* GS (= M), GS fn. "M3 *paranparāgaiḥ* for *paraspa-rāgaiḥ*"
[8] GS fn. "M *utkhāta* for *utpāta*"
[9] *āndhraḥ* GS (= M, M3), *andhraḥ* N, *aṃdhraḥ* N2
[10] *ivotkalasya* GS (= M), GS fn. "M3 *avihvala* for *°votkala*"
[11] *°gahvarāntarā* GS (= M, M3), *°gahvarāhvṛcer* N, N2
[12] *krurddho°* N, *kruddho°* N2
[13] GS fn. "M *dhvarāya* dor *dhvarādhva*"
[14] *krodhā°* GS (= M), GS fn. "M3 *preddhāgni* for *krodhāgni*"

antaḥstha[1]sphuradurumanyuvahni-
kaṣṭa[2]spaṣṭoṣṇa[3]kvatha(8)naviśoṣaśaṅkayaiva[4] |
bhīmasya drutataravidrutaṃ nirīya
svedāmbho bahu bahir ānaśe śarīram || 19 ||

bhrūbhaṅgabhrukuṭiviśaṅkatormir uccair-
āvartaprakaṭamukhāvaṭograghoṣaḥ |
cukṣobha prasarada(7a)marṣavarṣukābhro
nirmudraṃ[5] sapadi samudravat **samudraḥ** || 20 ||

aṅge 'ṅge karadalitāṅgadāruṇāśma-
kṣodhaughaṃ pracuraparasparaṃ pratīcchan |
āślikṣad **dṛḍhadhanur** āpipṛcchiṣecchuṃ[6]
kopāgniṃ[7] drutam iva vairi(2)dāraṇāya[8] || 21 ||

krodhāgneḥ sadasi yadaiva hetijālair
jajvāla jvalitadigambaro **'mbarīṣaḥ** |
nūnaṃ te 'navadhivirodhakāḥ kilājau
lājaughā[9] iva paricakvathus tadaiva || 22 ||

medinyāḥ karahatijanmanojjahā(3)ra
prājyorjā[10]gurutaragahvareṇa **kahvaḥ**[11] |
pātālāt sitataraśeṣabhogabhāsaṃ[12]
krodhoṣmaklama[13]śamanīṃ[14] sudhām ivoccaiḥ || 23 ||

pusphora sphuṭitaruciprakoṣṭham oṣṭhaḥ
svedāmbhaḥsnapitatanoḥ (4) **śata**[15]**dhvajasya** |

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[1] After *antaḥstha* there is an erased Visarga in N (not in N2).
[2] *sṛṣṭa°* GS (= M), GS fn. "M3 *ruṣṭa* for *sṛṣṭa*"
[3] *°spaṣṭoṣma°* GS (= M), GS fn. "M3 *spaṣṭoṣṭhyaṃ* for *spaṣṭoṣ-ma*", *°spaṣṭoṣṇa°* N, N2
[4] *°śaṅkayeva* GS (= M, M3), *°śaṅkayaiva* N, N2
[5] *prasaradamarṣavarṣukābhro nirgūḍhaṃ* GS (= M, M3), *prasara-da(7a)///////////////(nl)⟨r⟩mmudraṃ* N, *prasaradamarthavarṣukābhro nirmmudraṃ* N2
[6] GS fn. "M3 *āpipṛcchi sektuṃ* for *āpipṛcchiṣecchu⟨ṃ⟩*"
[7] GS fn. "M3 *kopāgniṃ* fro *krodhāgniṃ*"
[8] *dṛḍham iva vairivāraṇāya* GS (= M), GS fn. "M3 *drutam iva vairidāraṇāya* for *dṛḍha°*"
[9] *lājau* is added to in the upper margin in N, mark of omission in the main text.
[10] *prāgjyotir°* GS (= M, M3), *prājyorjā°* N, N2
[11] *kaṅkaḥ* GS (= M, M3), *kaṃkaḥ* N2, *kahvaḥ* N
[12] *pātālāc chitataraśeṣabhogabhāgāṃ* GS (= M, M3), *pātālāt sitata-raśeṣabhogabhāsaṃ* N, *pātālā śitataraśeṣabhogabhāsaṃ* N2
[13] *krodhāgniklama°* GS, GS fn. "M3 *krodhoṣmadruma* for *krodhāgniklama*"
[14] *°śaminīṃ* GS (= M, M3), *°śamanīṃ* N, N2
[15] *sita°* GS (= M, M3)

atyugrāṃ japata iva prakopakṛtyāṃ
nirmātuṃ[1] dviṣadabhicāri[2] mantratantram || 24 ||

sasyandaṃ pariṇamatā nipatya nāra-
kṣodena kṣaṇakṛtapāṇipeṣajena[3] |
svedāmbho vapuṣi pupo(5)ṣa kopavahni-
kvāthottha[4]sphuṭapṛthuphenakāntim **andhoḥ**[5] || 25 ||

dordaṇḍe karamalanena[6] dhūmalekhāṃ
sollāsām asilatikām ivāśritasya |
śiślikṣuḥ[7] sraji parimaṇḍalabhramo 'bhād[8]
bhṛṅgaughaḥ phara[9] iva visphuran **nalasya** || 26 ||

dordaṇḍe **śatadhanur** aṃsakuṭṭanotthaiḥ
saṃghaṭṭair vighaṭitahāṭakāṅgade 'pi[10] |
krodholkākulakapilair vivṛtya paśyan
keyūraṃ vyaracayateva[11] dṛṣṭipātaiḥ || 27 ||

tatratyaiś[12] ca(7)kitataraṃ nirīkṣyamāṇā
saṃbhāvyatribhuvanaghasmarograśaktiḥ |
kṛtyeva bhrukuṭir atisphuṭā lalāṭe
sālvasya[13] prasaradamarṣam ullalāsa || 28 ||

yaj jṛmbhāprathima[14] **pṛthudhvajena** vaktraṃ
vyādāyi truṭadaca(8)lendrarandhraraudram[15] |
nā prāpat katham api tatkṣaṇena tatra
trāsārtā kavalalavāpadaṃ[16] trilokī || 29 ||

jambhasya[17] jvaladavikalpakalpitolkā-
kalkāktaṃ[18] pravitatam āsyam anvahārṣīt[19] |

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[1] GS fn. "M3 *niryāntaṃ* for *nirmātum*"
[2] *°cāra°* GS (= M, M3)
[3] *°peśalena* GS (= M, M3)
[4] *°kvāthoru°* GS (= M, M3)
[5] *indoḥ* GS (= M, M3)
[6] GS fn. "M3 *mathanena* for *malanena*"
[7] *śiśleṣa* GS (= M, M3)
[8] *°maṇḍalāgraśobhāṃ* GS (= M, M3)
[9] *para* GS (= M, M3)
[10] *°do 'pi* GS (= M, M3)
[11] *vyaracayad eva* GS (= M, M3)
[12] *tatrasthair* N2
[13] *śālvasya* GS (= M, M3), *sālvasya* N, N2
[14] GS fn. "M shows lacuna for *prathima*"
[15] *°gauram* GS (= M, M3)
[16] *karakalitāpadaṃ* GS (= M). GS fn. "M2 *lalanā* for *kalitā*"
[17] *jṛmbhasya* GS (= M, M3)
[18] *kalpāntaṃ* GS (= M, M3)

taptāṃśoḥ pralaya(7b)navāvatāravelā-
paiśunyaprasṛtabilāvilaśri bimbam || 30 ||

ākāṅkṣan samaram uraḥ karāvamarśe
pradyotaḥ sumukhanakhonmukhair mayūkhaiḥ |
ūṣmāṇaṃ kaṣitum iva prakopavahneḥ
svacchaiḥ sma cchurayati candana(2)cchaṭoghaiḥ || 31 ||

svedāmbu[1]praśamavijṛmbhi vījanārthaṃ
yad **babhruḥ** prasabham abibhramad dukūlam |
krodhāgner adhivapur uccakair atṛpyan
saṃdhukṣīkaraṇam ivātatāna tena || 32 ||

utkhātāhitakaṭakāṃ nivedayiṣye
kṣmāṃ e(3)vātyucitam upāyanaṃ svabhartre[2] |
prākārṣīd[3] ata iva maṇḍanāṃ **gado**[4] 'syā
vicchinnāṅgadamaṇihāramauktikaughaiḥ || 33 ||

hantuṃ dviḍdvipakulam āsyakandarāyāṃ
sāvajña[5]smitakiraṇacchaṭāsaṭaughaḥ |
huṃkā(4)radhvanitagurur vyaloki mūrttaḥ[6]
prothasya pratigha[7]harir vrajan vijṛmbhām || 34 ||

tanvāne tatakarapaṭṭapiṭṭyamāne[8]
krūrorudhvanitam[9] udagram **ugrasene** |
tatkālaṃ nibiḍam akāṇḍabhaṅga[10]bhītāś
cakranduḥ prati(5)ninadacchalena kāṣṭhāḥ || 35 ||

krodholkaiḥ sadasi sadasya[11]dṛṣṭipātair
mā bhūd bhūḥ prasabham akāṇḍacaṇḍadāhā |

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[19] GS fn. "M *anvahāsīt* for *anvahārṣīt*"
[1] GS fn. "M3 *svedāmbhaḥ* for *svedāmbu*"
[2] GS fn. "M3 *samudre* for *svabhartre*"
[3] *vyākārṣīd* GS (= M, M3), *prākārṣīd* N, N2
[4] *maṇḍanaṃ gado* GS (= M), GS fn. "M3 *gajo* for *gado*", *maṇḍanaṅ gado* N, *maṇḍanāṃ gado* N2
[5] *sāvajñaṃ* GS (= M3), GS fn. "M *sāvajña* for *sāvajñaṃ*", *sāvajña°* N, N2
[6] *mūrtiḥ* GS (= M, M3), *mūrttaḥ* N, N2
[7] GS fn. "M3 *pratipa* for *pratigha*"
[8] *°pīḍyamāne* GS (= M, M3), GS fn. "M3 *piṭyamāne* for *pīḍyamāne*", *piṭṭyamāne* N, N2, read *°māna°* or *°mānaṃ*!
[9] *krodhograsvanitam* GS (= M, M3)
[10] *°bhaṅga°* added to in the upper margin in N; mark of omission in the main text.
[11] *yad asya* GS (= M, M3), *sadasya°* N, N2

ity asmād iva vavṛṣeta[1]rām amarṣāt
svedāmbhaḥkaṇanikaraḥ **karandhamena** || 36 ||

saṃtrasyat(6)kṣititata[2]danti **dantavakraś**[3]
cakre yad bhuvi karapaṭṭakuṭṭanāni |
sasmārāsuraripukelikolaghūrṇad-
ghoṇāgraprahatim ataḥ sphurat[4]**phaṇīndraḥ** || 37 ||

saṃtāpair gurudaśanādharacchidābhiḥ
pāṇya(7)gra[5]prakaṭalalāṭapaṭṭakāṣaiḥ[6] |
mārṣṭi sma kṣitipacamūprasādhanāya
krodhāgnau nijabhujavīryarukma[7] **rukmī** || 38 ||

vyāvṛtya sthirabhujapīḍitoru yad yad
digvaktraṃ[8] kṣubhitam udīkṣate sma tat tat |
dṛṣṭīnām analaka(8)ṇair akalkam aulkaiḥ[9]
sauvalkaḥ sakalam ajijvalaj jvaladbhiḥ || 39 ||

cikṣepa srajam abhijṛmbhamāna[10]manyuḥ
kauravyaḥ kuvalayakalpitām urastaḥ |
saṃkalpākalitapuraḥsthitārisenā-
saṃhāraprakaṭitakāla(8a)pāśaśaṅkām || 40 ||

duḥṣenaḥ[11] kaṭhinacapeṭapiṣṭaluṭhyat[12]-
keyūrocchalitarajaścchaṭācchalena |
yat pluṣṭa[13]tribhuvanamaṇḍaloṣmamaṇḍam
dordaṇḍāt tad anavamaṃ vavāma dhāma || 41 ||

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[1] *vavṛdheta°* GS (= M, M3)
[2] *°kṣitidhara°* GS (= M, M3)
[3] GS fn. "M3 *cakra* for *vakra*"
[4] *atisphuṭāṃ* GS (= M), GS fn. "M3 *mataḥ sphurat* for *atisphuṭāṃ*"
[5] GS fn. "M3 *prāṇyagra* for *pāṇyagra*"
[6] GS fn. "M3 *kampaiḥ* for *kāṣaiḥ*"
[7] *°vīryavarma* GS (= M3), GS fn. "M3 *kakṣalakṣmī* for *varma ruk-mī*"
[8] *dikcakraṃ* GS (= M, M3), *digvaktraṃ N, N2*
[9] *akalpyamūlaiḥ* GS (= M, M3), text broken off in N, *akalkam aulkaiḥ* N2
[10] *abhikṛṣya gāḍha°* GS (= M, M3), *abhijṛmbhamāna°* N, N2
[11] *duṣṣeṇaḥ* N, *duḥśenas* N2
[12] *°luṇṭhat°* GS (= M, M3), *°luṭhyat°* N, N2
[13] *puṣyat* GS (= M, M3), *pluṣṭa°* N, N2

kṣmāpālāḥ kiṃ mṛṇālamradimasu (2) malanaṃ[1] nirdhunānā dharitrīṃ
kroddhonnaddhāḥ[2] kurudhve phaṇiṣu param itīvārthanārthena teṣām |
prāptāḥ pātālamūlāc chiduramaṇiguṇacchadmanā pādamūle
petuḥ pādaprahāraprabhavabharabhavadbho(3)gabhaṅgā bhujaṅgā
|| 42 ||

itthaṃ saṃrambhajṛmbhāvibhavasarabhasabhrāntabhūyiṣṭhabhūbhṛd-
bhūriprāgalbhyabhīmā[3]bharaṇabhujabharair bhaṅgurastambhagarbhā[4] |
sollāsaṃ lāsyavelladvikaṭa**śiva**bhujāda(4)ṇḍaṣaṇḍotthavāta[5]-
kṣubdha[6]kṣoṇīdharakṣmāvalavilasitaṃ sā sabhā saṃbabhāra || 43 ||

|| kapphiṇā[7]bhyudaye mahākāvye **sabhāsaṃkṣobho** nāma
tṛtīyaḥ sargaḥ ||

. . . . .

CATURTHAḤ SARGAḤ

atha sadasi sama(5)stāyastabhūpālacakre
prakaṭitagurukopārambhasaṃrambhajṛmbhe |[8]
vahati vilasitāni prastutāni pracaṇḍa-
pralayajaladajālāḍambarair ambarasya || 1 ||

anadhigatanṛpājñāvighnite(6)ccheṣu duḥstha[9]-
sthitiṣu parimṛśatsu sthūlam aṃsasthalāgram |
prabhumukhakṛtalakṣyair īkṣaṇair akṣameṣu
kṣitipatiṣu raṇāyānvekṣamāṇeṣv anujñām[10] || 2 ||

vicalita[11]karaśākhaṃ nartita(7)bhrūvilāsā-
numitanṛpatikāryāntargatavyākulatve |

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[1] *mathanaṃ* GS (= M, M3), *malanaṃ* N, N2
[2] *krodheneddhāḥ* GS (= M), GS fn. "M3 *krodhonnaddhāḥ* for *kro-dheneddhāḥ*"
[3] *°bhūmā°°* GS (= M, M3), *°bhīmā°* N, N2
[4] *°garvā* GS (= M, M3), *°garbhā* N, N2
[5] *°ṣaṇḍoruvāta°* GS (= M, M3), *°ṣaṇḍotthavāta°* N, N2
[6] *°kṣubhyat°* GS (= M, M3), *°kṣu(bdha)°* N, N2
[7] *iti śrīkapphiṇā°* GS (= M, M3)
[8] | om. N.
[9] *dustha°* N
[10] GS fn. "M3 *vekṣyamāṇa* for *nvekṣamāṇa* and *nūnaṃ* for *°nujñām*"
[11] *vidalita°* GS (= M, M3)

vidadhati vinibaddhavyūham anyonyam ārāt
kim api sunayacintāmantraṇaṃ mantrivṛnde[1] || 3 ||

janitabhujavijṛmbheṣv agradūteṣu kā(8)lyāḥ
praharaṇaraṇakaṇḍūkalpitācāryakeṣu |
ahamahamikayāhaṃkārahuṃkāragarbhaṃ[2]
hṛdi raṇaraṇakeṣu kṣmābhṛtām ullasatsu || 4 ||

vikaṭamukuṭaratnābhyudgatair[3] aṃśujālair
viyati vihi(8b)taśampaṃ kampayitvottamāṅgam |
adayadaśanadaṃśaklāntibhājo 'dharasya
smitarucisudhayoccaiḥ sādhu saṃdhāya sekam || 5 ||

vadanapavanagandhākṛṣṭadantāṃśuśubhra-
bhramarabharanibhena bhrājitavyakta(2)varṇām[4] |
prasabham abhisasarja krodhavahnipratāpād
iva jitajaḍimānaṃ vācam uccaiḥ subāhuḥ || 6 ||

mahati sati[5] samāje jalpitair jātajāḍyaiḥ
kim api kila vivakṣur yat trapāṃ nāvagāhe[6] |
tad ida(3)m akṛtakānāṃ prerikāṇāṃ prasaṅge[7]
prabhusamadhigatānāṃ[8] satkriyāṇāṃ mahattvam || 7 ||

prakṛtiparicitatvaṃ randhrarakṣākṣamitvaṃ[9]
paruṣam api hitārthādhāyi vijñaptivākyam |
yaśa(4)si rucir asādhyā dhīr alālāṭikatvaṃ
prabhuṣu bhṛśam amībhir bhrājate[10] bhṛtyabhāvaḥ || 8 ||

samararabhasasenāsindhusaṃdhukṣaṇenduṃ
pralayapavanam ugrakrodhacitrārciṣām[11] vaḥ |
tad iha nṛpatayo (5) me śauryamāṇikyaśāṇaṃ
sadasi vacanam etat sopajoṣaṃ[12] juṣadhvam || 9 ||

kva bhuvanacaram asyoddāma devasya tejaḥ
kisalayitam asaṃkhyaiḥ saṃkhyavīryāṅkurair vaḥ |

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[1] GS fn. "M3 *tantre* for *vṛnde*"
[2] GS fn. "M3 *gataṃ* for *garbhaṃ*"
[3] GS *°bhyutthitair* (M, M3)
[4] GS fn. "M3 *vaktram* for *varṇām*"
[5] GS *pati°* (M, M3)
[6] GS fn. "M3 *mānāvagāhe* for *trapāṃ nāvagāhe*"
[7] GS *prasaṅga°* (= M, M3)
[8] GS *prasabham abhigatānāṃ* (=M, M3)
[9] GS *°kṣamatvaṃ* (= M, M3)
[10] GS *jāyate* (= M, M3)
[11] GS fn. "M3 *bhinna* for *citra*"
[12] GS fn. "M3 *upayogaṃ* for *upajoṣaṃ*"

kva ca śikhina ivāgre bhaṅgi (6) pātaṅgam aṅgaṃ[1]
pratibalabalam ūṣmācāntaye cintyate 'ntaḥ[2] || 10 ||

pṛthuphalaparibhogaiḥ prāpiteṣu[3] prasādair
gurubhujabala[4]sāreṣv evam asmāsu satsu |
katham anuditapūrvaḥ śatruśaṅkākalaṅko
viśati (7) yaśasi śubhre nāyam alpo nikāraḥ || 11 ||

anupacitabhujorjo nirjigīṣājaḍo vā
viralabalasahāyo vā sahetārivṛddhim |
pratipadaparimṛṣṭeṣv eṣu taikṣṇyād abhīkṣṇaṃ
bata vadata kim ekasyāpi sambhā(8)vanāsti || 12 ||

vidalitagajasenāmaṇḍalīgaṇḍaṣaṇḍaḥ
satatasamaraśauṇḍo maṇḍalāgrapracaṇḍaḥ |
nibiḍabalam akāṇḍākhaṇḍalākhaṇḍane[5] 'pi
sphuṭayati bhujadaṇḍo nāsya kaṇḍūlatāṃ kim[6] || 13 ||

prati(9a)ghakapilakāntiḥ kalpitānena cājau
bhrukuṭikuṭilabhīmabhrūr lalāṭāṭavīyam[7] |
smayarasa[8]vaśahṛṣyaddṛṣṭidṛṣṭāś[9] ca naṣṭa-
drutaripubalasenāsaṃkulā digvibhāgāḥ || 14 ||

giritaṭavikaṭe 'tra[10] krūravakṣaḥ(2)kavāṭe
dviradaradanakhaṇḍāḥ saṃyuge[11] bhagnamagnāḥ |
sukhitanṛpatilakṣmīsaṃbhṛtasmerasāndra-
smitakiraṇakarālāṃ kāntim asyodvahanti || 15 ||

api viracitasaṃsthaḥ kṣudradoṣāndhakāra-
prasaradanaladī(3)kṣādakṣiṇo dakṣiṇasyām[12] |

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[1] *pātaṅgaṃ* N; the missing *aṅgaṃ* was most likely added to in the lower margin of N, which is now broken off, as there is a mark of omission in the main text.
[2] *asmattejasaś cityate 'taḥ* GS (= M, M3), GS fn. "M3 *uṣṇavyatyaye cintyate 'ntaḥ* for *masmattejasaś cityate 'taḥ*"
[3] GS fn. "M3 *poṣiteṣṭa* for *prāpiteṣu*"
[4] *gurubalabhuja°* GS (= M, M3)
[5] *°khaṇḍano* GS (= M, M3)
[6] *kaṇḍūlitāṅkaḥ* GS (= M, M3)
[7] *°bhrūlalāṭāṭavīyam* GS, GS fn. "M3 *jvālalalāṭavīryāḥ* for *bhrūlalāṭāṭavīyam*"
[8] *smayapara°* GS (= M, M3)
[9] *°dṛṣṭi dṛṣṭāś* GS
[10] *ca* GS (= M3), GS fn. "M *tad dvāra* for *ca krūra*"
[11] *saṃgare* GS (= M), GS fn. "M3 *saṃyuge* for *saṃgare*"
[12] *dakṣiṇāyām* GS (= M, M3)

śaradi ravir ivārād ādadāty eṣa tīvra[1]-
prasṛtakarasahasraḥ sarvadigbhyo 'pi sāram || 16 ||

aviratam aviraktāḥ santi cāmī sahāyāḥ
kṣayitabahuvipakṣāḥ kṣa(4)triyāḥ krūraśauryāḥ |
viyutam[2] api hi yeṣām ekakālatrilokī-
kabalavidhir anicchāmātravighnād anighnaḥ || 17 ||

vipadasahasahāyotsāhaśauryātibhāra-
svabhujabalasamiddhonnaddha[3]saṃpatti(5)r evam |
tvam iva bhuvanabhartā bhūpate ko 'paro 'sti
tribhuvanavijigīṣāpūraṇaikapravīraḥ || 18 ||

tad iha narapate dhīr dhīra kasmād akasmād
vijayajaladhimanthā mantharetthaṃ[4] gatā te |
vimṛśa bhava(6)damarṣendūdayaikapratīkṣāṃś
calabhujabala[5]vīcikṣobhiṇaḥ kṣatrasindhūn || 19 ||

vidhuraripupurastrī[6]tīvraniśvāsatāpa-
vyatikarita ivoccair bhīṣmam ūṣmāṇam[7] āpya |
prakaṭitaripudāho bhāti (7) yasya pratāpaḥ
sphurati sadasi so 'yaṃ krūrakarmā suśarmā || 20 ||

dṛḍhadhanur ayam āste śauryaśauṇḍo yadīyaḥ
pṛthulapulakajālaḥ kopakampacchalena |
sucirasamaralābhodbhūtasotkarṣaharṣaḥ
prakaṭa(8)m iva vidhatte tāṇḍavaṃ bāhudaṇḍaḥ || 21 ||

balanalagadapāṇḍya[8]prothakirmīrakahvā[9]-
hvṛciyavana[10]surāṣṭrāndhāndhavo[11] 'pi krudhāndhāḥ |
pralayasamayadṛṣṭā dvādaśārkā ivaite
prakaṭayitum aśeṣaṃ ploṣi[12] (9b) tejaḥ pravṛttāḥ || 22 ||

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[1] *tīvraḥ* GS (= M, M3)
[2] *niyatam* GS (= M), GS fn. "M3 *niyama* for *niyata*"
[3] *°samiddho naddha°* GS (= M, M3)
[4] *mantharatvaṃ* GS (= M, M3)
[5] *°bhujavana°* GS (= M, M3)
[6] *°purandhrī°* GS (= M, M3)
[7] *uṣmāṇam* GS (= M, M3)
[8] *°pāṇḍu°* GS (= M, M3), *pāṇḍya°* N, N2
[9] *°kaṅkā°* GS (= M, M3), *°kahvā°* N, N2
[10] *°kṛtipavana°* GS (= M), GS fn. "M3 *chavipavana* perhaps for *śibiyavana*", *°hvṛviyavana°* N, *°hvrciyavana°* N2
[11] *°rāṣṭrāndhrendavo* GS (= M, M3)
[12] *aśeṣaploṣi°* GS (= M, M3)

nṛpa tad alam acintyair nīticintāntarāyaiḥ
saphalayatu[1] bhujas te bhūbhṛtāṃ vāñchitāni |
asahanasahavṛddhā sāhasaikāntakāntā
vrajati na hi nṛpaśrīr dīrghatāṃ[2] dīrghasūtre || 23 ||

prakṛtivi(2)kṛtibhājo bhaṅgurāṅgasya bhūyaś[3]
chalagatiṣu cariṣṇor[4] vairivargākulasya |
satatam iti śarīrasyeva rājyasya rājan
phalam iha paralokoddhāraśuddheḥ kim anyat[5] || 24 ||

atibalavati[6] śatrau tulyaśauryo(3)daye vā
dadhati samucitatvaṃ nīticintāntarāyāḥ |
vada sunayavivakṣālakṣyatāṃ yānti[7] tūla-
plavalaghimasu rājan ke 'salāḥ[8] kośaleṣu || 25 ||

iyam iha nanu nītir bhīrulokasya mātā
prabhavati[9] vi(4)jigīṣor vastunaḥ kasya siddhyai |
vahati na na vibhūteḥ[10] śaktir agre[11]saratvaṃ
samam idam udapādi kṣatram[12] ugraṃ ca tejaḥ || 26 ||

raṇasarasi vasantī sāndranistriṃśadhārā-
salilasatatasikter[13] jā(5)tajāḍyeva lakṣmīḥ |
samabhilaṣati bhūmnā pluṣṭaduṣṭārisenā-
vanavibhavavivṛddhaṃ krodhanānāṃ pratāpam || 27 ||

dhṛtadhanalavalīlādurvidagdhoddhatānāṃ
prabhavasi[14] mṛdutāyai tādṛśāṃ tejasaiva[15] | (6)
draḍhimamayam ayo hi prāpya[16] tejo'bhiṣaṅgād
vighaṭitakaṭhiṇatvaṃ yāti karmaṇyabhāvam || 28 ||

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[1] *°yatu[[yatu]]* N
[2] *dīrghatāṃ* is added to in the upper margin of N.
[3] *bhūyaḥ* GS (= M), GS fn. "M3 *bhūpa* for *bhūyaḥ*"
[4] *sahiṣṇor* GS (= M, M3)
[5] GS fn. "M3 *kim etat* for *kim anyat*"
[6] *ati balavati* GS
[7] *tuccha°* GS (= M, M3)
[8] *kośalāḥ* GS (= M, M3), *ke'salāḥ* N, *keśalāḥ* N2
[9] *va* in *prabhavati* is added to in the upper margin of N; mark of omission in the text.
[10] *nayavibhūteḥ* GS (= M, M3)
[11] GS fn. "M3 *saṃgarāgre* for *śaktir agre*"
[12] *kṣātram* GS (= M, M3)
[13] GS fn. "M3 *sakteḥ* for *sikteḥ* in M."
[14] *prabhavati* GS (= M, M3)
[15] *teja eva* GS (= M), GS fn. "M3 *tāpais tādṛśāṃ tejasaiva* for *°tāyai*""
[16] *prājya°* GS (= M, M3)

hitadiśi guruṇāgre saṃskriyāyai tvayāpi[1]
svarasubhagam aśiṣyasyeva[2] tasyopadiṣṭāḥ |
durupaśayadha(7)nā[3]rtistambhabhājo jaḍasya[4]
śrutipatham avagāḍhuṃ na kṣamāḥ sāmavādāḥ[5] || 29 ||

tvayi ca dhanur adhijyaṃ[6] dhairyadhurye dadhāne
yudhi kupitakṛtāntabhrūnibhaṃ bhītabhītaiḥ |
bhavadabhigamanighnais tyaktariktasya bhūpai(8)ḥ[7]
ka iva sadasi śūnye kośaleśasya bhedyāḥ || 30 ||[8]

tad alam ativilambyālambyatāṃ manyuvahni[9]-
vyatikaravikarālā dhīr ahaṃkāraraudrā[10] |
yad amṛdu yad avaśyaṃ yat prasahyorjitaṃ yad[11]
yudhi tadupadadhānāḥ pātratāṃ (10a) yānti siddheḥ || 31 ||

gurutara[12]girimanthakṣobhitākṣobhyasindhu-
vyatikararasa[13]yogyā[14] vāsanāvāsiteva |
samabhimatavimardā raudrakarmapriyeṣu
prasarati ramamāṇā[15] tādṛśeṣv eva lakṣmīḥ || 32 ||

api naya(2)nanimeṣonmeṣamātraṃ samastād
aparaparibhavārti[16] ślāghyam āyuḥ[17] kṛtārtham |
imam amalinam icchocchrāyam ācchādayantaṃ[18]
kṣaṇam api na viyuṅkte[19] pakṣapātād iva śrīḥ || 33 ||

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1 ◡ ◡ ◡ ◡ ◡ ◡ – – – ◡ – – *tvayāpi* GS, GS fn. "M shows lacuna. MS omits the verse altogether."
2 *smara subhaga kuśiṣyasyeva* GS (= M, M3 om.)
3 *°ghanā°* GS (= M), *°dhana°* N, N2
4 *janasya* GS (= M; M3 om.), *ja(ha)sya* N, *jaḍasya* N2
5 *somavādāḥ* (?) N
6 *adhikṣaṃ* (?) N
7 *bhūyaḥ* (?) N
8 This stanza is not available in Gauri SHANKAR's text. From here onwards we have altered the numbering accordingly.
9 *°vahnir* GS (= M, M3)
10 *°vikarālo dhīrahuṃkāraraudraḥ* GS, GS fn. "M has *vikarālo* and *raudrī*. But *vahni* is masculine, hence the change."
11 *prabhāvorjitaṃ vā* GS (= M), GS fn. "M3 *prasaṅgo* for *pramādo* or *prabhāvo*"
12 *gurubhara°* GS (= M, M3)
13 *vyatikara//vikarālāvīrahuṅkā//rasa°* N
14 GS fn. "M *bhogyā* for *yogyā*"
15 The second *ma* in *ramamāṇā* is added to in the upper margin of N; mark of omission in the text.
16 *°paribhavārtaṃ* GS (= M, M3)
17 *ānyaṃ* GS (= M, M3)
18 *āpādayantaṃ* GS (= M, M3)
19 GS fn. "M3 *viyujet* for *viyuṅkte*"

jagati gatimad uccair nirvicāra[1]pra(3)vṛttaṃ
sakalam asakalaśrīr ekadeśodgatāpi |
śamayati śaśilekhā poṣi[2] doṣāndhakāraṃ
kim api balam alaṅghyaṃ paśya tejasvitāyāḥ || 34 ||

api kim idam udādhve krodhanāḥ śyāmaśociḥ[3]-
śabalitasaka(4)lāśākāśavaktrais tanutraiḥ |
viracayata[4] vapūṃṣi kṣobhitodbhidyamāna[5]-
pratighadahanadhūmadhyāma[6]lānīva vīrāḥ || 35 ||

pratibalagajasainyāsannagandhānubandha-
prakaṭitapaṭudarpāsphālitaiḥ (5) karṇatālaiḥ |
gururaṇabhaṭanādatrāsitāntāhavaśrī[7]-
vyajanapavanalīlāṃ kuñjarāḥ kalpayantu || 36 ||

avitatham athavaite yūyam aspṛṣṭakopāś
ciram anuditaśauryaśrānti viśrāmyataivam |
ayam a(6)tivikaṭāṃso bhāsurāsir mamājau
saphalayatu kṛtāntākāṅkṣitaṃ bāhudaṇḍaḥ || 37 ||

kṣititalaphalake[8] 'smin sindhusaṃsaktalekhā-
valayini bhujavegāsphālanabhrāntibhājau[9] |
samahimahimahe(7)makṣmādharau kiṃ kareṇa
tribhuvanajayadākṣyā[10]d akṣavad[11] dolayāmi || 38 ||

sadasi dalitadṛptārātisenākṣaṇottha[12]-
kṣatajanada[13]nimajjatkuñjarasyandanāśvā |
smaratu suciram urvī jāmadagnyaprasarpat-
pa(8)ruṣaparaśupiṣṭakṣatrasargopasargam || 39 ||

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1 *nirnivāra°* GS (= M, M3)
2 *°lekhā'śeṣa°* GS (= M, M3)
3 *°śociś* GS (= M, M3)
4 *niravayata* GS (= M, M3)
5 *kṣobhitadhmāyamāna°* GS (= M), GS fn. "M3 *kṣobhotodānamāna* for *kṣobhita°*"
6 *°śyāma°* GS (= M, M3)
7 *°nādasvidyamānāhavaśrī°* GS (= M3), GS fn. "M *trāsitā vidyamāna* for *svidyamānāhavaśrī*"
8 *la* is added to in the lower margin of N; mark of omission in the text.
9 *bhujavegāsphālini bhrāntibhājau* GS (= M, M3)
10 *°dīkṣā°* GS (= M, M3)
11 *°dīkṣādīkṣito* GS (= M), GS fn. "M3 *dakṣavat* for *dīkṣito*"
12 *°dṛptārātisenākṣatottha°* GS (= M, M3)
13 *kṣatajajala°* GS (= M, M3)

sapadi nṛpaticakraṃ prekṣatāṃ sphāritākṣaṃ
kṣitipatijayalakṣmīṃ nartyamānāṃ mamājau ।
svakaratulitakāṃsyākāravedho'ṇḍakhaṇḍa-
kṣitivalaya(10b)viśeṣā[1]śleṣasaṃghaṭṭaghoṣaiḥ ॥ 40 ॥

bhavatu niyati[2]medhāmañjarījātam etaj
jaladhijalakavāṭaśliṣṭaśailālinamram[3] ।
mama suragirivṛntodbhedi bhūpīṭhapuṣpaṃ
dhṛtaghanavanamālākesaraṃ[4] karṇapūre ॥ 41 ॥

vihita(2)guruvikāsabhrājamānapravṛddhot-
kalikanṛpasarojaṃ mantharonmanthanam ittham ।
sphuradupadhi subāhuḥ kṣubdham[5] ākṣipya vākyaṃ
vyavalita[6]bhujadaṇḍo[7] vyaṃsitāṃso vyaraṃsīt ॥ 42 ॥

vākyaṃ saubāhavaṃ tad yavana[8]śata(3)dhanurbabhrujambhāmbarīṣa-
pradyotaprothapāṇḍyāḥ prasabham anupadaṃ tadrasārabdhapoṣaiḥ[9] ।
bhāvais tadbījagarbhair mukham iva carame sandhayaḥ saṃdadhānāḥ
parjanya[10]prājyagarjorjitamuditaśivāḥ sphūrjadūrjaṃ (4) jagar-
juḥ ॥ 43 ॥

॥ kapphiṇābhyudaye[11] mahākāvye mantrodghāto[12] nāma
caturthaḥ sargaḥ ॥

. . . . .

[1] GS fn. "M3 *kṣititalapariveṣā* for *kṣitivalayaviśeṣā*"
[2] GS fn. "M has *niyata* for which *niyati* is suggested."
[3] °*śailāvanamram* GS (= M, M3)
[4] °*keśaraṃ* N, N2, GS (= M, M3)
[5] *kṣipraṃ* GS (= M, M3)
[6] *vicalita*° GS (= M, M3)
[7] °*daṇḍau* N, °*daṇḍo* GS (= M, M3), N2
[8] *tatpavana*° GS (= M, M3), GS fn. "M reads here *pavana* cf. IV, 22. M3 has *bibhra* for *babhru*"
[9] GS fn. "M3 *ghoṣaiḥ* for *poṣaiḥ*"
[10] *paryaṇya* N, *parjanya*° GS (= M, M3), N2
[11] *iti śrīkapphiṇābhyudaye* GS (= M, M3)
[12] *rājavākyaṃ* GS (= M, M3)

PAÑCAMAḤ SARGAḤ

iti tatra subāhubhāratīm
anusaṃdhātum avandhyayā girā ।
gurusaṃgarakāmyayā kathāṃ
vidadhā(5)neṣu nṛpeṣu niṣṭhuram[1] ॥ 1 ॥

upayāti ruṣāvile bale[2]
bahusaubāhavasūktisaktayā[3] ।
sarasaḥ samatāṃ vijṛmbhayā
vikarālotkalikāvivartinaḥ ॥ 2 ॥

phaṇinīva muhur muhuḥ krudhā
rasanāli(6)ṅgita[4]sāndrasṛkkaṇi ।
pṛthukampavaśe suśarmaṇi
śvasati śvāsahutāśakarkaśam ॥ 3 ।

kupitākulakālaghaṭṭanā-
vidaladdantaninādadāruṇam ।
mṛditāṅgulimarmamarmara-
dhvanitaṃ[5] tanva(7)ti tāram āhvṛcau[6] ॥ 4 ॥

raṇarūḍhikathābhibhāṣiṇaṃ[7]
yavane yauvanabhīṣaṇoṣmaṇi ।
pibatīva subāhum ādarāt
satataṃ saṃgaraśauṇḍayā dṛśā ॥ 5 ॥

valayīkṛtabāhumaṇḍalī-
dṛḍhaparyaṅkaniveśaniścale । (8)
stimitastimitaṃ śatadhvaje[8]
nṛpacakrasya matāni jighrati ॥ 6 ॥

pṛthuvepathusaṃgater gade
daśanacchedavisaṃsthula[9]sthiteḥ ।

[1] GS fn. "M3 *nṛpasya ceṣṭitam* for *nṛpeṣu niṣṭhuram*"
[2] *nale* GS (= M), GS fn. "M3 *bale* for *nale*"
[3] °*śaṃsayā* GS (= M, M3), °*saktayā* N, N2
[4] °*liṅgana*° GS (=M), GS fn. "M3 *liṅgita* for *liṅgana*"
[5] °*svanitaṃ* GS (= M, M3), °*dhvanitaṃ* N, N2
[6] *tāram ākṛtau* GS (=M), GS fn. "M3 *māvavau* for *mākṛtau*", *bhāram āhvṛcau* N, *tāram āhvṛcau* N2
[7] GS fn. "M3 *vilāpina* for *bhibhāṣiṇaṃ*"
[8] *gatadhvaje* N2!
[9] °*visaṃṣṭhula*° N2

smitadīdhitidaṇḍadhāraṇāṃ
vidadhāne 'dharapallavakṣiteḥ || 7 ||

gurudhāmani (11a) **bhūridhāmani**
sphuṭam uttambhya bhujaṃ vijṛmbhayā[1] |
karapaṭṭacapeṭapiṭṭanair[2]
bhavanastambhavapūṃṣi piṃṣati[3] || 8 ||

dadhati bhrukuṭīviśaṅkaṭaṃ
nayaromanthanamantharasthiti |
śvasitāni kirat **karandhame**
kara(2)paryaṅkaniṣaṇṇam ānanam || 9 ||

layalolitapādapallave
raṇalābhotsavanartitabhruvi |
adharopariromakūrcikāṃ
karayugmena **nale**[4] nimṛdnati[5] || 10 ||

pibatīva hṛdi krudarciṣāṃ[6]
kṣaṇasaṃdhukṣaṇakāmya(3)yoddhatān |
vivṛtena mukhena **rukmiṇī**
kṣitipakṣobhabhuvo nabhasvataḥ || 11 ||

viracayya sabhāṅgaṇakṣitiṃ
śvasitamlāpitapuṣpasaṃstaram |
vadanena natena niścalaṃ
kim api dhyā(4)yati **bhīma**bhūbhuji || 12 ||

karavālakarālite kare
yudhi yasyāntakakāṅkṣiṇaḥ kṣaṇāt |
dadhate phala[7]lābhaśālitāṃ
trijagadgrāsamahāmanorathāḥ || 13 ||

sadasi bruvataḥ pṛthusphurat-
pali(5)taśmaśrumiṣeṇa yasya sā |
vahatīva sarasvatī mukhe
calalīlāñcitacāmaraśriyam || 14 ||

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[1] *sphuṭam uttuṅgabhujaṅgajṛmbhayā* GS (= M, M3), <.....>(*m*)*bhya bhujaṃ vijṛmbhayā* N, *sphuṭam uttaṃbhya bhujaṃ vijṛmbhayā* N2
[2] *°pīḍanair* GS (= M, M3), *°piṭṭanair* N, N2
[3] GS fn. "M3 *bibhrati* for *piṃṣati*"
[4] *bale* GS (= M), GS fn. "M3 *nale* for *bale*"
[5] *vimṛdnati* GS (= M, M3)
[6] *krudhārciṣāṃ* GS (= M, M3)
[7] *dadhate'ṅgaṇa°* GS (= M, M3), *dadhate phala°* N, N2

ripurogabhiṣak sa[1] **bhīṣmakaḥ**
kramaśuśrūṣitasabhyam abhyadhāt |
nayatantra[2]vimarśanīṃ[3] śa(6)nair
aśaniṃ mohamahāgirer giram || 15 ||

abhimāna[4]mahārtham ūrjitaṃ
yad udāhāri **subāhunā** vacaḥ |
upadhitrayaśuddhito 'sya kiṃ
kanakasyeva paraṃ parīkṣaṇam || 16 ||

nayaneyadhiyo mahīya(7)si
prabhukṛtye kṛtamantratantraṇāḥ[5] |
akathaṃkathasaṃkathāḥ kathaṃ
prakṛtāpāyi[6] vadeyur īdṛśāḥ || 17 ||

[7]tad apīyam[8] apāyadarśanād
ayavīyastvavitīrṇa[9]codanā |
mukharī[10] kurute balena māṃ
nṛpati(8)premaṇi saṃmatā matiḥ[11] || 18 ||

kṣamam eva punaḥ punaḥ kathāṃ
tanituṃ nīti[12]vimarśadarśinīm |
nahi jātu[13] bhavanti bhaṅgurā
mati[14]bhūyastvavivecitāḥ śriyaḥ || 19 ||

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[1] GS fn. "M3 *bhiṣajya* for *bhiṣaksa*"
[2] *nayatattva°* GS (= M, M3)
[3] *°vimarśinīṃ* GS (= M, M3)
[4] GS fn. "M3 *atimāni* for *abhimāna*"
[5] *kṛtatantratantraṇāḥ* N2
[6] *prakṛtāyāpi* GS (= M, M3)
[7] GS fn. "M3 omits from this sta<n>za upto 27th, both inclusive. These verses are fragmentary. Scanning is given for the missing portion in each stanza." We will quote the readings of GAURI SHANKAR's (faulty and fragmentary) text of these stanzas because they represent an independent recension of the text, and we will also indicate the missing portions in his edition by quoting his scanning. Our text is the text of N and N2 if not stated otherwise.
[8] *tadapāyam* GS (= M)
[9] *upavāsya pravitīrṇa°* GS (= M) ∪ ∪ – ∪ – ∪ – ∪ ∪ – *premaṇi* GS (= M)
[10] *mukhara* ∪ ∪ – ∪ – ∪ – ∪ ∪ – *nīti°* GS (= M)
[11] *mataḥ* GS (= M)
[12] *kṣamam eva punaḥ kathāṃ tu na* ∪ ∪ – *nīti°* GS (= M)
[13] *jānu* N2, *jātu* N, GS (= M)
[14] *nati°* N2, *mati°* N, GS (= M)

vijayāya jagajjigīṣuṇā
ka(11b)raṇīyaḥ susahāyasaṃgamaḥ[1] ।
na hi naiti[2] vipattivandhyatām[3]
nipuṇāmātyapariṣkṛto nṛpaḥ ॥ 20 ॥

sa sakhā sukhaduḥkhayoḥ samo
vijayī śauryabhujaḥ prajābhujaḥ ।
ahitān vinihanti (2) yanmatair[4]
yudhi śastrair iva śāstrasaṃskṛtaiḥ[5] ॥ 21 ॥

kiyad apy ata eva vo vayaṃ[6]
pratibhāsānugaṃ uddidikṣavaḥ[7] ।
ucitaṃ hi pade priyārthinām[8]
abhidhātuṃ hitasaṃhitaṃ vacaḥ ॥ 22 ॥

ghaṭitāṅgam upāyakīli(3)tā
guṇasopānaparamparonnatā[9] ।
guru[10]rājyapadādhirohaṇe
nayani<ḥ>śreṇir[11] upaitu hetutām ॥ 23 ॥

vijayasya paraṃ padam nayas
tam atho mantrapariṣkṛtaṃ jaguḥ ।
sa dhiyā sudhi(4)yāṃ[12] samedhate
samaye so 'pi[13] phalāya kalpate[14] ॥ 24 ॥

vaśitāṃ paramaṃ parīpsayā
kramasādhye 'pi vidhau vidhitsataḥ ।
kim asāmpratam apratīpagā
niviśante yad asūn vipattayaḥ ॥ 25 ॥

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[1] *vijayāya [bha]* ◡ – ◡ – ◡ – ◡ ◡ – ◡ – ◡ ◡ *hāya saṃgamaḥ* GS (= M)
[2] *na (sa) hi naiti* GS (= M)
[3] °*bandhutāṃ* GS (= M)
[4] *yanmaṭhair* (or *yanmatair*?) N, *yanmatai* N2
[5] *ahitān vi* ◡ – ◡ – ◡ – ◡ ◡ – – *rivaśāstrasaṃskṛtaiḥ* GS (= M)
[6] *bodhayan* N2, *vo vayaṃ* GS (= M, M3), N
[7] *pratibhāsānugatim didṛkṣavaḥ* (*) GS (= M)
[8] *priyā(rthi)nām* GS (= M), *priyārthinām* N, *priyārthinīm* N2
[9] °*kīli(tā)* ◡ ◡ – – ◡ ◡ – ◡ *ronmatā* (*) GS (= M)
[10] *puru*° GS (= M)
[11] *nayaniḥśreṇir* GS (= M), *nayaniśreṇir* N, N2
[12] *sudhiyaḥ* GS (= M)
[13] *sopi* N, *sāpi* N2
[14] *samedhate* ◡ ◡ – – ◡ ◡ – ◡ *kalpate* GS (= M)

guṇacakravi(5)cāracāriṇī
caracaryācaritādicicyuṣī[1] ।
vitatā ca matir mahībhujo[2]
vijitā cārṇavamekhalā kṣitiḥ[3] ॥ 26 ॥

na vibhāti nirudyamo nayo
na nayātikramakṛt parākramaḥ ।
param eti (6) hi siddhir iddhatām
nayagarbhavyavasāyasādhanī[4] ॥ 27 ॥

dadhate niyataṃ jigīṣavo
bhuvam ambhodhipariṣkṛtāṃ hṛdi ।
manasaḥ kathaṃ anyathā jaye
vijayante nikhilaṃ mahītalam ॥ 28 ॥

[5]tad ihānava(7)dhau[6] vidhunvatā
nṛpate dhairyadharaṃ vidhīyate[7] ।
kim amarṣamahāmbubhis tvayā[8]
sunayakṣetraparikṣayaḥ kṣaṇāt ॥ 29 ॥

sakalair api no bhavadvidhair
na parīkṣyāḥ pratipakṣasampadaḥ ।
kva yathāribalātta(8)raṅkatā[9]-
vimukhasyāsti mahībhujo jayaḥ[10] ॥ 30 ॥

yad adas tadupādhimatsarād
ajani krodhavirāji rājakam[11] ।
tad akamprabalaḥ **prasenajid**
dhruvam aśrāvi na[12] viśruto 'munā ॥ 31 ॥

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[1] *caracaryā* ◡ ◡ – ◡ – ◡ – GS (= M), *caracaryācaritādivicyuṣī* N, °*cicyuṣī* N2
[2] ◡ ◡ – ◡ ◡ – *mahībhujo* GS (= M)
[3] °*mekhalākṣitiḥ* GS
[4] °*sādhitā* GS (= M)
[5] GS fn. "29-32 M3 omits"
[6] *tadihānavidhau* GS (= M)
[7] °*dhuraṃ* ◡ – ◡ – GS (= M)
[8] ◡ ◡ – ◡ ◡ – ◡ – ◡ – GS (= M)
[9] *kupathā prabalāttaraṅkitā* GS (= M), *kva yathāribalānta* [or: °*balātta*](8)<........>(*syā*)*sti* N, *kva yathāribalātta/ntaraṅkatā* N2
[10] *varivasyāsti mahībhuje* – – GS (= M), GS fn. "M is corrupt in cd"
[11] ◡ ◡ – ◡ ◡ – ◡ – *sarājjanibhākrodga* (*)*virāji rājakam* GS (= M), GS fn. "There is a lacuna in the first line."
[12] *aśrāva(ṇa)* GS (= M)

[1]vibudhāspadaṃ akṣatakṣamaṃ (12a)
dadhataṃ bandhurajātarūpatām[2] |
sthitim īyur alaṃ kulācalaṃ[3]
paritas taṃ[4] parivārya bhūbhṛtaḥ || 32 ||

kaṭhinaṃ kuliśāśrikuṇṭhane[5]
prathamācāryakam eti yadvapuḥ |
samam eṣyati tasya bhedyatāṃ
na sukhenāśmava(2)d aśmakeśvaraḥ[6] || 33 ||

nayaśobhitaśauryaśālinā
na sa bhavyavyavasāyasaṃpadā |
manaseva viyujyatetarām
aviṣādena niṣādabhūbhṛtā || 34 ||

sahadevasurandhramadraka-
drumasauvīrabakaśrutarvabhiḥ[7] |
sa (3) guṇair iva saptabhiḥ svarair
avinaṣṭasya ca gīyate[8] sabhā || 35 ||

iti tatra nirastasaṃplavaiś
ciracintyatvam upāgate guṇaiḥ |
praviśantv aparīpsam īpsita-
sthithaye yuṣmadupāyayuktaya(4)ḥ || 36 ||

vahanāya mano mahīyaso[9]
yugapat krodhatitikṣayoḥ kṣamam |
prabibharty[10] udadhir virodhinī[11]
samam evāsamaśocir ambhasī || 37 ||

[12]suciropacitān priyocitān
kulakīrtyātma(5)suhṛtsvabāndhavān |
samareṇa kṛtāntabandhunā
sumatiḥ kaḥ sahasāpahārayet[13] || 38 ||

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[1] GS fn. "In M3 it occurs after 28."
[2] GS fn. "M3 *bhūṣitām* for *rūpatām*"
[3] *sthitim āpur alaṅkṛtā nalaṃ* GS (= M), *sthitim āpur* N2
[4] GS fn. "M omits *paritas taṃ*"
[5] *kuliśāgrakuṇṭana°* GS (= M, M3)
[6] *aśmake śaraḥ* GS (= M), *sukhenāśmava(2)<........>k(e)śvaraḥ* N, *sukhenāśmavad aśmakeśvaraḥ* N2
[7] *°śrutair nataḥ* GS (= M, M3)
[8] GS fn. "M *pīyate* for *gīyate*"
[9] *mahīyasāṃ* GS (= M, M3)
[10] GS fn. "M3 *prabhavati* for *prabibhartty*"
[11] *virodhinī(ṃ)* N, *virodhinī* GS (= M, M3), N2
[12] GS fn. "M3 omits this."
[13] *samareṇa* ◡ – ◡ – ◡ – ◡ ◡ – – ◡ *sahāpahārayet* GS (= M)

tad upāyati yātu[1] kaścana
dviṣadokas tava śāsanāt puraḥ |
ripusaṃplavajiṣṇubhūbhujāṃ
pa(6)ramāstraṃ khalu dūtabhāratī || 39 ||

prahitaṃ hitaśaṃsi puṇyato
bhavatā sāhasikaikavṛttinā |
na sa sāma[2] samāhitaḥ samaṃ
na mahānugraham āśu[3] maṃsyate[4] || 40 ||

yadi cāntikam āntakaṃ (7) prayān[5]
na pathi sthāsyati tāvake tadā |
na nayānugavartmanāṃ na naḥ[6]
sthitam[7] atyūrjitarāji rājakam[8] || 41 ||

[9]asa kāv udayāya[10] cintyatāṃ
nayamārgo 'tinirargalāgamaḥ |
vikaṭāṃsaviśaṅkaṭo (8) mama
sthita evāyam ato 'nyathā bhujaḥ || 42 ||

vadatīti samaṃ samāhite
vidhivan mantram udūṣma[11] bhīṣmake |
samavṛttyupabhogibhoginām[12]
kṛśitakrodhaviṣaṃ mano 'bhavat || 43 ||

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[1] *tvadupāyatayā* GS (= M), GS fn. "M3 *tadupāyabhiyānna* for *tvadupāyatayā tu* for this *tadupāntamiyāttu* is suggested."; *tad upāyati yātu* N, *tadupāyatayātu* N2
[2] *na śaśāma* N2
[3] *āsu* N2
[4] GS fn. "M3 *śaṃsyate* for *maṃsyate*"
[5] *yadivāntikamārtikaṃpriyā (pratā)** GS (= M, M3), *cāṃtikam aṃtakaṃ* N2
[6] *na nayānnapadarśanān manaḥ* GS (= M, M3), *na nayānugavartmanāṃ na naḥ* N, N2
[7] GS fn. "M3 *smita* for *sthiti*"
[8] *sthitim atyūrjitarājirājakam** GS (= M), GS fn. "M3 *smita* for *sthiti*"
[9] GS prints stanza 44 of the MSS N and N2 after stanza 41. 41-44-42-43 seems to be the order of M only as stanzas 42 and 43 are omitted in M3. (GS fn. "43, 44 M3 omits these.")
[10] ◡ ◡ – ◡ *upāya* GS (= M)
[11] *uduṣma* GS (= M)
[12] *sama* – ◡ ◡ – ◡ – ◡ – GS (= M)

[1]sphuṭayā prakaṭīkṛtā(12b)śayā[2]
sa babhau **bhīṣmaka**bhūbhujo[3] girā |
śaradeva viśāradaśriyā
nṛpacandro 'tha param prasedivān || 44 ||

na ca tasya vacasvitā[4] tadā
dadṛśe[5] harṣulataiva tu vyabhāt[6] |
prakṛtānumata[7]prakāśinī
rabhasā[8] (2) dṛṅ mahatāṃ hi bhāratī || 45 ||

avasādadurāsadaṃ sadaḥ
sa samālokya[9] ciraṃ svatejasā |
akirat karaṇīyakovide
nayadigdarśini darśake dṛśam || 46 ||

sa samagra[10]sukhāvahaṃ vahann
atha tasmai smayamāna(3)m ānanam |
dviṣataḥ puri dūtyam[11] īyivān
niviśasveti nideśam ādiśat || 47 ||

nṛpaśāsanam ārtiśāsanaṃ
sa paraṃ lābham amanyatādṛtaḥ |
iyam ujjvalatānujīvinaḥ
samaye sa (4) smṛtim[12] eti yat prabhoḥ || 48 ||

sa cirasya nirasya tat sado
janitajyotkṛti[13] satkṛtaḥ kṛtī |
vavṛte vivṛtadyutir diśaṃ
carituṃ citraśikhaṇḍimaṇḍitām || 49 ||

atrāntare nṛpam upetya **vicitrabā(5)hur**
vidyādharo malayakūṭataṭīkuṭīraḥ |

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[1] Cf. the footnote at the beginning of stanza 42.
[2] °*śayaḥ* GS (= M, M3)
[3] °*bhūbhujau* N, °*bhūbhujo* N2, GS (= M, M3)
[4] *rajasvitā* GS (= M), GS fn. "M3 *javasvitā* for *rajasvitā*", *vacasvitā* N, N2
[5] *dadarśe* N, *dadṛśe* N2, GS (= M, M3); metre!
[6] *dhyabhāt* N2
[7] *pragatānugata°* GS (= M, M3), *prakṛtānumata°* N, N2
[8] *dhruvam ī°* GS (= M3), GS fn. "M *rabhasādṛṅ* for *dhruvam īdṛṅ*"
[9] GS fn. "M3 *locya* for *lokya*"
[10] GS fn. "M3 *asamagra* for *samamagra*, *sa samagra* is suggested.", *sa samagra°* N, N2
[11] GS fn. "M3 *bhṛtya* for *dūtya*"
[12] *saṃsmṛtim* GS (= M, M3), *sa smṛtim* N, N2
[13] GS corrections: *jyokkṛti*, °*jyotkṛti* N, N2!

Pañcamaḥ sargaḥ

prīter ayācata tam ātmapure prayāṇam
premṇaḥ phalaṃ khalu parasparagehagoṣṭhī[1] || 50 ||

tadvākyād atha bhūpatir vidadhivān sārthāṃ tadabhyarthanāṃ
sauhā(6)rda[2]dravasāndravṛtti suhṛdi prasphārya cetaḥ śivam |
śuddhāntaiḥ saha śuddhadhīr udacalad vidyādharāṅkaṃ dharan[3]
draṣṭum[4] dṛṣṭanayair udūḍhajagatīrājyasthitir[5] mantribhiḥ || 51 ||

|| kapphiṇā(7)bhyudaye mahākāvye **dūtasaṃpreṣaṇo** nāma
pañcamaḥ sargaḥ ||[6]

. . . . .

ṢAṢṬHAḤ SARGAḤ

akharvam aurvāgnim ivodadheḥ plutaṃ
phaṇīśvaraśvāsasamīraṇeraṇaiḥ |
jvalatprabhāḍambaracumbitāmba[7]raṃ
prakṛṣṭam aikṣiṣṭa (8) sa candanācalam || 1 ||

śritaṃ tyajadbhiḥ śamibhiḥ[8] śarīrād
arīn atāntaṃ badarī-natāntam |
śriyaṃ śrayantaṃ[9] śakuni[10]pravṛtta-
madāra[11]va-prāṃśu madāra[12]-vaprām || 2 ||

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[1] *paraspararamyagoṣṭhī* GS (= M, M3), °*gehagoṣṭhī* N, N2
[2] *sauhārdra°* GS (= M, M3); printing mistake because of the following *dra*?
[3] *vidyādharaṃ gatvaraṃ* GS (= M, M3)
[4] *hṛṣṭaṃ* GS, GS fn. "M *hṛṣṭa* for *dṛṣṭa* and *mantravit* for *mantribhiḥ*"
[5] °*sthitir mantribhiḥ* GS (= M3), GS fn. "M ..... *mantravit* for *mantribhiḥ*", °*sthitir mmantribhiḥ* N, °*sthitim mantribhiḥ* N2
[6] *iti śrīkapphiṇabhyudaye mahākāvye dūtasapreṣaṇo nāma pañcamaḥ sargaḥ* / GS (= M, M3)
[7] °*mba°* is added to in the lower margin in N (now broken off), mark of omission in the main text.
[8] *śamibhiḥ* added to in the lower margin in N, mark of omission in the main text.
[9] *śriyantaṃ* GS (= M, M3)
[10] °*śakuniṃ* N2
[11] *mudāra°* GS (= M, M3)
[12] *mudāra°* GS (= M, M3)

ṣṭhyūtāmbara[1]plāvi viśālaśṛṅgaṃ
jyotī(13a)rasajyotiṣam aṅkasūteḥ[2] |
bālasya saṃdarśanakāmyayendor
dyāṃ kṣubdhadugdhā[3]bdhim ivojjihānam || 3 ||

amandam udyad-va*su-dhāma-hāsā*
*sudhā-mahā-sā*num[4] alaṃcakāra |
uddāma-dhīra-dhva*ni-kuñjarā yaṃ*
nikuñja-rāyaṃ (2) dadhatī taṭorvī || 4 ||

yasyāgrabhūḥ śyāmalameghamālā-
saṃnaddhajāmbūnadasānur eti |
kāntiṃ nitānta[5]jvaladujjvalārcir-
uddhūmadāvānalamālinīva[6] || 5 ||

yatrâla[7]sa-prakra*ma-sāra*[8]*-sālaṃ*
masāra(3)*-sālaṃ* dadhatī dhinoti |
ākrīḍabhūr a[9]cchi*durā parāge*
durāparāge 'pi ratiṃ dadhānā || 6 ||

yatkānane viśramakāmyayeva
sacandanāśleṣaviśeṣaśīte |
nijoṣmabhīṣmā(4)rcirudūḍhatāntir[10]
dadāti dīptā[11]ṃśurasavyayātrām || 7 ||

paraṃ padaṃ kāmi-*camū-ratānāṃ*[12]
voḍhāram urvīṃ[13] sa*camūratānām*[14] |

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[1] *sphītāmbara°* GS (= M3), GS fn. "M *pītāmbara* for *sphītāmbara*", *ṣṭhyūtāmbara°* N, N2
[2] *aṅgasūteḥ* GS, GS fn. "M *aṅgasūtre* for *aṅkasute* in M3; *aṅgasūteḥ* is suggested", N mutilated, *aṃkasūteḥ* N2
[3] *sādhudugdhā°* GS (= M, M3)
[4] *sudhāmahāsā* is added to in the upper margin in N, mark of omission in the main text.
[5] *antarnitānta°* GS (= M, M3)
[6] *jālalīlām* GS (= M3), GS fn. "M *mālinīva* for *jālalīlāṃ*"
[7] GS fn. "M3 *rasa* for *°lasa°*"
[8] *°sāra°* is added to in the upper margin in N, mark of omission in the main text.
[9] GS fn. "M3 *bhūbhṛ* for *bhūra°*"
[10] GS fn. "M3 *tārti* or *tānti* for *tānta* in M for which *tāntiḥ* is suggested.", *tāntir* N, N2
[11] *dīprā°* GS (= M, M3), *dīptā°* N, N2
[12] GS fn. "M3 *karmavasūratānām* for *kāmicamūratānām*"
[13] *ūrvīṃ* GS (= M, M3)
[14] GS fn. "M3 *munnīyavasūratānāṃ* for *mūrvīṃ sa camūratānām*"

indur vyanakty[1] āśu[2] *vihāyasā yaṃ*
sadaṃśumattām a*vihāya sā*(5)*yam* || 8 ||

tadutsukāntaś[3] carabandhubhūbhṛd-
abhyarthanapreraṇayeva nūnam |
karoti yasyāvaratāya kukṣau
vīcīkarākarṣaṇam amburāśiḥ || 9 ||

samud-ratârambha-ratā yadaṅke
samudra-tāra(6)*ṃ bharatā*ndhavāyāḥ[4] |
vibhāvayanti[5] *sma yato* niśānāṃ
vibhāv ayanti smayato layaṃ bhāḥ[6] || 10 ||

athācalāloka[7]nalolalocanaṃ
vilokya viśrambhabhuvā[8] bhuvaḥ patim |
jage vacaś cāṭu[9] vicitrabāhu(7)nā[10]
giraḥ suhṛtsaukhyaphalā hi[11] vāgminām || 11 ||

kusuma*sudhām alayo 'ga-*
styanute[12] yasminn apuḥ *su-dhāma-layo 'gaḥ*[13] |
surava*sudhā malayo 'ga-*
syaindra[14]syāsthaiṣa so[15] *'sudhâmalayogaḥ* || 12 ||
|| **pādaikaikayamakam** ||[16]

udbhūtadhātudhṛtakuṅkuma(8)paṅkapiṅga-
tuṅgottamāṅgabhṛtapuṣkalapuṣparāśeḥ |

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[1] *jvalaty* GS (= M, M3), *vyanakty* N, N2
[2] *āsu* N, *āśu* GS (= M, M3), N
[3] *°kāntiś* corrected to *°kāntaś* in N, *°kāntaś* N2
[4] *°vāryāḥ* (?) N, *°vāyāḥ* N2
[5] GS fn. "M3 *vidrāvayanti* for *vibhāvayanti*; in d as well."
[6] GS fn. "M3 *nagaṃtāḥ* for *layaṃ bhāḥ*"
[7] *°lāloka°* is added to in the upper margin in N, mark of omission in the main text.
[8] *visrambha°* N, *viśraṃbha°* N2, *viśrambha°*, GS (= M, M3); *°bhuvaṃ* GS (= M, M3), *°bhuvā* N, N2
[9] *cāru* GS (= M, M3), *cāṭu* N, N2
[10] GS fn. "M3 *vādinā* for *bāhunā*"
[11] *°phalāni* N, *°phalā hi* GS (= M, M3), N2
[12] *'gastanute* GS (= M), GS fn. "M3 *stvanute* for *stanute*"
[13] *°yogaḥ* GS (= M, M3), *°yo'gaḥ* N, N2
[14] *°yogasyendra* GS (= M, M3), *yo'gasyaindra* N, *°yo'gasyaiṃdra* N2
[15] *syācchaiṣa* GS, GS fn. "M3 *syācchaiya so* for *syatāṃso* in M", *°sthaiṣa* N, N2
[16] *pādaikaikayamakam ||* is added to in the upper margin in N, mark of omission in the main text; omitted in GS and N2!

dyaur aṅkam asya dayiteva tatoḍuhāri[1]
hārā[2]dhirohati dharādharanāyakasya ‖ 13 ‖

[3]naya *samayâva mayā vaḥ*
proktaṃ prītiṃ[4] gatâ*mayâvama yāvaḥ* । (13b)
māṃ *samayā vama yāva*
srāviṇam[5] adriṃ prakā*ma-yāvam ayāvaḥ* ‖ 14 ‖

[6]dvipadīpadatālayogabhāsaḥ[7]
[8]sahasāraṅgavarāharāsabhājaḥ ।
[9]dadhate rasabhāvilāsyaśobhāṃ[10]
samam eṣo 'drir imā naṭa[11]striyaś ca ‖ 15 ‖ (2)

eṣaiva sā[12] niyatam asya śiro'grabhūmir
bhavyā sabhā maghavato 'hita[13]re 'phalo 'pāṃ[14] ।
nāyaṃ tapovanabhuvaṃ ca bibharty adūra[15]-
bhavyāsabhāṃ aghavatôhita-repha-lopāṃ ‖ 16 ‖

prakṛtivikāsinā kaṭakinā su(3)tarām
[16]abhimatasāmajātatarasā balinā ।

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[1] *°hāra°* GS (= M, M3)
[2] *°dhārā°* GS (= M, M3)
[3] GS fn. "M3 reads:
nayasamayīvamayāva proktaṃ । prītiṃ gatā mayāvamayāva ।
mā samayāvamayāva śrāvi । tāmadriṃ prakāmamayāvamayāvaḥ ।
[4] *prītaṃ* GS (= M), cf. the preceding footnote.
[5] *śrāvitam* GS (= M), *śrāvi । tām* M3, *srāviṇam* N, N2
[6] N indicates two separations of words for this line: *dvīpadī-pada-tāla-yoga-bhasaḥ* and *dvīpa-dīpa-da-tāla-yogabhâsaḥ*.
[7] *°bhājaḥ* GS (= M3), GS fn. "M *bhāsaḥ* for *bhājaḥ*", *°bhāsaḥ* N, *°bhājaḥ* N2 (!)
[8] N indicates two separations of words for this line: *sahasā raṅga-varā ha rāsa-bhājaḥ* and *saha-sāraṅga-varāha-rāsabhâ*.
[9] N indicates two separations of words for this line: *dadhate rasa-bhāvi-lāsya-śobhāṃ* and *dadhate rasabhā vilâsya-śobhāṃ*.
[10] *rasabhāvalāsyaśobhāṃ* GS (= M), GS fn. "M3 *lāsa* for *lāsya*"
[11] GS fn. "M3 *staṭa* for *naṭa*"
[12] *yā* GS (= M), GS fn. "M3 *sāca niyame* for *yā niyatam asya*", *sā* N, N2
[13] *maghavatohita°* GS (= M, M3), N2, *maghavato, 'hita°* N
[14] GS fn. "M3 *loyāṃ* for *lopāṃ* or *lophāṃ* in M"
[15] *adūre* GS (= M, M3)
[16] N indicates two separations of words for this line: *abhinata-sā'ma-jāta-tarasā* and *abhimata-sāmajâtata-rasā*.

alam acalaḥ[1] samākramitum eṣa mahīṃ
nanu[2] nayavartmaneva nṛpatir vapuṣā ‖ 17 ‖

vahati govrajamaṇḍalam ārtatā[3]
hṛd ayam utkaṭa-kambala(4)*-vallavi* ।
iha raghor akaron[4] mṛgayāṃ mahā-
hṛdaya-m[5]ut kaṭakaṃ balaval-lavi ‖ 18 ‖

premodayārdramanasāṃ na hi kāminīnāṃ
preyasy asahyam[6] iha kiṃ cid atīva vaktum ।
asya dyucu(5)mbini taṭe taraṇer nalinyaḥ
śliṣṭaṃ[7] pibanty api jagattrayatāpi tejaḥ ‖ 19 ‖

iha yā ghnatī[8] khaga-*sabhâratīrāmayān*
uditā sarit taru-*sa[9]bhāra-tīrā mayā* ।
dhriyate priyo 'tra ra*sa[10]-bhā* (6) *ratī rāmayā*
smarasaṃgamād ala*sa-bhāratī-rāmayā* ‖ 20 ‖
pādaikaikayamakam ‖[11]

iha viracitaśuddha[12]varṇaśobhā
[13]suratarujākaraṇehitasvabhāvā ।
[14]lasati[15] navasudhāmarā(7)latārā[16]
naṭavaniteva raseṣu kānaneṣu ‖ 21 ‖

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[1] *amalaḥ* GS (= M), GS fn. "M3 *analaḥ* for *amalaḥ*"
[2] *mahīm anu* GS, GS fn. "[M3?] *nanu naya* for *manunaya*". *mahīṃ nanu°* N, N2
[3] GS fn. "M3 *māttatā* for *mārtatā*"
[4] *akarot* N, *akaron* N2
[5] *mṛgayā vanaṃ sadayam* GS (= M3), GS fn. "M *mahā* for *vanaṃ*"
[6] *aśakyam* GS (= M, M3), *asahyam* N, N2
[7] GS fn. "M3 *śiṣṭaṃ* for *śliṣṭaṃ*"
[8] *yā dyutiṃ* GS, GS fn. "M *yā dyutī* for *yāṃ dyutiṃ* in M3"
[9] *sarittaruṣu* GS (= M3), GS fn. "M *sarabhasa* for *sarittaruṣu*"
[10] GS fn. "M3 *priyānusara* for *priyo'tra rasa*"
[11] om. GS (= M, M3)
[12] *viracitam ūrddha°* GS (= M, M3)
[13] N indicates two separations of words for this line: *surata-rujā karaṇe hita-svabhāvā* and *sura-taru-jā'karaṇêhitasv-abhāvā* (?)
[14] N indicates two separations of words in this line: *lasati navasudhā'marālatārā* and *lasati nava-sudhā'marâlatârā*.
[15] GS fn. "M3 *lapati* for *lasati*"
[16] *vasudhā'marā*(7)<.........>*niteva* N, *vasudhāmarāgatārā* N2

ghaṇṭhāvalī vahati[1] na sthitim atra naddha[2]-
kācā'ravāṃ śaka-valâdara-toraṇeṣu[3] |
ṣaḍ vairijeṣu muniparṣad[4] alabdhaśaktiḥ
kā cāravâṃśa-kavalādarato (8) *raṇeṣu*[5] || 22 ||

kṛtanandanāṅgadamalaṃ kṣamayā
gatam arhatāṃ[6] śubhavibhāmahanam[7] |
bhṛtadakṣiṇāśam atijāta[8]rucim
praṇamanty amuṃ jinam iveha janāḥ || 23 ||

ko nāma nātithir ihā[9]śramakanyakānāṃ (14a)
vācā rameta madhura[10]svarayā rasena |
sarveṣu[11] śāntir uciteti ca[12] dharmavṛttā*v*
ācāram etam adhur asvarayā[13]rasena || 24 ||

asyotsaṅgāsaṅgi[14] maṇiprākaṭamūrteḥ
saṃpaśyantyaś[15] cāruṇi cāmīkara(2)vapre |
svaḥsundaryaḥ kalpitam[16] ākalpam analpaṃ
ratnādarśaṃ maṅgalam ityeva vahanti[17] || 25 ||

sphuṭayati kaṭakorvīr asya bibhrat karaugham[18]
viśada-navam asannā[19]dīprabhôpatyakāmāḥ |

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[1] GS fn. "M3 *valayini* for *vahati na*"
[2] *sthitimantranaddha°* GS (= M, M3)
[3] °*kampāravā śakalavādara°* GS (= M), GS fn. "M3 *ravāṃ* for *ravā* and *śakavalā* at both places; while M varies between *śakavalā* and *śakalavā*"
[4] °*pārṣad* GS (= M, M3), °*parṣad* N, N2
[5] °*kampāravāśakalavādara°* GS (= M); cf. also the preceding footnote.
[6] *śatam āhitaṃ* GS (= M), GS fn. "M3 *gata* for *śata*"
[7] °*vibhāgahanam* GS (= M, M3); N indicates two separations of words in this line: *śubha-vi-bhāma-hanam* and *śubha-vibhā-mahanam.*
[8] *vṛtadakṣiṇāṃsamabhijāta°* GS (= M, M3)
[9] GS fn. "M3 *nātithim ihā°* for *nātitithir ihā°*"
[10] GS fn. "M3 *madhuraṃ* for *madhura*"
[11] GS fn. "M3 *sarveṣṭa* for *sarveṣu*"
[12] *na* GS (= M, M3), *ca* N, N2
[13] GS fn. "M3 has *smarayā* for *svarayā*"
[14] °*saṅga°* GS (= M, M3), °*saṅgi* N, N2
[15] *svaṃ paśyantyaś* GS (= M), GS fn. "M3 *saṃ, svaṃ* is suggested.", *saṃpaśyantyaś* N, N2 (°*paśyaṃtyaś*)
[16] *kalpitum* GS (= M, M3)
[17] GS fn. "M, [= M3?] *vadanti* for which *vahanti* is suggested."
[18] GS fn. "M *kaṣaughaṃ* for *karaughaṃ*"
[19] *viṣadanamavasannā* GS (= M, M3)

api madayati bhṛ(3)ṅgas tāpasīḥ puṣpite 'smin
viśadanavama-sannā[1]dī prabho 'patya[2]kāmāḥ || 26 ||

mandāramandirapurandaranandanorvī-
mandīkṛtodyadara[3]mandarakandaraśrīḥ |
utkandakundadalasundara(4)sinduvāra[4]-
sandohasāndramakarandamado 'yam[5] āste || 27 ||

bibharti bhūr atra vanaṃ karāla[6]-
kālīyakā'māna-latā'pam iddham |
nāśīśamat strī[7]ramaṇasya kaṇṭhe
kâlīya-kāmânala(5)*-tāpam iddham* || 28 ||

ākarṇitā[8] vikalakomalakinnarastrī-
gītakriyā[9]śravaṇarodhita[10]rathyaraṅgaḥ[11] |
naśyan[12]nimeṣamunimaṇḍaladṛṣṭidṛṣṭaḥ
prāpto 'tra dīrghayati vāsaram uṣṇaraśmiḥ || 29 || (6)

iha palvalacāriṇāṃ[13] rave
bisa[14]-romantha-kaṣāyatā rasāt |
jaladher adhikaḥ saro[15] 'mbhasāṃ
visaro[16] mantha-kaṣâyatārasāt || 30 ||

mandasyandaṃ[17] sundaravidyādharīnārī-
gīta(7)dhvānaṃ[18] bandhuram ākarṇya rasena |

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[1] *viṣadanamavasannā* GS (= M, M3)
[2] GS fn. "M3 *gatya* for *patya*"
[3] °*kṛtādrivara°* GS (= M, M3), °*kṛtodyadara°* N (or °*kṛtogha°*?), N2
[4] °*sindhuvāra°* GS (= M, M3), °*sinduvāra°* N, N2
[5] °*madoṣam* GS (= M, M3), °*mado yam āste* N, N2
[6] *karālaṃ* GS (= M), GS fn. "M3 *karārthaṃ* for *karālaṃ*"
[7] *kālī śamantī* GS (= M), GS fn. "M3 *nāgī* for *kālī*", *nāśīśamat strī* N, N2
[8] *ākarnya tāṃ* GS (= M, M3), *ākarṇitā* N, N2
[9] °*kriyāṃ* GS (= M, M3)
[10] °*bodhita°* GS (= M, M3), °*rodhita°* N, N2
[11] °*raṅgam* GS (= M), GS fn. "M3 *rathyaraṃgaḥ* for *rathyaraṅgaṃ*", °*raṅgaḥ* N, N2
[12] GS fn. "M *paśyan* for *naśyan*"
[13] GS fn. "M3 *vāriṇāṃ* for *cāriṇāṃ*"
[14] *viṣa°* GS (= M, M3)
[15] *paro* GS (= M), GS fn. "M3 *śaro* for *paro*", *saro* N, N2
[16] *viṣaro* GS (= M, M3)
[17] GS fn. "M3 *manyasvanyaṃ* for *mandasyandaṃ*"
[18] °*svānaṃ* GS (= M, M3)

ghaṇṭhāvalī vahati[1] na sthitim atra naddha[2]-
kācā'ravāṃ śaka-valâdara-toraṇeṣu[3] ı
ṣaḍ vairijeṣu muniparṣad[4] alabdhaśaktiḥ
kā cāravâṃśa-kavalādarato (8) *raṇeṣu*[5] ॥ 22 ॥

kṛtanandanāṅgadamalaṃ kṣamayā
gatam arhatāṃ[6] śubhavibhāmahanam[7] ı
bhṛtadakṣiṇāśam atijāta[8]rucim
praṇamanty amuṃ jinam iveha janāḥ ॥ 23 ॥

ko nāma nātithir ihā[9]śramakanyakānāṃ (**14a**)
vācā rameta madhura[10]svarayā rasena ı
sarveṣu[11] śāntir uciteti ca[12] dharmavṛttā*v*
ācāram etam adhur asvarayā[13]rasena ॥ 24 ॥

asyotsaṅgāsaṅgi[14] maṇiprākaṭamūrteḥ
saṃpaśyantyaś[15] cāruṇi cāmīkara(2)vapre ı
svaḥsundaryaḥ kalpitam[16] ākalpam analpaṃ
ratnādarśaṃ maṅgalam ityeva vahanti[17] ॥ 25 ॥

sphuṭayati kaṭakorvīr asya bibhrat karaugham[18]
viśada-navam asannā[19]dīprabhôpatyakāmāḥ ı

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[1] GS fn. "M3 *valayini* for *vahati na*"
[2] *sthitimantranaddha°* GS (= M, M3)
[3] *°kampāravā śakalavādara°* GS (= M), GS fn. "M3 *ravāṃ* for *ravā* and *śakavalā* at both places; while M varies between *śakavalā* and *śakalavā*"
[4] *°pārṣad* GS (= M, M3), *°parṣad* N, N2
[5] *°kampāravāśakalavādara°* GS (= M); cf. also the preceding footnote.
[6] *śatam āhitaṃ* GS (= M), GS fn. "M3 *gata* for *śata*"
[7] *°vibhāgahanam* GS (= M, M3); N indicates two separations of words in this line: *śubha-vi-bhāma-hanam* and *śubha-vibhā-mahanam*.
[8] *vṛtadakṣiṇāṃsamabhijāta°* GS (= M, M3)
[9] GS fn. "M3 *nātithim ihā°* for *nātitithir ihā°*"
[10] GS fn. "M3 *madhuraṃ* for *madhura*"
[11] GS fn. "M3 *sarveṣṭa* for *sarveṣu*"
[12] *na* GS (= M, M3), *ca* N, N2
[13] GS fn. "M3 has *smarayā* for *svarayā*"
[14] *°saṅga°* GS (= M, M3), *°saṅgi* N, N2
[15] *svaṃ paśyantyaś* GS (= M), GS fn. "M3 *saṃ*, *svaṃ* is suggested.", *saṃpaśyantyaś* N, N2 (*°paśyaṃtyaś*)
[16] *kalpitum* GS (= M, M3)
[17] GS fn. "M, [= M3?] *vadanti* for which *vahanti* is suggested."
[18] GS fn. "M *kaṣaugham* for *karaugham*"
[19] *viṣadanamavasannā* GS (= M, M3)

api madayati bhṛ(3)ṅgas tāpasīḥ puṣpite 'smin
viśadanavama-sannā[1]dī prabho 'patya[2]kāmāḥ ॥ 26 ॥

mandāramandirapurandaranandanorvī-
mandīkṛtodyadara[3]mandarakandaraśrīḥ ı
utkandakundadalasundara(4)sinduvāra[4]-
sandohasāndramakarandamado 'yam[5] āste ॥ 27 ॥

bibharti bhūr atra vanaṃ karāla[6]-
kālīyakā'māna-latā'pam iddham ı
nāśīśamat strī[7]ramaṇasya kaṇṭhe
kâlīya-kāmânala(5)*-tāpam iddham* ॥ 28 ॥

ākarṇitā[8] vikalakomalakinnarastrī-
gītakriyā[9]śravaṇarodhita[10]rathyaraṅgaḥ[11] ı
naśyan[12]nimeṣamunimaṇḍaladṛṣṭidṛṣṭaḥ
prāpto 'tra dīrghayati vāsaram uṣṇaraśmiḥ ॥ 29 ॥ (6)

iha palvalacāriṇāṃ[13] rave
bisa[14]-romantha-kaṣāyatā rasāt ı
jaladher adhikaḥ saro[15] 'mbhasāṃ
visaro[16] mantha-kaṣâyatârasāt ॥ 30 ॥

mandasyandaṃ[17] sundaravidyādharīnārī-
gīta(7)dhvānaṃ[18] bandhuram ākarṇya rasena ı

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[1] *viṣadanamavasannā* GS (= M, M3)
[2] GS fn. "M3 *gatya* for *patya*"
[3] *°kṛtādrivara°* GS (= M, M3), *°kṛtodyadara°* N (or *°kṛtogha°*?), N2
[4] *°sindhuvāra°* GS (= M, M3), *°sinduvāra°* N, N2
[5] *°madoṣam* GS (= M, M3), *°mado yam āste* N, N2
[6] *karālaṃ* GS (= M), GS fn. "M3 *karārthaṃ* for *karālaṃ*"
[7] *kālī śamantī* GS (= M), GS fn. "M3 *nāgī* for *kālī*", *nāśīśamat strī* N, N2
[8] *ākarnya tāṃ* GS (= M, M3), *ākarṇitā* N, N2
[9] *°kriyāṃ* GS (= M, M3)
[10] *°bodhita°* GS (= M, M3), *°rodhita°* N, N2
[11] *°raṅgam* GS (= M), GS fn. "M3 *rathyaraṃgaḥ* for *rathyaraṅgaṃ*", *°raṅgaḥ* N, N2
[12] GS fn. "M *paśyan* for *naśyan*"
[13] GS fn. "M3 *vāriṇāṃ* for *cāriṇāṃ*"
[14] *viṣa°* GS (= M, M3)
[15] *paro* GS (= M), GS fn. "M3 *śaro* for *paro*", *saro* N, N2
[16] *viṣaro* GS (= M, M3)
[17] GS fn. "M3 *manyasvanyaṃ* for *mandasyandaṃ*"
[18] *°svānaṃ* GS (= M, M3)

nānātālanyāsajuṣaḥ[1] śikṣitum uccair
abhyasyantīva prati[2]nādair iha daryaḥ ॥ 31 ॥

sarati maruti nāmbuhaṃsasvanaiḥ[3]
kalam akaṇi śaśāka[4] kā sāratā ।
vira(8)ham iha ca[5] soḍhum atrocchvasat
kalama-kaṇiśa-śāka[6]-kāsāra-tā ॥ 32 ॥

[7]surapoṣayā[8]vikalahārayôccakair
atikālakāntakaravāladhārayā[9] ।
madanārta[10]yā nasamarāgatāntayā
bhuvi bhāti (14b) śūraśabaraśriyāpy ayam ॥ 33 ॥

iha vahati sariti saṃśrita-
nala-damayantī ratā rasevā'viralam ।
sthitayuvamithunāsya taṭī
nalada-mayan tīra-tāra-sevāvir alam ॥ 34 ॥

nairmalyapratiphalitasphuṭo bhru(2)śārāḥ[11]
śarvaryāṃ marakataratnasānubhāgāḥ[12] ।
kahlārocchvasitasaraḥsamūhabhāso
bhṛṅgāṇāṃ vidadhati vipralambham asmin ॥ 35 ॥

puṇyātmaiṣa girir vinopakaraṇaiḥ prastauti[13] śāliśriyaḥ[14]
kedā(3)*reṣu madāra-satkurarayā kārān alī*[15]-nyāsataḥ ।
padmān āvahate[16] tathā parimalān asmin[17] vahantaḥ kṛtāḥ
ke dāreṣu madârasat-kurarayâkārā nalinyā sataḥ ॥ 36 ॥

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1 °*yutāḥ* GS (= M, M3)
2 GS fn. "M °*vaprati*° for °*parvata*°"; unclear!
3 *nāmbudasasvanaiḥ* GS (= M, M3)
4 *kalam amaṇi śaśāṅka*° GS (= M, M3)
5 *na* GS (= M, M3)
6 *kalam amaṇi śaśāṅka*° GS (= M, M3)
7 GS fn. "M3 omits this"
8 *suraśoṣayā* GS (= M, M3), °*poṣayā* or °*yoṣayā* N, N2
9 *vikala* – ᴗ – ᴗ – ᴗ ᴗ – ᴗ – ᴗ *karavāladhārayā* ° GS (= M)
10 *madanārtha*° GS (= M, M3), *madanārtta*° N, N2
11 °*sphuṭendu*° GS (= M3), GS fn. "M *sphuṭorusāra* for *sphuṭēndu-rāgāḥ*", °*sphuṭobhruśārāḥ* N, °*sphuṭobhrurāgāḥ* N2
12 °*bhāsau* N2
13 *prasnauti* GS (= M), GS fn. "M3 *prastauti* for *prasnauti*"
14 °*śriyaḥ* GS (= M, M3)
15 GS fn. "M3 *kārālavi* for *kārānalī*"
16 *padmānāṃ vahate* GS (= M, M3), *padmānāvahate* N, N2
17 °*malāny asmin* GS (= M), GS fn. "M3 *kasmin* for *nyasmin*"

[1]dṛṣṭyā kurvann āsra(4)vāntaṃ sravantīr[2]
bibhrāṇo 'yaṃ sābhrarandhraḥ[3] purandhrīḥ[4] ।
śuddhaḥ śuddhāntaśriyaṃ saṃvidhatte
kroḍakrīḍādakṣiṇo dakṣiṇābdheḥ[5] ॥ 37 ॥

nandakā nôllasal-*lāsa-haṃsā na vaḥ*[6]
kānanaṃ prāpya lī*lāsa*(5)*haṃ sānavaḥ* ।
bibhrate hāritāṃ *hāsadā mālayā*[7]
ramyayā śākhināṃ *hā sadā mālayā* ॥ 38 ॥

pravighaṭitavikaṭadalapaṭalapuṭa[8]-
sphuṭadhavalakamalakuharacaladaliḥ[9] ।
tvadabhiga(6)manarasarabhasataralita-
prakaṭanayana iva vahati rucam ayam ॥ 39 ॥

[10]yoṣāṃ pṛṣanmarud akārayata priyāṅka-
vāsan na hâsarasi kāṅ kurarājire 'ṇuḥ[11] ।
atra priyeva nalinī natim eti (7)bhānā*v*[12]
āsanna[13]hāsarasikā'ṅkura-rāji-reṇuḥ ॥ 40 ॥

vṛṣṭi[14]cchedāśaṃsicalākhaṇḍalacāpa[15]-
bhrāntitrāsāyāsaparimlāpitapiñchān[16] ।
ratnacchāyocchrāyasamācchāditameghaḥ
prāvṛṭkāle 'pi vyathayatv eṣa[17] (8) mayūrān ॥ 41 ॥

[18]amuṃ nidānaṃ vi*dur āyatīnāṃ*
neha prabhāvāś chi*durā*[19] yatīnāṃ ।

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1 GS fn. "M3 omits this."
2 *dṛṣṭvā kuvilāśravātaṃ śravatī* GS (= M), °*śravāṃtaṃ śraṃvatī* N2
3 *sānubharandhraḥ* GS (= M), *sābhrarandhraḥ* N, *sābharaṃdhraḥ* N2
4 *purandhraḥ* GS (= M)
5 *ko'*..........................*vyaḥ* ° GS (= M)
6 *kāmanojñollasallāsahaṃsānavaḥ* ° GS (= M, M3)
7 *hāsadā ø ø mālayā* N
8 *pravughaṭitavikaṭadalapuṭa*............ GS (= M, M3)
9 GS fn. "M3 *valadaliḥ* for *caladaliḥ*"
10 GS fn. "M3 omits this."
11 *yo pāṃ pṛṣannurudakāraya* – ᴗ – ᴗ – – ᴗ – ᴗ *rasikāṅkurarāji-reṇuḥ* GS (= M, M3)
12 *asmin valiny api yato natim e* ᴗ – – GS (= M)
13 *vāsanta*° GS (= M)
14 GS fn. "M3 *dṛṣṭi* for *vṛṣṭi*"
15 °*cāpa*° is added to in the lower margin in N, mark of omission in the main text.
16 °*picchān* GS (= M, M3), °*piñchān* N, °*piṃcchān* N2, cf. 7.13b
17 GS fn. "M3 *eva* for *eṣa*"
18 GS fn. "M3 omits."
19 *prabhāvāścchidurā* N, *prabhāvacchidurā* N2

atrātanoḥ[1] kārmu*kam āvileṣu*
nālakṣyate nāya*ka mā vileṣu*[2] || 42 ||

atyujjvalormikamahākaṭakaprakāśa(15a)[3]m
uccair udūḍhaghanasāraparāgapūram |
madhye niṣaṇṇadinanāyakam āhur enaṃ
hemāṅgadeham iva bhūbhujam arthabhājam[4] || 43 ||

[5]asyārkuṭānīlakaṇṭhe 'pakaṇṭha[6]-
mārākalpā jayyajalpākarāmā |
varṣā[7] kuryāt kasya nānandam eṣā[8]
sārādhanyādhānadhānyādharā sā[9] || 44 ||

sa śivam iha sadākṛti[10]prakāśaṃ
na ca viṣameṣu madena saṃprayuktam[11] |
svarucikapiśitāṃsamāṃsam[12] adrir
vahati yuvānam ayaṃ na yakṣacakram[13] || 45 ||

yo nāma yogabhṛd iha pratanoti [30b] buddhiḥ[14]
sa hy ā[15]gamastimitamandarasānutattvam |
prāpte 'tha śṛṅgam atituṅgatayā[16]bhibhūta-
sahyā[17]gamastimitamandarasānutattvam || 46 ||

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[1] *atāḍanaiḥ* GS (= M)
[2] – ⏑ [!] ⏑ – – ⏑ ⏑ *mävileṣu* GS (= M)
[3] Leaves 15 and 16 of N are lost. For this portion we refer to N2 only.
[4] *bhūbhukamandabhāvam* ° GS (= M, M3)
[5] GS fn. "M3 omits."
[6] ....*kalakaṇṭhopakaṇṭhā* GS (= M)
[7] *varyāt* GS (= M)
[8] *eṣāṃ* GS (= M)
[9] *rādhanyādhānadhanyādharāmā* ° GS (= M)
[10] *sadākṛta*° GS (= M), GS fn. "M3 *sa navam iha sadātapaprakāśaṃ*"
[11] *navaviṣameṣumadena saṃprasaktaṃ* GS (= M, M3)
[12] °*tāsamāṃsa*° GS (= M), GS fn. "M3 *śamāyamadriḥ* for *samāṃsamadriḥ*", °*tāṃśamāṃsa*° N2
[13] *vahati bhuvānam ayaṃ ca ye ' cakram* ° GS (= M), GS fn. "M3 *vihitayuvānamayaṃ na dhakṣaraktam* ° "
[14] *buddhaḥ* GS (= M), GS fn. "M3 *yogavṛd* for *yogabhṛd*; *buddhī* for *buddhaḥ*"
[15] *saṅghā*° GS (= M, M3), *sa hy ā*° N2
[16] *prāpnoti tuṅgataraśṛṅgatayā*° GS (= M3), GS fn. "M *śṛṅgagate* for *tuṅgatara*"
[17] *saṅghā*° GS (= M, M3), *sa hy ā*° N2

gururandhrasamīraṇānuṣaṅgāt[1]
tarubhiḥ sānuṣu saṃtataṃ caladbhiḥ[2] |
klamino 'ntakam īyataḥ kharāṃśor[3]
vyajanair vījayatīva vājino 'yam || 47 ||

asmai vismāyibhāse nanu namati na kaḥ pāpināṃ vṛttim[4] uccair
akṣodīyānapātre 'dhvani dhanamalināṃ sāla[5]sāṃyātrikāṇām[6] |
dhatte līlāṃ[7] gatiḥ sā bhṛśam iha sudṛśāṃ kānane caiṣa dhatte
rakṣodīyānapātre dhvanidhanamalināṃ sāla[8]sāṃyātrikānām[9] || 48 ||

uccoccacandanatarūttarasāla[10]sakta-
sarpaprasarpiphaṇaphūtkṛtadhūmapūram[11] |
atraitya locanakulaṃ taraṇes turaṅgā[12]
raṅgatkṣaye[13]kṣubhitakūbari kūṇayanti || 49 ||

bhayāpanībhūri bhayāpanī bhūr
anāvilāsyāma ranāvilāsyā | [31a]
virājatībhāra virājatī bhā
varājirā mādha varājirāmā || 50 ||

rāgopāttair[14] yuvabhir iva suśṛṅgārair[15]
gosaṃghātair[16] upavanaratisaṃcāraiḥ[17] |
aśrāntyaiva śramaṇa[18]manasaromanthair
lokenotpadyati[19] (?) iha na cirād uccaiḥ || 51 ||

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[1] °*samīraṇonuṣaṃgotta*° (?) N2
[2] GS fn. "M3 *valadbhiḥ* for *caladbhiḥ*"
[3] *āyataḥ* GS (= M), GS fn. "M3 *māgataḥ* for *māyataḥ* and *śarāṅgo* for *kharāṃśoḥ*"
[4] *vṛttam* GS (= M), GS fn. "M3 *vismāpitāro* for *vismāyibhāse*, *mūrta* for *vṛttam*"
[5] *sāra*° GS (= M), GS fn. "M3 *pāteṣva*° for *pātre'dhva* and *sālasāṃpātikānām* for *sārasāṃyātrikānām*"
[6] °*kānām* GS (= M, M3), °*kāṇām* N, N2
[7] *līlā*° GS (= M, M3)
[8] *sāra*° GS (= M)
[9] °*kānām* GS (= M, M3), °*kāṇām* N, N2
[10] °*śāla*° N2
[11] °*dhūtaṃ* instead pf °*pūram* N2
[12] *turaṇg(o)* N2
[13] *aṅga kṣaṇaṃ* GS (= M3), GS fn. "M *aṅgaṃ* for *aṅga*"
[14] *rāgopāntair* (?) N2
[15] *yuvabhir ava*° *śṛṅgārair* GS (= M), GS fn. "M3 *yuvatibhir iva saśṛṅgāraiḥ*"
[16] °*saṃpātair* GS (= M, M3)
[17] GS fn. "M3 *upanatavanasaṃcāraiḥ*"
[18] *śramaśa*° GS (= M, M3)
[19] *lokenārādhyata* GS (= M, M3)

bhavati kuñjadarīṃ gahanāṃ girer
aviramaj[1] janakāmam ahānitaḥ |
ratigṛhāṃś ca bibharty ayam uccakair
avir amajjanakāmam ahānitaḥ[2] || 52 ||

[3]śayitakarālakañcukikule kumudvatīnāṃ[4]
gahanagṛhe 'sya sālabahule[5] sakhīva saukhyam |
diśati niśi praveśya śanakaiḥ priyendupādān
vikaṭakavāṭapaṭṭavivṛtivratātra vātyā[6] || 53 ||

vapuṣi lalitāṃ bhūṣāṃ patyā[7] purandhrijanaḥ kucair
navanakhacitair[8] uccakrāntair atītanadānate[9] |
iha maṇimayaiḥ sindhuprītyai tarattarubhis taṭair[10]
navanakhacitair uccakrāntair atītanadānate[11] || 54 || [31b]

prāgbhāra[12]dīrghadṛśad[13]ujjhita[14]nirjharāmbu-
lambipravāhavikarālakaraḥ karoti |
sindūrasundaraparāgapiśaṅgamūrdhā
rambhāvijṛmbhita[15]rado 'yam ibhānukāram || 55 ||

kamaladalāvalī[16]sthalam ihādhitiṣṭhati niraṅkuśaṃ kuśacarad[17]-
galadala[18]sādaraṃ kumudayoṣitaṃ[19] na rajanīkaropamalayā |

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[1] GS fn. "M3 °*racira* for °*ravira*"
[2] °*ta*° is added to in the lower margin in N2, mark of omission in the main text.
[3] GS fn. "M3 omits"
[4] *śayitakarāla* – ∪ ∪ ∪ – ∪ – *datīnāṃ* GS (= M)
[5] *sālabakule* GS (= M), *śālabahule sma* [!] N2 (metre!)
[6] *vikaṭadala* ∪ – ∪ ∪ ∪ – ∪ *yatra vātyā* GS (= M)
[7] *gatyā* GS (= M), GS fn. "M3 *patnyāṃ* for *gatyā*"
[8] GS fn. "M3 *navanagatataiḥ* for *navanakhacitaiḥ*", °*rnnavavana-kha*° N2
[9] °*nadīnate* GS (= M, M3)
[10] *sindhuḥ prītyai tatas tarubhis taṭe* GS (= M), GS fn. "M3 *sindhū pītyai tattarubhiś ca taiḥ* for the above."
[11] °*nadīnate* GS (= M), GS fn. "M3 *nadānate* for *nadīnate* !"
[12] GS fn. "M3 *prākāra* for *prāgbhāra*"
[13] °*dṛṣad*° GS (= M, M3), or printing mistake?
[14] °*utthita*° GS (= M, M3)
[15] °*vijṛ[2]bhita*° N2
[16] °*avali*° GS (= M), °*āvalī*° N2
[17] °*calad*° GS (= M), GS fn. "M3 *vahad* for *calad*"
[18] *galadali*° GS (= M), *galadala*° N2
[19] GS fn. "M3 *alasādaraṃ* for *alisādaraṃ* and *poṣitaṃ* for *yoṣitaṃ*", °*yoṣitan na* N2

vrajati sa tṛptim atra hi rucā cirasya[1] parirabhya rāgarabhasād
galadali[2]*sādaraṃ kumudayoṣitaṃ na rajanīkaro 'pamalayā*[3] || 56 ||

lakṣmī[4]lakṣyair lakṣyaśa indī[5]varanīlaiḥ
phenasphītais tīrthabalair[6] nāgapatīnām[7] |
vyāpto bhūbhṛt sarvata eṣo 'nuvidhatte
harṣotphullalocanasaṃghasya maghonaḥ || 57 ||

[8]iha bhūḥ samūḍhanava*nīratāvaryamā*
nutim arhati pramada*nī ratāv aryamā*[9] |
bhramati pravṛddharati*mekhalāpaddhatiṃ*
munir ātanoti ca [32a] śa*me*[10] *khalāpaddhatim* || 58 ||

dehaṃ payo[11]dayadhiyeha[12] sa bodhisattvaḥ[13]
patye[14] bhujaṅgamabhuje patatāṃ nivedya[15] |
nirmokamaṇḍalam aśaṅkitam aṅkasaṅgi[16]
nāgīmukhāmburuhacumbanacuñcuvakre[17] || 59 ||

acala eṣa cakāsti suraśriyāṃ
kurarakīsa[18]*kirātatayānayā*[19] |
jagati kuñjasuvāsya rarājitaṃ[20]
kurarakīsa[21]*kirātatayānayā* || 60 ||

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[1] *tṛptim atihi*° *cirasya* GS (= M, M3)
[2] *galadali*° GS (= M), *galadala*° N2
[3] °*karopamalayā* GS (= M, M3), °*karo'pamalayā* N2
[4] *lakṣmīṃ* N2
[5] *idī*° N2
[6] *tīrthavilair* GS (= M), *tīrthavalai* N2
[7] °*vilai nnāgapātānāṃ* N2
[8] GS fn. "58 and 59, M3 omits."
[9] *nutim arhatīna navanīratāvaryamā* GS (= M, M3)
[10] °*me* om. N2!
[11] *pa(lo)*° N2
[12] *payopadadhātīha*° GS (= M)
[13] °*sandhaḥ* (?) N2
[14] *payo* GS (= M)
[15] *nivedya* om. GS (= M)
[16] *alam aśaṅkata saṅghasaṅgi*° GS (= M)
[17] °*nā śrīmukhāmburuhacumbanatantucakre*° GS (= M), *nāgīmukhāṃ-buruha[[cumbana]]cuṃcuvakre* N2, *[[cumbana]]* added to in the upper margin in N2 (mark of omission in the main text).
[18] °*kīśa*° N2
[19] °*tayā'nayā* N2
[20] *kuṇjabhuvāsya virājitaṃ* GS (= M)
[21] °*kīśa*° N2

ami dṛśyante 'dreḥ savidhajaladhidvīpaluṭhitāḥ
suparṇakṣuṇṇānām iha phaṇavatām asthinicayāḥ |
vikarṣaty a(bdh)ir yā sudaragatanāśa<..>thitamatiś[1]
calair vīcīhastair jaṭharaśikhinidhyāpanadhiyā[2] || 61 ||

vikasati marud iha mṛducala-
dalika[3]malana[4]lo[5]hitena vadanenāyam |
subhaṭaḥ śliṣyati kopā*d*
alika[6]malanalohitena vadanenāyam || 62 ||

[7]adhiśirasam ihāsau[8] ratnarambhā mukhāgre[9] **[32b]**
sphuritarucira[10]pattraḥ prāpya bimbapratiṣṭhām |
karaparigata[11]dhātūddhūtareṇur vivasvān
bhavati saralanālottāla[12]tāmrotpalaśrīḥ[13] || 63 ||

priyājanaṃ prāptarasaḥ[14] kalāsu
tyāgī caraṃ[15] sa prasaraṃ ca gītyā[16] |
iha priyaś cumbati cārucāṭu-
līlāvile talpatale vilālī[17] || 64 ||

dhyānāṣṭake gata[18]viparyayam āryasatyair
dṛptendriyāḥ samavino 'tra vipaśyanādyāḥ[19] |
dhātutrayāpacayataḥ pratisaṃvidarham[20]
arhattvam ucchvasadabhijñam avāpnuvanti[21] || 65 ||

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[1] *vakarṣa tatvaryā nu vara gatarāgā* ˙ GS (= M)
[2] *hasrair java śikhinidhmāpanayā* ˙ GS (= M)
[3] °*dalaka*° GS (= M)
[4] GS fn. "M *malana* for *malana*"
[5] °*lo*° GS (= M), °*lau*° N2, cf. line d.
[6] GS fn. "M3 *surabhiḥ* for *subhaṭaḥ* and *dalikā* for *dalaka*"
[7] GS fn. "63-66, M3 omits."
[8] ◡ ◡ ◡ *kharam ihāsau* GS (= M, M3)
[9] °*śivāgre* GS (= M)
[10] *sphuritavimala*° GS (= M), *sphuritarucira*° N2
[11] *karaphalita*° GS (= M)
[12] °*nālauttāla*° N2
[13] °*tpalāni* GS (= M)
[14] *saptarasaḥkalāsu* GS (= M)
[15] *tyācaraṃ* GS (= M)
[16] *pītyā* GS (= M)
[17] °*līlāvileva līlām* ˙ GS (= M)
[18] *gati*° GS (= M)
[19] *daptendriyā* ◡ ◡ ◡ – ◡ ◡ – ◡ *nadyā* GS (= M)
[20] °*arham* om. N2 (!)
[21] *arhattvaśustya* ˙ *ṣaḍabhijñam avāpnuvanti* GS (= M)

*suratās*thayā praṇatatā *suratāḥ*[1]
samayaṃ gatāḥ smara[2]vilā*samayam* |
dadate pramodam iha kun*dada te*[3]
dayite hi naḥ svara[4]bhasād *ayi te* || 66 ||

stauti kesari[5]kulaṃ drutanāgī
markaṭaṃ kṛtrima[6]dañcitayānaḥ |
śrīvayā mudam agamac ca gariṣṭhā[7]
markaṭaṃ kṛtrima[8]dañcitayānaḥ || 67 ||

ihāsthito niyamasamuttha**[33a]**yā muniḥ
samuccakair adhita rucā ripūṣaṇam[9] |
girim tatair[10] imam[11] api nādade priyā
samuccakair adhitarucāripūṣaṇam[12] || 68 ||

syandanasya śikharair asau satāṃ[13]
dakṣiṇodyatir[14] ayaṃ prabhāvataḥ |
āsravān[15] iha ca bodhabandhurā[16]
dakṣiṇodyatir[17] ayaṃ prabhāvataḥ || 69 ||

nārīsaṃhatir atra pātum aśituṃ rantuṃ varītuṃ varaṃ
dātuṃ (gā)tum[18] udāsitā[19]mayugatānāsāratā[20]lāsinī[21] |
rājījīvapatatriṇāṃ sthitim iyaṃ ratnasthalīṣv ādarā[22]
dātuṃ gātum[23] udāsitā[24] mayugatā nāsāratā[25] lāsinī[26] || 70 ||

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[1] *suratā* GS (= M)
[2] *sura*° GS (= M)
[3] *dadate pra* – ◡ ◡ ◡ – *(dadate)* GS (= M)
[4] *sura*° GS (= M)
[5] *keśari*° N2
[6] *kṛtama*° GS (= M, M3)
[7] *grīvayā* ˙ *sudamagaśṛ* ˙ *gariṣṭhā* GS (= M, M3)
[8] *kṛtama*° GS (= M, M3)
[9] °*bhibhūṣaṇam* GS (= M), GS fn. "M3 *cāru* for *cābhi*"
[10] *giraṃ śatair* GS (= M, M3)
[11] *idam* GS (= M, M3)
[12] °*bhibhūṣaṇam* GS (= M, M3)
[13] *ayaṃsatāṃ* GS (= M), GS fn. "M3 *rasau syatāṃ* for *rayaṃsatāṃ*"
[14] *dakṣiṇodatir* GS (= M, M3)
[15] *āśravān* GS (= M, M3)
[16] *na bodhibandurā* GS (= M), GS fn. "M3 *vabodha* for *na bodhi*"
[17] *dakṣiṇodatir* GS (= M, M3), *dakṣiṇaudyatir* N2
[18] *dāntaṃ śāntam* GS (= M, M3)
[19] GS fn. "M3 *mupāsitā* for *mudāsitā*"
[20] °*śāratā*° GS (= M, M3)
[21] °*lāpinī* GS (= M, M3)
[22] *ādarād* GS (= M, M3), *ādarā* N2
[23] *dāntaṃ śāntam* GS (= M, M3)

nāryo diśanty āgasi[1] rāgayukter
asāma yūnāṃ[2] na ca co[3]dayante |
nāṭyāya ceto 'tra ca nāṭakīyā
rasā mayūnāṃ na ca co[4]dayante || 71 ||

ruciracitapramodalavalīkalatābhavanaḥ
smaramayatīritā[5]ratimitāri[6]kanāvadaraḥ /
rucira[33b]*citapramodalavalīkalatābhavanaḥ*
smaramayatīritā[7]ratimitāri[8]kanāvadaraḥ[9] || 72 ||
|| **samudgakaḥ** ||

dagdham api smaraṃ ghaṭayati sphuṭam upavanabhūr
atra parā gatā[10] sumanasā manasijavanataḥ |
ghaṭṭanato 'tra sa vṛṣagaṇaḥ kriyata iha rater[11]
atraparāgatā sumanasā manasijavanataḥ || 73 ||

vividhudhutatapāpā rarakṣa kṣapāpā
khakhananajajapāpāya yatra trapāpā /
na nagagajajapāpāvavaprapraрāpā
mama raravi vipāpābha bhadra drapāpā[12] // 74 //
|| **āvaliḥ** ||

ittham guṇā diśati te[13] sukham[14] alpam urvī
sārāvatā[15] samavanā vivarā[16]hitāntā |

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[24] GS fn. "M3 *mupāsitā* for *mudāsitā*"
[25] °*śāratā*° GS (= M, M3)
[26] °*lāpinī* GS (= M, M3)
[1] GS fn. "M3 *nārghyo daśaty āśaśi* for the above"
[2] GS fn. "M3 *rasādayūnāṃ* for *rasāma yūnāṃ*"
[3] *na vaco* GS (= M), GS fn. "M3 *vanodayante* for *vacodayante*"
[4] *nava co*° GS (= M, M3)
[5] °*tīratā*° GS (= M, M3)
[6] °*timirāri*° GS (= M, M3)
[7] °*tīratā*° GS (= M, M3)
[8] °*timirāri*° GS (= M, M3)
[9] °*varadaḥ* N2 (!)
[10] GS fn. "M3 *ranuparāgatā* fpr *ratraparāgatā*"
[11] *ghaṭṭanato 'tra bhramannṛpagaṇo yata iha* ° GS (= M, M3), fn. "M *ghaṭanato* for *ghaṭṭanato*"
[12] This is the unintelligible text of GS:
nanajaja pāpā vava prapra pāpā
mama rara vapā syabha dra dra pāpā /
vivi dhudhutata pāpā ... ...
rarayaya pāpā khakhanana jajapāpā'yayatrapāpā ° //
[13] *guṇādi diśate* GS (= M, M3)
[14] GS fn. "M *mukha* for *sukha*"
[15] GS fn. "M3 *pārāvatā* for *sārāvatā*"

sphītapra[1]saktaphalinī saphalā phaleṣu
sārāvatā samavanā vivarāhitāntā || 75 ||

[2]vahati mahāmahamahatī *vādanavāsānatānasā vānadavā* |
haratī ca taṭī padyān[34a]ta[3]ja<vā> *vādanavāsā[4] natānasā*
vānadavā[5] || 76 ||
|| **yamakapratilomabandhaḥ** ||

yogo da(?)dhāraḥ[6] kurvāṇāṃ kuvalayavasatilayavalo nutarṣabharocitaḥ
mālā no nāpannāgāraḥ sakalam avasudhavaśaraṇo 'nu[7]kampikakapota-
kaḥ |
mañjūṣābhāsā[8] mantrī mā nalinavanaviśadahitataḥ kule khalatākaro
nākāṃśor[9] ājīvair hīnaḥ samararasita visarati vayaḥ sa māgadharā-
jitaḥ[10] || 77 || [11]|| **mahāyamakam** ||

eṣa mahībhṛt pravidadhad aśanaiḥ śāśvatikâśritaśuciśaśibhābhiḥ[12]
kairava-mānaṃ surasavanam itaḥ sāgara-yojana-naya-nada-gehaḥ |
dyām ava(2)dārya sthita iha śikharais tuṅgataṭas trijagati nanu
nītaḥ[13]
kair avamānaṃ su-rasa-vana-mitaḥ sâga-rayo jana-nayana-dagêhaḥ
|| 78 || [34b]

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[16] *vitarā*° N2, cf. line d.
[1] *sphītatha*° N2, GS fn. "M3 *śīta* for *sphīta*"
[2] GS fn. "76, 77, M3 omits. Readings in 77 are hopelessly corrupt."
[3] *padyāṃ*[34a]*tra*° N2
[4] °*vāmā* N2
[5] GS has the following unintelligible text:
mahatīvādanavāsanatānasā vānadavā /
mahatīvādanavāsā natānasā vānadavā ° //
harati taṭī ca pathā vādanavāsā natānasā vānadavā ° //
[6] *yogāndhāraḥ* GS (= M), *yog(o)(da)dhāraḥ* N2, *yogāva* or *yogāv(e)* seems also to be a possible readings. The third syllable has to be long.
[7] Or °*śaraṇontu*° N2?
[8] *bhāṣā* GS (= M)
[9] Or *naikāśor* N2?
[10] GS has the following unintelligible text:
yogāndhāraḥ kurvāṇānāṃ
balonutarṣi bharociṣā lāno nāpannā ṣāraḥ
sakala mavasudha vaśaraṇo nukampitapotakaḥ /
mañjūṣā bhāṣā masi mānalina navaviśadahitataḥ
kuleśorājīvaihīnaḥ samararasita visarita-
vaṣaḥ samārādha rājita ° //
[11] (17a)<.................> // *mahāyamakaṃ* //; in the beginning of folio 17a of N the first 8 or 9 *akṣaras* are broken off.
[12] GS fn. "M3 *śucigagirābhiḥ*"
[13] GS fn. "M3 *tuṅgataṭas tu jagati nanu nītaḥ* /"

[1]vāsavāsatānyamānamānyatā sa vāsavā[2]
tāpanīyanī(3)lapāly apālanīyanīpatā |
sīmatārapādapā supād apāratāmasī[3]
hīmatāsibhā cakāsti kācabhāsitā mahī[4] *|| 79 ||*
|| **pratipādapratilomaḥ** ||

[5]asminn āste saiddhaṃ sainyaṃ
naya naya[6]*nam ana*(4)*mam avama-vamam amama*
śākhāṃ śītāṃ śliṣyaty uccai*r*
ahir ahita-rata-ravir aviratam atama |
bibhraty ambho< >nadyaḥ kīrṇaṃ
śara-śaraṇa-raṇa-rasika sikatila-tila
hemakṣodair a(5)ntaḥkrīḍā
śaka-śakali-kali-kalakala-ka-mahima hi || 80 ||
|| **āvaliḥ** ||

[7]pulakabhuvāmbunā naṭasabhā satām iha rasodayasya vikalā
navabharatān a-tāyana-vidhāv adhāvi (6) *naya-tāna-tāra*[8]*-bhavana* |
bhavati na ceha candanavanaṃ viṣaktaviṭapaughaśaṅkaṭa[9]tayā
dinakara-tāpa-pāṭita-śilātalāśi[10]*-taṭi-pāpa-tāraka-nadi* || 81 ||
|| **lalitaṃ yugmapratilomaḥ** || (7)

netrākṛṣṭer[11] ihādhi[12]vrajam alasalasadvallavīdor[13]latābhiḥ
kīryante śīka[14]raughāḥ sakalaśi valatā nāvanītā mathāpi |
śṛṅgaśreṇī ca tuṅgāṅgaṇamaṇir amunā[15]dhaḥkṛtāśeṣaśailā
kurvāṇe(8)nātma[16]tuṣṭiṃ sakalaśivalatā nāv anītām athāpi || 82 ||

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[1] GS fn. "M3 omits."
[2] *°tānvamānamānva°* GS (= M)
[3] *°pādapārapāda°* GS (= M, M3)
[4] *bhīma°* and *°mabhī* GS (= M)
[5] GS fn. "81, 82 [= our verse 80!] readings are very corrupt." We deliberately refrain from quoting them.
[6] Or *naya-nayanam*? The second *naya* is added to in the lower margin in N2, mark of omission in the main text.
[7] GS fn. "M3 omits. Reading<s> are very corrupt." We deliberately refrain from quoting them.
[8] *jayatānavāra°* N2
[9] *°viṭapoghasaṃkaṭa°* N2
[10] *°śilātalāsi°* N2
[11] *°kṛṣṭair* GS (= M, M3), *°kṛṣṭer* N, N2
[12] *ihādhi°* GS (= M, M3), N, *ihāpi* N2
[13] *°daur°* N2
[14] *sīka°* N2
[15] *adhunā°* GS (= M, M3)
[16] GS fn. "M *nānta* for *nātma*"

|| kapphiṇābhyudaye mahākāvye parvatavarṇano nāma
ṣaṣṭhaḥ sargaḥ ||

. . . . .

SAPTAMAḤ SARGAḤ

itthaṃ tathyāḥ[1] kṣmādharavastustutigarbhāḥ
śrutvā śravyā (17b) viśruta[2]vidyādharavācaḥ |
śailotsaṅgaśrīparibhogaspṛhayāluḥ
sa prāstāvīt saṃstutam ākrīḍavihāram || 1 ||

kṣoṇīkṣodaḥ kṣmāpativiśvāśvaśaphāśma-
kṣobhakṣuṇṇo dyāṃ anavadyām udamajjat |
bi(2)bhrad bhūbhṛdbhūrivimardātulalīlā-
pīḍoḍḍīnoḍḍāmara[3]bhūbimbaviḍambam || 2 ||

adrir vātāyātavikāśidrumabāhuḥ
senā sā codastarajorājidukūlā |
ity anyonyaṃ kampaparāgaṃ ghaṭamānau
prā[4]stā(3)viṣṭām iṣṭavad uccaiḥ parirambham || 3 ||

dānoddāmasyandajuṣo[5] gandhagajendrāḥ
śliṣyanto[6] 'dhaḥ kṣmādhararājasya virejuḥ |
stheyaḥ[7] sthānaṃ bandhum anīkodvahanārthaṃ
pṛthvī[8]pṛṣṭha[9]praṣṭhavivṛddhā iva pādāḥ || 4 || (4)

yair ācāntānantacamūcakramahimno
dhūlivrātād vāhlikasārair nirasāri |
te dugdhābdher niryati lokasya vi[10]vṛddhām
ālokecchāṃ cicchidur uccaiḥsravasi[11] srāk[12] || 5 ||

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[1] *tas taḥ* GS (= M), GS fn. "M3 *tasya* for *tās tāḥ*", *tavyāḥ* (?) N, *tathyāḥ* N2
[2] GS fn. "M3 *śravyā visṛta* for *śravyā viśruta*"
[3] *°ḍīno ḍāmara°* GS (= M, M3), *°ḍinoḍḍāmara°* N, N2
[4] *pra°* N2
[5] *°jumo* (< *°juso*) N2
[6] *śiṣyaṃto* N2
[7] *stheya°* GS (= M, M3), *stheyaḥ* N
[8] *pṛthvī* is added to in the upper margin in N, mark of omission in the main text.
[9] *°pṛṣṭhe* GS (= M, M3), *°pṛṣṭha°* N, N2
[10] *lokasyeva vi°* N2
[11] *°śravasi* GS (= M, M3), N2

saṃkrāntasvākāra(5)karālāḥ sphaṭikorvīr
garvākharvaṃ paśyad athānya[1]dvipaśaṅki[2] |
nāsāsphoṭa[3]sphālitanirghoṣiviṣāṇam[4]
krodhāyastaṃ hāstikam astāṅkuśam āsīt || 6 ||

kṣuṇṇaṃ kṣodaṃ mudgabhujāṃ pā(6)dasamudgair[5]
uddasyādrir[6] vyomavisarpisphaṭikottham[7] |
pūṣoṣmāṇaṃ roddhum ivāmbhodavitānaṃ
tene bhaktyā bhūpatiśuddhāntavadhūnām || 7 ||

arkajyotir mohi[8] mahānīlaśilotthaṃ
pakṣmaprā(7)ntātithyam atho tathyam avāpya |
sāndra[9]cchāyarāji rajo jātam abhīkṣṇaṃ
rājastrīṇām añjanam akṣuṇṇakam akṣṇām || 8 ||

uṭṭaṅkantaḥ kuṭṭitakūṭaiḥ khura[10]ṭaṅkair
aṅkeṣv adrer drāvitasāraṅgi turaṅgāḥ | (8)
bhūmnā bhūbhṛty aśvamukhīr[11] vīkṣya samakṣaṃ
harṣotkarṣān nṛttam[12] ivodvṛttam akārṣuḥ || 9 ||

paryāṇā[13]grodgīrṇa[14]niyantāram anīcair
ārohantaṃ sūtsukam[15] aśvaṃ prasukāyām |
tatsthaḥ sādī sāci kaṣā[16]ghā(18a)tavidhūtaṃ
dudrāva drāk[17] pragrahamandaḥ[18] parivañcya || 10 ||

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[12] *prāk* GS (= M, M3), *srāk* N, N2
[1] *adho'nya°* GS (= M, M3), *athānya°* N, N2
[2] *°śaṅkam* GS (= M, M3), *°śaṅki* N, *°śaṃki* N2
[3] *°spheṭa°* N2
[4] *°ghoṣaviṣāṇa°* GS (= M, M3)
[5] *°samūhair* GS (= M, M3), *°samudgair* N, N2
[6] *udyamyādrir* GS (= M, M3), *uddasyādir* N, N2
[7] *°sphaṭikānām* GS (= M, M3), *°sphaṭikottham* N, N2
[8] *mlāni* GS (= M, M3), *mohi* N, N2
[9] *sādra°* N2
[10] *khara°* GS (= M, M3), *khura°* N, N2
[11] *°mukhīṃ* GS (= M, M3), *°mukhīr* N, N2
[12] *narttam* GS (= M), GS fn. "M3 *vṛtta* for *nartta*", *nṛttam* N, N2
[13] GS fn. "M3 *pāṣāṇa* for *paryāṇa*"
[14] *°grotkīrṇa°* GS (= M, M3)
[15] *sotsukam* GS (= M, M3)
[16] *sā ca* GS (= M), GS fn. "M3 *śīvikaṣā* (*śāvakaṣā*) for *sā ca kaṣā* in M"
[17] *dudrāvograṃ* GS (= M), GS fn. "M3 *prāk* for *ugraṃ*", *dudrāva drāk* N2, N mutilated
[18] *pragraham anyaḥ* GS (= M, M3), *°mandaḥ* N, *°maṃdaḥ* N2

vātāyātā[1]valgi[2]patākākadalīkair
āvalgadbhiḥ[3] sānuṣu[4] reje gajarājaiḥ |
śailo 'bhyāsā[5]bhyāgatapūjyārjita[6]bhūbhṛj-
jyokkārārccā[7]namracalacchṛṅga[8]śiraḥ(2)śrīḥ || 11 ||

pītkāreṇa[9] prājyatareṇa dviradānāṃ
sadyaḥ śrotrātithyakṛtā vidrutanidrāḥ |
siṃhāḥ sainyaṃ mūrjitam ābhujya dṛśādrau[10]
sthānaṃ yoddhuṃ[11] bandhuratābandhu babandhuḥ || 12 ||

nemisvānārūḍhaghanaughadhvaniśa(3)ṅkāḥ
kekāvantaḥ kīrṇakarālocchrita[12]piñchāḥ[13] |
śobhāṃ babhrur[14] bhūpatisaṃbhogasukhārthaṃ
śailaśrībhiḥ saṃbhṛtaveśā iva keśāḥ || 13 ||

[15]krāntaskandhāḥ pākapariṣkāra[16]sahasraiḥ
prāptāḥ pūrvaṃ (4) vallavapaurogavapūgāḥ[17] |
mṛṣṭotkṛṣṭā[18]śmāntika[19]mārālikalokaiḥ
kṛtyārambhaṃ sadmasu māhānasam ūhuḥ || 14 ||

ākrīḍeṣūttuṅgatulāmaṇḍapadaṇḍa-
skandhodagrān ba[20]ndhum atha[21] granthi[22]gu(5)ṇaughān |

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[1] *vātāyattā°* GS (= M, M3), *vātāyātā°* N, N2
[2] *°vella°* GS (= M), GS fn. "M3 *velli* for *vella*", *°valgi°* N, N2
[3] GS fn. "M *āvalladbhiḥ* for *āvalgadbhiḥ*", *āvalgibhiḥ* N2
[4] GS fn. "M3 *sānubhiḥ* for *sānuṣu*"
[5] *śailābhyāśā°* GS (= M, M3), *śailo 'bhyāsa°* N, *śailobhyāsa°* N2
[6] *°pūjocita°* GS (= M), GS fn. "M3 *śṛṅgārjita* for *pūjocita*, *°pūjyārjita°* N, N2
[7] *°bhūbhṛtsatkāravyā°* GS (= M, M3), *°bhūbhṛjjyo(ṃ)kkārārccā°* N, *°bhūbhṛddyākkārārccā°* N2
[8] GS fn. "M3 *valaśṛṅga* for *calacchṛṅga*"
[9] *sūtkāreṇa* GS (= M). GS fn. "M3 *sītkāra* for *sūtkāra*"
[10] *mūrcchitam ābhujya dṛśo 'drau* GS (= M), GS fn. "M3 *mūrjitam ābhujya dṛśādrau* for *mūrcchitam ābhujya dṛśo'drau*", *mūrjitam ābhujya dṛśādrau* N, *mūrjjitam .....* N2
[11] *roddhuṃ* GS (= M3), GS fn. "M *yoddhuṃ* for *roddhuṃ*", *yoddhuṃ* N, N2
[12] *°karālocchita°* N, *°karālocchrita°* GS (= M, M3), N2
[13] *°picchāḥ* GS (= M, M3). *°piñchāḥ* N, *°piṃcchāḥ* N2, cf. 6.41b.
[14] *babhru* N, *babhrur* GS (= M, M3), N2
[15] GS fn. "Not found in M3."
[16] *pākapuraskāra°* GS (= M)
[17] *prāṇivadhāyāsapūgaiḥ* GS (= M), *mṛṣṭotkṛṣṭo°* N (?), *mṛṣṭotkṛṣṭā°* N2
[18] *mṛṣṭyai kṛṣṭā°* GS (= M), *°āntika°* N, N2
[19] *°āntaka°* GS (= M), *°antika°* N, N2
[20] GS fn. "M *°dva°* for *°n ba°*"

kārmāḥ śliṣṭān varṇaka[1]vṛkṣeṣu mahāhīn
yaṣṭyāniṣṭhān[2] dṛṣṭivilolaṃ vyapaninyuḥ || 15 ||

[3]vastravrātavyuṣṭavadhūvibhramavāsaṃ
kḷptālānaṃ paurapṛthakprastutayambhyam |
kaṇṭhīkīrṇaṃ (6) dantamahāmanduram adrau[4]
cakruḥ sainyāny[5] āśu niveśaṃ śibirasya[6] || 16 ||

guptaṃ[7] mīladgo[8]puram apy argalavargaiḥ[9]
prākārāgrollaṅghanalabdhāṅgaṇa[10]mārgāḥ |
trastaṃ krandatpākakulaṃ[11] ke 'pi (7) kuṭīraṃ
tatratyānām āvasathārthaṃ vyupajahruḥ[12] || 17 ||

paryāṇāntaḥ[13]pīḍanamandoru[14]vihārā
rājñaḥ kūjannupuram aśvād avatīrya[15] |
saṃprāvikṣan varṣavarālambitahastāḥ
śuddhānteṣu pratta[16]paliknīpa(8)rivārāḥ || 18 ||

rājastrīṇāṃ saktanavā[17]laktakaraktaiḥ
spṛṣṭaḥ[18] pādaiḥ padmapalāśo[19]pamarūpaiḥ |

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[21] *adhva* N2
[22] *bandhuram udgranthi°* GS (= M), *bandhum atha granthi°* N, *bandhum adhva* (?) *granthi°* N2
[1] *matvā śḷiṣṭān candana°* GS (= M), GS fn. "M3 *kārśā* (*kārśyāt*) *śliṣyan varṇaka°* for *matvā śliṣṭān candana°*", *kārmmāḥ śliṣṭāṇ var-ṇṇaka° varṇṇaka°* N, N2
[2] *yaṣṭyākṛṣṭān* GS (= M, M3)
[3] GS fn. "It is fragmentary and missing in M3."
[4] .... *manduramandrai °* GS (= M)
[5] *sai°* om. N2
[6] *śivarasya* N, *śibırasya* GS (= M, M3), N2
[7] GS fn. "M3 *suptaṃ* for *guptaṃ*"
[8] *mīlaṅgo°* N, N2 (?)
[9] GS fn. "M3 *varco* for *vargaiḥ*"
[10] *°lavyāṅgaṇa°* GS (= M, M3), *°labdhāṅgaṇa°* N, *°labdhāṃgamārggāḥ* N2
[11] *trastakrandadgopakulaṃ* GS (= M), GS fn. "M3 *trastuḥ kṛnvatyā kulakaṃ ko'pī*"
[12] *vyapajahruḥ* GS (= M), GS fn. "M3 *paricakruḥ* for *vyapajahruḥ*", *vyupajahr(u)ḥ* N, N2
[13] *paryāṇontaḥ°* N2
[14] *°manyoru°* GS (= M, M3), *°mandoru°* N, *°mantoru°* N2
[15] *avatīryaḥ* N2
[16] *pratna°* GS (= M, M3), *pratta°* N, N2
[17] GS fn. "M3 *javā* for *navā*"
[18] *spṛṣṭaiḥ* N2
[19] *°palāso°* N2

āsīd adriḥ puṣkalaśaṣpau[1]ghamiṣeṇa
vyaktaṃ harṣodañcitaromāñca[2]cayaḥ[3]śrīḥ || 19 ||

[4]ālambyo[5]ccai(18b)radhvani vaihaṅgamam aṅgam
grāmyāgrāmāyuktakṛta[6]preṣaṇabhājaḥ |
kācair[7] anvag[8]vīthi vṛṣārhāhṛtapūlaṃ[9]
śrāntāḥ śreṇyā[10] vaivadhikā vīvadham ūhuḥ || 20 ||

krodhāviddho luṇṭhitasaṃtruṭyadukhāndhāḥ[11]
krāntāvāsaḥ ko 'pi bhuja(2)ṅgair asahiṣṇuḥ |
babhrāmoccaiḥ sasmitasenājanadṛṣṭaḥ
skandhāvāraṃ vyākulapūt[12]kāravirāvaḥ || 21 ||

saṃdhau sindhoḥ setusamāsaktakapīndra-
vyastakṣubdha[13]kṣmādharalīlāṃ tulayadbhiḥ |
kāsārāṇāṃ sārarasā(3)sāri vigāḍhuṃ[14]
gāḍhaṃ krāntair[15] vāri mahebhair avatere || 22 ||

āliṅgyārti[16]sphāritayā puṣkarakoṭyā
prāṇālaṃ prāk[17]prastutatoyasruti[18]vaktram[19] |
hastair ambhaḥpūraṇapīnair ava[20]ghaṭṭe-
ṣūkṣāmāsuḥ kukṣi(4)m ibhāḥ[21] pūt[22]kṛtasāraiḥ || 23 ||

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[1] *°sasyau°* GS (= M, M3), *°śaṣpo°* N, *°śaṣpau°* N2
[2] GS fn. "M3 *romāñca* for romāñcita *in M*"
[3] *°vapuḥ°* GS (= M, M3). *°cayaḥ* N, *°caya°* N2
[4] GS fn. "20,21, Missing in M3"
[5] *ālokyo°* GS (= M)
[6] *grāmyasyāśā°* GS (= M), *grāmyāgrāmā°* N, N2; *°kṛta°* om. N2
[7] *koṭer* GS (= M)
[8] *atvāg°* N2
[9] *vṛthādhyāyitaśūlaṃ* GS (= M), *vṛṣārhāhṛtapūlaṃ* N, *vṛṣārddhā°* N2
[10] *śromtāḥ śreyo* N2
[11] *°saṃtuṣṭyā duḥkhāndhaḥ°* GS (= M), *saṃtruṭyadukhāndhāḥ* N, *saṃ-truṭyadduḥkhāndhāḥ* N2 (metre!)
[12] *°phūt°* GS (= M, M3), *°pūt°* N, N2; cf. 23d, 26c, and 36c!
[13] *°kṣubhyat°* GS (= M, M3)
[14] *sārarasānām avagāḍhuṃ* GS (= M, M3), *vimāḍhuṃ* N2
[15] *klāntair* GS (= M, M3)
[16] *āliṅgyantī* GS (= M, M3), *āliṅgyārtti°* N, *ālibhyārtti°* N2
[17] *śrī°* GS (= M, M3), *prāk°* N, N2
[18] GS fn. "M3 *śrita* for *srutī*", *°śruti°* N2
[19] *°cakram°* GS (= M, M3), *°vaktram* N, N2
[20] *°pīnair atha* GS (= M), GS fn. "M3 *pānaiḥ* for *pīnaiḥ*", *°ara°* N2
[21] *itrāḥ* N2
[22] *phūt°* GS (= M, M3), *pūt°* N, N2

sphāraṃ[1] sphāraṃ prasphuratīṃ palvalapāne
tarṣotkarṣāt tā[2]ratarākarṣa[3]niviṣṭām[4] |
antarnāsaṃ saṃtatim[5] ārtāṃ śapharīṇām[6]
trastaḥ kṣobhān maṅkṣu nir[7]aṣṭhīvad ibho[8] 'gre || 24 ||

ujjha(5)nn[9] ambhaḥsaṃbhṛtavanyadvipagandham[10]
krūrakruddho[11]dbodhacalatkuñjakavātaḥ |
khedodañcatpecakam[12] āsphālitahastas
tīre tarṣaṃ nāpanunoda dviparājaḥ[13] || 25 ||

mātaṅgānāṃ vyākulavārivruḍitānā(6)m[14]
atyuttuṅgāḥ piṅgarucaḥ puṣkaraṣaṇḍāḥ[15] |
pūtkārā[16]mbhaḥkesarasārāḥ sarasīṣu
prāpuḥ[17] prauḍhotphullitatāmrotpalalīlām || 26 ||

[18]toye magnasyojjvalam ātalpalasīmaṃ
pīloḥ pīnābhoga(7)bhṛtā[19] kumbhayugena |
kāverī yā tatkṣaṇam ālakṣyata mūrtiḥ[20]
spaṣṭa[21]śliṣṭābhyudgatacārūccakuceva[22] || 27 ||

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[1] *sphāra°* N2, N unclear.
[2] *°tkarṣātā°* N2
[3] *tāratarāṃ kṛṣṭa°* GS (= M, M3)
[4] *°ṇiviṣṭāṃ* N2
[5] GS fn. "M *nāśaṃ* for *nāsaṃ* in M3.", *antarnāśaṃtati°* N2
[6] *śakarīṇāṃ* N2
[7] *maṅkṣurir°* N2
[8] *ito* N2
[9] *jighrann* GS (= M, M3), *ujjhann* N, *ujjhaṃn* N2
[10] *°gandha°* GS (= M, M3), *°gandhaṃ* N, N2
[11] *°krodho°* GS (= M, M3), *°kruddho°* N, N2
[12] *°tsecakam* GS (= M, M3), *°tpecakam* N, *°tyaicakam* N2
[13] *tanvannāsthita nādaṃ gajarājaḥ* GS (= M), GS fn. "M3 *tīrthaṃ nāpatanodadvijarājaḥ*"
[14] *°vāri______ṭitānām* N2
[15] *°daṇḍāḥ* GS (= M3), GS fn. "M *khaṇḍāḥ* for *daṇḍāḥ*", *°ṣaṇḍāḥ* N, *°paṃḍāḥ* N2
[16] *sūtkārā°* GS (= M, M3), N2, *pūtkārā°* N
[17] *prāptāḥ* N2
[18] GS fn. "27, Missing in M3."
[19] *°bhṛtaḥ* GS (= M), *°bhṛtā* N2, mutilated in N
[20] *mṛṣṭā°* GS (= M), *mūrttiḥ* N, N2
[21] *spaṣṭaṃ* N2
[22] *(mṛṣṭā)bhyudgata°* GS (= M), *spaṣṭaśliṣṭā°* N, *spaṣṭaṃ śliṣṭā°* N2

udvṛtyoccaiḥ[1] sācikarāgrāvalanābhiḥ[2]
pūlaṃ pīluḥ palvalaghāsasya jaghāsa |
adridro(8)ṇīgahvaragambhīramalāgra[3]-
śvabhrād abhrabhrāntanigāro[4]dgatagarjam || 28 ||

jighrantaḥ kṣmām astapariṣkāra[5]khalīnāḥ[6]
khelo[7]dañcadvāladhayaḥ svedasamunnāḥ |
mandaṃ mandaṃ māndurikaiḥ yopanasaktair[8]
velladdāmāyāma[9](19a)m akṛṣyanta turaṅgāḥ || 29 ||

[10]bhrāntvā bhrāntvā mantharitaṃ maṇḍalabandhair
yantrā jihvātāluravoddīpitavāñchaḥ |
āghrāya kṣmām ākṣipad aśvaḥ parivartaṃ
saṃbhrāntyūrdhvībhūtakhurāre citareṇuḥ || 30 ||

utthāya śrīvṛkṣaka(2)lakṣmā[11] parivṛttaś
cakre tānti[12]cchedamukhasphāritaghoṇaḥ |
dehoddhūtiṃ[13] krūrakhuranyāsa[14]nimagna-
kṣmāpīṭho[15]dyatpādasamudgādhikamudram || 31 ||

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[1] *uddhūyoccaiḥ* GS (= M, M3)
[2] *°karāgrodvalanābhiḥ* GS (= M, M3)
[3] *°galāgra°* GS (= M, M3), *°malāgra°* N2, N mutilated
[4] *°visāro°* GS (= M, M3), *°nigāro°* N, N2
[5] *astrapariskāra°* N2
[6] *°khalīnāṃtra°* N2
[7] *khalo°* N2
[8] *°kair gāyanasaktaiḥ* GS (= M, M3), *°kaiḥ poyanasaktair* N, *°kair yopanasaktair* N2
[9] *bilvaṃ vyāmāyāma°* GS (= M, M3), *velladdāmayāma°* N, N2
[10] This stanza is omitted in GAURI SHANKAR's edition. It was obviously not available in M and M3. Beginning with stanza 31 our numbering is higher by one than GAURI SHANKAR's text. This is the text of N and N2:

<bhrāṃtvā bhrāṃtvā maṃtharitaṃ maṃḍalava>ndhair[a]
yantrā jihvātāluravodvīpitavāñchaḥ[b] /
āghrāya kṣmām ākṣipad[c] *aśvaḥ parivarttaṃ*
sambhrāntyūrddhvībhūta(khu)rāre[d] *citareṇuḥ* //

a) The portion in angular brackets is broken off in N; *°vaṃdhai* N2 b) *°voddīpitavāṃcchaḥ* N2 c) *akṣipad* N2 d) *saṃbhrāṃtyurvvībhṛt-khurāre* N2
[11] GS fn. "M *lakṣmā* for *lakṣmī* in M3", *°lakṣmā°* N2, N mutilated
[12] *nāti°* GS (= M, M3), *tānti°* N2, N mutilated
[13] *dehodghātaṃ* GS (= M, M3), *°ddhūtiṃ* N, *°ddhūti°* N2
[14] *°nyāsa°* omitted in N, but available in N2!
[15] *°kṣmādharapītho°* N, N2 (unmetrical!)

prauḍhaprothagranthiguṇākṣiptakhalīnair
adhyārūḍhā[1]rakṣi(3)bhir ārād avateruḥ |
mudgāhārāḥ snātum udañcat[2] khagapālī[3]
pakṣa[4]dhvāna[5]trāsacalākṣī[6] sarasīṣu || 32 ||

āplutyoccaiḥ sindhuṣu saṃterur athāśvāḥ
kṣobhaśliṣyatsaṃkulaśaivāla[7]saro(4)jaiḥ |
āsiñcantas tīrataṭorvīr ana[8]poḍha-
krīḍāratnālaṃkṛtibhāṇḍair[9] iva[10] gātraiḥ || 33 ||

[11]cerur droṇī[12]koṭarakīrṇān yavasaughān[13]
uddāmodyaddantaravaṃ bandhuritāṃsāḥ[14] |
pucchākṣepakṣiptaparā(5)vṛttivisarpal[15]-
lākārāsrāsaktapatanmakṣikam aśvāḥ[16] || 34 ||

trāsāyāsaṃ yāti[17] kuto 'py anyatare 'śve
saṃrambheṇodastasamastatrikakūṭā[18] |
aśvaśreṇisūtraniviṣṭeva samaṃ sā
rūkṣākṣi(6)ptakṣubdharavā dhāmni cacāla[19] || 35 ||

cīrṇaḥ[20] kīrṇaṃ karṇamukhā[21]syadhvanighāsaṃ
grīvāṃ cañcatkāñcana[22]saṃdānam[23] udasya |

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[1] *aśvārūḍhā* GS (= M, M3)
[2] *udañcata* N, *udañcat* N2 (metre!)
[3] *udañca* ∪ ∪ – – GS, GS fn. "M *śaṣapālī* for the lacuna."
[4] *pakṣma°* N, *pakṣa°* GS (= M, M3), N2
[5] *°dhmāna°* GS (= M, M3)
[6] *°calākṣaṃ* GS (= M, M3), *°calākṣā* (?) N, *°calākṣī* N2
[7] *°śliṣyaṃsaṃkulasevāla°* N2
[8] <.........>*(r)vvīr ana°* N, *°rvvīraṇa°* N2
[9] *°krīḍalolālaṅkṛtikhaṇḍair* GS (= M, M3)
[10] *eva* N2
[11] GS fn. "33,34 [= 34 and 35!], Missing in M3"
[12] *droṇīḥ* GS (= M), *droṇī°* N, N2
[13] *°saudhān* GS (= M), *°sauyān* (?) N, *°saughān* N2
[14] *uddāmā* .... *rabandhuritāṃsāḥ°* GS (= M), *°tāṃśāḥ* N2
[15] ....*ptaparāvṛttavisarpā°* GS (= M)
[16] *nākārāstāsaktaśakṛnmakṣikam aśvaḥ* GS (= M)
[17] *patti°* GS (= M, M3)
[18] *°kūṭāḥ* GS (= M)
[19] *aśvaśreṇīṣv atra viviṣṭhita samaṃsāru* .... *ndharavādhāmni cacāla°* GS (= M)
[20] *tīrnaḥ* GS (= M, M3)
[21] *°sukhā°* GS (= M, M3)
[22] *°kācana°* N2
[23] *°saṃnyāsam* GS (= M, M3)

aujjhīd aśvo niḥśva[1]sitaṃ phūtkṛtavāta-
vyastā[2]yastaprothapuṭotthapratinā(7)dam || 36 ||

yuddhāviddhoddhūtakuṭīkukkuṭakūṭaṃ
preṅkhat[3]prājyaprojika[4]jīrṇorjitapakṣi |
kūjatkīraṃ lolalalallāvakalīlaṃ
cakrur narmakrīḍanakaṃ rājayuvānaḥ || 37 ||

dṛṣṭo dṛṣṭīḥ[5] so 'kṛta kāntyā[6] kamanī(8)yo
'mandānandā naiva nṛpānīkaniveśaḥ |
tat saundaryaṃ sādhuguṇākṛṣṭamatīnāṃ[7]
tṛpyanty uccair yena na[8] cakṣūṃṣi janānām || 38 ||

vidyādharā vidadhataḥ kaṭakasya sevāṃ
satkāriṇīṃ na khalu te (19b) tatṛpus tadānīm |
sāraḥ satāṃ satatam eṣa sa[9]janmalābho
yat satkriyāṃ prakaṭayanti gṛhāgatānām || 39 ||

kṣitipatiparibhogaṃ kṣmādharo lakṣmalakṣmāḥ[10]
sthiraguruguṇapakṣārakṣam akṣuṇṇam āpya |
akṛpa(2)ṇa iva dātā śrīphalair āpupūre
sa śibiraśivadīkṣādakṣiṇo dakṣiṇāśām || 40 ||

|| kapphiṇābhyudaye mahākāvye śibirasaṃniveśo nāma
saptamaḥ sargaḥ ||[11]

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[1] *aujjhīd arnaśvo niśva°* N, *aujjhīd aśvo niḥśva°* N2
[2] *°vātodastā°* GS (= M, M3)
[3] *premṣat°* N2
[4] *°vrājika°* GS (= M, M3)
[5] *dṛṣṭau dṛṣṭāḥ* GS (= M, M3), GS corrections: *dṛṣṭo dṛṣṭīḥ* !
[6] *kanyā* N2
[7] *°guṇāviṣṭam adīnaṃ* GS (= M), GS fn. "M3 *guṇākṛṣṭamatīnām* for *guṇāviṣṭam adīnaṃ*"
[8] GS fn. "M *ca* for *na*"
[9] *su°* GS (= M, M3), *sa°* N, N2
[10] *lakṣma lakṣmyāḥ* GS (= M, M3), *lakṣmalakṣmāḥ* N, N2
[11] *iti śrikapphiṇābhyudaye mahākāvye śibirasaṃniveśo nāma saptamaḥ sargaḥ ||* GS (= M, M3)

AṢṬAMAḤ SARGAḤ

atha samaṃ kṣitipālamanomu(3)de
khacara[1]siddhivaśād didiṣuḥ[2] śriyam |
madhumadadhvanitālimanorama-
dru*ma-laye malaye* sakalartavaḥ || 1 ||

kusu*ma-tāna-matâna*ta-mañjarī[3]-
prama*da-lābha*[4]*-dalâbha*raṇa-drumam |
amṛ*śad astaśa*(4)*dasta*bakāpadaṃ
madhu*m alambam alaṃ*[5] *ba*kulaṃ nṛpaḥ || 2 ||

viśadaśītalaśīkara[6]śāliṣu
prasṛtajhātkṛti[7]nirjharavāriṣu |
rabhasayan surabhau nṛpam āvavau[8]
ma*tamarut tam a*[9]*rud*dhasukhodayaḥ || 3 || (5)

[10]abhimatena nilīya[11] nirantaraṃ
madhukareṇa paraṃ paricumbitā |
rucirarāgarasāśvasanā[12]kulā
bhu*vi ca kā vicakā*sa na mañjarī || 4 ||

adhigataṃ parirambhamukhā[13]mṛtaṃ
dyuti[14]puṣaḥ pa(6)puṣā[15] surabhiśriyaḥ |

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[1] *khacaraṃ* N2
[2] *viviśuḥ* GS (= M, M3), *didiśuḥ* N, N2
[3] *kusumatānamatā navamañjarī* GS (= M, M3), *kusumatānamatāna-mañjarī°* N, *kusumitānamitānamañjarī°* N2
[4] *°lābhra°* N2
[5] *madhumalaṃ vimalaṃ* GS (= M, M3)
[6] *°śīkaraśītala°* GS (= M, M3), *°śitalaśīkara°* N, N2
[7] *prakṛtir ākṛti°* GS (= M, M3)
[8] *°ādhavau* GS (= M, M3)
[9] *matamaruddhama°* GS (= M, M3)
[10] GS fn. "M3 omits."
[11] *vilīya* GS (= M), *nilīya* N2, N mutilated
[12] *°śvasa{lsa}lnā°* N, *°śvasanā°* N2
[13] *°sukhā°* N (?), *°sukhā°* GS (= M, M3), N2
[14] *śruti°* GS (= M, M3)
[15] *papuṣā* GS (= M, M3), *papuyā* N2, N mutilated

kuravakeṇa[1] nirantaram ādade
la*lita-tāli-tatâ*nava[2]vallinā[3] || 5 ||

praṇayinīm avalambya[4] rasonmukhāṃ[5]
madhurahāsavatīṃ kusumaśriyam |
vilasituṃ sahakāramahīṃ ma(7)dhur
ni*viviśe viviśe*ṣapariṣkṛtām || 6 ||

sthiradhṛtir niyamena vanāśritaḥ[6]
kim api[7] mandrataraṃ[8] madhupo 'japat[9] |
abhicarann iva pānthavilāsinīr
ni*ravamo*[10] *rava-mo*hita-mānasaḥ || 7 ||

dvijaga(8)ṇaḥ samupetya vanasthalī
paricacāra samujjvalakiṃśukāḥ |
sadahanā madhunā makaradhvajâ-
dhva*ra-citā racitā*[11] iva vedikāḥ || 8 ||

samudite surabhau pathikāḥ pathi
sthiradhṛtikṣati cukṣu(20a)bhire[12] kṣaṇāt |
śaśabhṛtīva samīyuṣi[13] sindhavo
vi*timire timi-re*citavīcayaḥ || 9 ||

bakulam[14] ākulitālipaṭaṃ madhāv
adhiśiraḥ stabakena jano 'bhyavait[15] |
dhvajam ivātmabhuvo bhuvi bhāsuraṃ
sa*makaraṃ* (2) *makaran*davikāśinā[16] || 10 ||

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[1] *kurakena* GS (= M, M3), *kuravakeṇa* N, N2
[2] *°nata°*(?) N, *°nava°* N2
[3] *lalitatolitalolitavallinā°* GS (= M), GS fn. "M3 *dalitālitatānita-vallinā*"
[4] GS fn. "M3 *avalokya* for *avalambya*"
[5] *°mukhīṃ* GS (= M, M3)
[6] GS fn. "M *śriyaḥ* for *śritaḥ*", *vanaśritaḥ* GS (= M, M3), *vanāśri-taḥ* N, N2
[7] *kam api* GS (= M, M3)
[8] *mantram ayaṃ* GS (= M, M3)
[9] *madhuyojayat* N2
[10] GS fn. "M *naravamo* for *niravamo*"
[11] *°dhvaravihāracitā* N2
[12] *sthiradhṛti vyaticukṣubhire* GS (= M, M3), GS corrections: *sthira-dhṛtikṣati cukṣubhire* !
[13] *śamīyuṣi* N2
[14] *vakṛlam* (?) N, *bakulam* GS (= M, M3), N2
[15] *'tyavait* GS (= M, M3), *'bhyavait* N, N2
[16] *°vilāsinā* GS (= M, M3), *°vikāśinā* N2, N mutilated

jagati yām atanor jayaghoṣaṇāṃ
jagadur anyabhṛtā[1] vyapadeśataḥ |
sarati saurabhasākṣiṇi dakṣiṇe
ma*ruti sā rutisā*ram[2] adarśayat[3] || 11 ||

vicaritum[4] dadhatī vikarāla(3)tāṃ
makaraketukirātasamīritā |
kva madhumāsi[5] nirākṛtakāminī-
ja*na-śaśā na*[6] *śaśā*ka śarāśaniḥ[7] || 12 ||

madhuramādhavarañjitamañjarī-
kṛtapariṣkṛti kesarakānanam |
sruta[8](4)latāmakarandakaṇacchatā-
si*katilaṃ kati laṃ*ghayituṃ kṣamāḥ || 13 ||

atanuketanayaṣṭir anīcakaiḥ[9]
pravikacā sahakārataror latā |
kṣitim avikṣitibhir[10] navakesarair[11]
a*li-patâli-patā*ki(5)kayojjvalā[12] || 14 ||

prasa*va-śâ*[13]*li-vaśâli*[14]-ravâkulā
rati*rasādarasāda*parāṅmukhī[15] |
ṛtu*vare 'navare na*vamālikā[16]
viga*tamānatamā na*tim āgatā[17] || 15 ||

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[1] *°bhṛto* GS (= M, M3), *°bhṛtā* N, N2
[2] *sāruti°* GS, GS corrections *sā ruti°*; *mārutisāram* N2
[3] *avarṇayat* GS (= M), GS fn. "M3 *sāram adarśayat* for *sāram avarṇayat* in M. and *māruti* for *sāruti*"
[4] *vicaritaṃ°* GS (= M), GS fn. "M3 *aviratam* for *viracitaṃ*"
[5] GS fn. "M *māsa* for *māsi*"
[6] *°śaśā na* is added to in the upper margin in N2, mark of omission in the main text.
[7] GS fn. "M *śarāśanaḥ* for *śarāśaniḥ*"
[8] *suta°* GS (= M, M3)
[9] *anuccakaiḥ* GS (= M, M3)
[10] *avakṣatibhir* GS (= M, M3)
[11] *°keśarair* GS (= M, M3)
[12] *°yājjvalā* N2
[13] *prasararaśā°* N2
[14] The second *°vaśāli°* is added to in the lower margin in N, mark of omission in the main text; *prasara°* N2; *°vaśāliviṣāli°* GS (= M, M3)
[15] *°rativaśā ca rasāda°* GS (= M, M3); *ratirasādaramādapa[[rā]]°* N2 (*°ra°* is added to in the lower margin in N2, mark of omission in the main text.)
[16] *navamālikā* GS (= M, M3), N2, *'navamā na kā* N [!]
[17] GS fn. "M3 *mānatā* for *māgatā*"

[1]śuci[2]samṛddhir udañcitamallikā
praha(6)sitaṃ mukham ādadhatī gireḥ |
abhṛta rantur ivāṅkabhuvi[3] dyutiṃ
pu*laka*[4]*-jālaka-jâ*tanu-gharmamuk || 16 ||

ratigṛhe samadasmarakuñjara-
śravaṇatālavilāsam upeyuṣī |
dyutim adhatta ja(7)vānilavījita[5]-
klamika[6]-bha*vya-janā*[7] *vyajanā*valī || 17 ||

tapati tīvrataraṃ taraṇau tathā
vyadhita candrakacakram asau tatam |
nahi yathā paritāpakarī raveḥ
kara*kalā'pi kalāpi*[8]nam āviśat[9] || 18 ||

viṣamagha(8)rmadinoṣmakṛtaklamaṃ
kṣaṇam ivokṣitum aryam amaṇḍalam |
bhuvi nipatya javāj jagṛhur jalaṃ
ra*vikarā vikarā*lataratviṣaḥ || 19 ||

caladaloddalitā[10]malamallikā-
parimalākalitāli[11]ku(20b)lākulaḥ |
akṛta śaityam ivārjayituṃ[12] marun
ma*layajâlaya-jā*laka-lālanām[13] || 20 ||

[14]phala[15]parigrahapūrṇamanorathā
na gaṇayanti hi[16] kām api duḥsthatām[17] |

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[1] GS fn. "16, 17, Not found in M3."
[2] *suci°* N2
[3] *abhitarantu° varāṅkabhuvi* GS (= M)
[4] *laghuka°* N2 [!]
[5] *°jīvita°* GS (= M)
[6] *°klamita°* GS (= M)
[7] *°jana°* GS (= M)
[8] The second *kalāpi°* is added to in the lower margin in N, mark of omission in the main text.
[9] GS fn. "M3 *āviśet* for *āviśat*"
[10] *°dalitodvalitā°* GS (= M), GS fn. "M3 *valitā* for *dvalitā*"
[11] *parimalo°* N2; *°kulitāti°* GS, GS corrections: *°kulitāli°*; *°kalitāli°* N, N2
[12] *sainyam ivorjayituṃ* GS (= M, M3)
[13] *°lālanaṃ* N2
[14] GS fn. "21, M3 omits."
[15] *bala°* GS (= M)
[16] *hi* om. N2
[17] *duḥsthitim* GS (= M), *dusthataṃ* N, *duḥsthatāṃ* N2

yad avahan sudṛśo[1] na śucau klamaṃ
pri*ya-sahāya*(2)*sa-hā*va-samāgamāḥ ‖ 21 ‖

ravirucijvalitaṃ parisarpatoś
caraṇayor maṇikuṭṭimam aṅgaṇam ।
kiṇakaṇaiḥ[2] sudṛśo[3] 'ruṇatā[4]bhavat[5]
sna*pita-yāpita-yā*[6]vakayor api ‖ 22 ‖

diva*sa-māna-samāna*-mita-kṣa(3)po[7]
mukha*ra-bhānur abhānu*gacampakaḥ[8] ।
ravi*rucā taru-cāta*ka-vaty[9] age
śuci*ra*[10]*bhūdarabhūda*vakṛn na saḥ[11] ‖ 23 ‖

vidadhad ambumucaḥ pathikāṅganā-
vinihitāntakapāśabhayaṃkarān ।
vyadhita[12] śai(4)lam akhaṇḍaśikhaṇḍinī-
ku*la-mude 'la*[13]*m ude*tya ghanāgamaḥ ‖ 24 ‖

gurunidāghajaghoraghanātapa-
klamajuṣāṃ kakubhām atiśītalā ।
ghanapaṭī parirabhya jalārdrikā[14]
sa*matatâmata-tā*pa-tira(5)skriyām[15] ‖ 25 ‖

vahati kekinaṭe ruciraṃ ciraṃ
calita[16]candrakamaṇḍali[17]tāṇḍavam ।

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[1] *sudṛśau* N2
[2] *kiṇakiṇaiḥ* GS (= M, M3), *kiṇakaṇaiḥ* N, N2
[3] *sudṛśau* N2
[4] *(')ruṇatā°* GS (= M, M3), N2, *raṇatā°* N [!]
[5] *°bhava* N2
[6] The second *°pitayā* is added to in the upper margin in N2, mark of omission in the main text.
[7] *°kṣayo* N2
[8] *°gakheṭakaḥ* GS (= M, M3)
[9] *°cātakamaty* GS (= M, M3)
[10] *sucira°* N2
[11] *°kṛcca saḥ°* GS (= M, M3)
[12] *pyadhita* GS (= M), GS fn. "M3 for *vitata pyadhita*" [read: *vitata* for *pyadhita*!]
[13] *°mude la°* om. N2
[14] GS fn. "M3 has *ghanapaṭīṃ* & *jalādrikāṃ*"
[15] GS fn. "M *mata* for *mita* in M" [unclear]
[16] *dalita°* GS (= M, M3)
[17] *°maṇḍala°* GS (= M, M3)

sphuṭam ivāmbumucāṃ ruruce[1] tatir[2]
ja*vanikā'vanikā*ntikṛd ātatā[3] ‖ 26 ‖

priyatamād abhaviṣyata cet pṛthak
tad a(6)cirād amariṣyata niścitam ।
ghanaghanorjitagarjitasaṃbhrama-
bhra*mad ire*[4] *madire*kṣaṇayā kṣaṇe ‖ 27 ‖

[5]dhruvam ivāśu[6] nipīya sahāmbunā
nibiḍaḍambaram ambudhigarjitam ।
vidadhataḥ pra(7)thimānam udāradig-
ga*ja*[7]*guruṃ jagur un*natam ambudāḥ ‖ 28 ‖

priyakapiṅgaruco harigopakā[8]
dyutimadhur madhu[9]rādhvaga[10]saṃhateḥ ।
sphuṭitacitta[11]bhuvāṃ bhuvi kardamo-
dga*masṛjā*[12]*m asṛjā*m iva bindavaḥ ‖ 29 ‖ (7)

guṇamayo 'pi sadoṣa iva kvacid
bhavati yat kamalākarasārasāḥ ।
samudaye 'mbumucām abhavañ[13] jagat-
kla*ma-nudām anudā*ra-mano-mudaḥ ‖ 30 ‖

acalaśṛṅgajuṣas[14] taḍito dadhus
taralitā rasanā iva ye (8) ghanāḥ ।

uḍukadambaka[15]kokanade nabhaḥ-
sa*rasi tair asitai*r mahiṣāyitam ‖ 31 ‖

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[1] *mumuce* GS (= M, M3)
[2] *tatair* N2
[3] *°kṛtā tatā* GS (= M, M3)
[4] *°saṃbhramā mamadire°* GS (= M, M3)
[5] GS fn. "28, Readings in M are very corrupt, those in M3 are given."
[6] *ivāsu* N2
[7] *°vraja°* GS (= M3), *°gaja°* N2, N mutilated.
[8] *°gopikā* GS (= M, M3)
[9] *°rmadhu°* is added to in the lower margin in N, mark of omission in the main text, *°madhur vidhurā°* GS (= M, M3), N2 [!]
[10] *°dhvaja°* N2
[11] *°citra°* GS (= M, M3)
[12] The first *°masṛjā°* is added to in the lower margin in N, mark of omission in the main text; it is omitted in N2.
[13] *abhavan* GS (= M, M3), N, N2
[14] GS fn. "M3 *atulatuṅgajuṣaḥ* for *acalaśṛṅgajuṣaḥ*"
[15] *°ka°* om. N2

[1]kuṭajakuḍmalakomalamālatī-
malana[2]sāndrasilindhra[3]sugandhinā |
adhijage marutādhvagamaṇḍalī-
ga*ma-rudhā*(**21a**)*marudhā*nty api sevyatā[4] || 32 ||

varavadhūr avadhūya sadāsyate[5]
param aho mahatī bata mūḍhatā |
jaladharair iti[6] ramyabakā[7]valī-
da*śanakaiḥ śanakair* jahase janaḥ || 33 ||

sphuṭam ivāmbudavāripipāsitā
param apām[8] avadaṃśa(2)didhitsayā[9] |
dhvanibhir uddhatam adhvagajīvitaṃ
vi*śakalā'śa*[10] kalāpavatāṃ tatiḥ[11] || 34 ||

mṛtim upaiṣi purā ruṣam eṣi ced
idam ivābhihitā kṛtatarjanam |
stanavatī stanatā stanayitnunā
pa*dam asādam asā*(3)v akarot priye || 35 ||

na*vakadambakadam*bakasaṃtata-
prasa*vanīyavanīya*kaṣaṭpadaḥ[12] |
akṛta *toyatato yaśase* nago
bhuvi *bhujaṅgabhujaṅ* ga[13]litāpadam || 36 ||

sphuṭatayā bhuvi bibhrati yatra te
hala(4)dharāṅgarucaṃ kumudākarāḥ |
sa samudait krama[14]saṃgalitakvaṇat-
ka*tipa*[15]yātipayā jaladātyayaḥ || 37 ||

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[1] GS fn. "32-34, M3 omits. d is not clear in M."
[2] °*malina*° GS (= M, M3), °*malana*° N, °*manala*° N2
[3] °*śilīndhra*° GS (= M, M3), °*silindhra*° N, *śilimdra*° N2
[4] °*gamarudhāmaridhāsya* ◡ – ◡ – ° GS (= M), GS fn. "M is not clear in d for the lacuna. It has *siṣevitā*", °*gamarudhā*(**21a**)<..........>*dā-syate* N, °*gamarudhāmarudhāntyapi sevyatā* N2.
[5] *yad āsyate* GS (= M), *sadāsyate* N2, mutilated in N
[6] *jaladher iti* N2
[7] *ramya*° is added to in the upper margin in N, mark of omission in the main text; it is omitted in N2.
[8] *ayām* N2
[9] °*vidhitsayā* GS (= M), °*didhitsayā* N2, N mutilated.
[10] °*kalā'śa* N, N2
[11] *viśakulāśa kulāyavatāṃ tatiḥ* ° GS (= M)
[12] °*padam* GS (= M, M3), °*padaḥ* N, N2
[13] °*bhujaṃ ga*° om. N2
[14] *klama*° GS (= M, M3), *krama*° N, N2
[15] *kṣitipa*° N2

sthagayituṃ samavāhi na maṇḍalaṃ
dinapater jaladai[1]r jalakālavat |
kva mahatāṃ suciraṃ[2] kriyate dyuti(5)r
vi*kalitā kalitā*[3]pakaraiḥ khalaiḥ || 38 ||

bhuvi vave[4] pavanair ghanaḍambara-
glapitadiktaruṇī[5]śvasitopamaiḥ |
kamalinīmakarandasamullasat-
su*rabhikair abhikai*ravakānanam || 39 ||

śaradṛtau vikaṭāṃ(6)sa[6]taṭāṭavī[7]-
sphuṭasaṭa[8]sphuṭasundaratāṃ hareḥ |
kṣititalaṃ paripākasamucchalat[9]-
ka*lam acūlam acū*curad uccakaiḥ || 40 ||

[10]gataghanāpadam āpya dhṛtodayaṃ[11]
sapadi mitram[12] akhaṇḍitamaṇḍalam[13] | (7)
akaluṣatvam alambhitamāṃ[14] tamo-
da*lana-lālana-lā*si-jalair[15] api || 41 ||

pravavṛte paritaḥ paricumbituṃ
kumudakānanam unmukharāgavat |
śiśiraraśmimukhena śaratpriyā
vila*sadaṃśu sa*(8)*daṃśu*[16]kaśobhinā || 42 ||

aghaṭayan madanasya sarogṛhe
śarad asāv abhiṣekamahotsavam |

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[1] °*rjaladai*° is added to in the upper margin in N, mark of omission in the main text.
[2] *ruciraṃ* N2
[3] *kalitā*° is added to in the lower margin in N, mark of omission in the main text.
[4] GS fn. "M3 *prativano* for *bhuvi vave*"
[5] GS fn. "M *vatkaruṇā* for *diktaruṇī*"
[6] *vikaṭāṃśa*° N2
[7] GS fn. "M3 *taṭotkaṭe* for *taṭāṭavī*"
[8] °*saṭā*° GS (= M), GS fn. "M3 *taṭa* for *saṭā*"
[9] °*samuccalat*° GS (= M), GS fn. "M3 *samullasat* for *samuccalat*"
[10] GS fn. "41,42,44, M3 omits."
[11] *dhṛtau*° N2
[12] *candram* GS (= M)
[13] °*maṃḍanaṃ* N2
[14] *alambi*° GS (= M), *alambhi*° N, N2
[15] °*nālanalāsijanair* N2
[16] *vilasadaṃsu kadaṃśu*° N2

rucirarūpyasitair[1] iva sārasaiḥ
sa-*kalaśe kala-śe*vala-mālike ॥ 43 ॥

śukatatiḥ[2] śrutaśāli[3]vadhū(21b)lasal-
lalitatālavalad[4]valayasvanā ।
cakitam abhyacarat kaṇiśārthinī[5]
da*śa-diśaḥ śadi-śa*sta-mahītalāḥ[6] ॥ 44 ॥

[7]giriguruśrutaśālimahodayaḥ
kṛtisamāja ivāpratibhāvatām ।
apajahāra cira(2)sya śikhaṇḍinām[8]
dhva*nibalāni balā*hakasaṃkṣayaḥ ॥ 45 ॥

vidalite sapadi pratibandhake
ravir adīpitarāṃ ghanamaṇḍale ।
ka iva vā na dhṛtapracaye ripau
na*vahate vahate* dyutim ujjvalām ॥ 46 ॥

atigatāṃ[9] ja(3)ladottham upaplavaṃ
rabhasayā[10] paritaḥ pariṣasvaje[11] ।
priyasakhīva śuci[12]smitaśobhinī
sa*kumudā*[13] *kum udā*raphalāṃ śarat ॥ 47 ॥

mada*naketanaketa*kinī śarac[14]
chidu*rasādarasād* a(4)bhito 'karot ।
sthalagatā *jagatā*[15] *jala*jās[16] tathā
sara*jasā dvijasād vi*vidhāḥ śriyaḥ ॥ 48 ॥

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[1] *°rucyasitair* GS (= M, M3), *°rūpyasitair* N, *°rūcyaśitair* N2
[2] *śukaśrutiḥ* N2
[3] *°pāli°* GS (= M), *°śāli°* N, N2 (cf. also line 45a)
[4] *°calad°* GS (= M)
[5] *kapiśaṅkinī* GS (= M)
[6] *śadiśanta°mahītalā* GS (= M), *śadiśastamahītalāḥ* N, *°talā* N2
[7] N indicates two separations of words in this line which are almost identical: *giri guru-śruta-śāli-mahodayaḥ* and *giri-guru-śruta-śāli-mahodayaḥ*
[8] *śikhaṇḍitāṃ* N2
[9] *aticalaj°* GS (= M, M3), *atigatāṃ* N, N2
[10] *sarabhasaṃ* GS (= M, M3), *rabhasayā* N, N2
[11] *°ṣaṣvaje* GS (= M)
[12] *suci°* N2
[13] *°sukumudā* GS (= M, M3)
[14] *°keta ø kinī śara ø c chi°* N, *śarat cchi°* N2
[15] *jagato* GS (= M, M3)
[16] *jalagās* GS (= M, M3), *jalajās* N, N2

bhavati yatra paraṃ parabhāginī[1]
mṛgadṛśāṃ stanamaṇḍalasoṣmatā ।
sa samayaḥ samayād atha hai(5)mano
ja*navaśī*[2] *navaśī*tasamīraṇaḥ ॥ 49 ॥

[3]amitam abhyasituṃ śaradatyayaḥ
śaśadharād iva śītala[4]tāśriyam ।
rabhasayan dayitāṅkadhṛtaṃ vadhū-
ja*nam adīnam adī*rghayata kṣapāḥ ॥ 50 ॥

hi(6)masamīraraṇaddaśanāḥ śanaiḥ
subhagaśītkṛta[5]śaityadhutādharāḥ ।
praṇayināṃ sudṛśaḥ sahasāpatann
u*rasi tāra-sitā*nupamasmitāḥ[6] ॥ 51 ॥

madhulihaḥ pravilokya himāhatāṃ
pari(7)citām api paṅkajinīṃ[7] jahuḥ ।
kva suciraṃ kriyate malinātmabhir
dhru[8]*vatarā bata rā*gamayī matiḥ ॥ 52 ॥

vidadhatī himamāruta[9]dhukṣita-
smarakṛśānuvikīrṇakaṇākṛtim ।
navanamerupha(8)lāvalir ābabhau
su*kapiśā kapiśā*ca[10]mukhād api ॥ 53 ॥

viśa*kalaṃ sukalaṃ su*ratārṇavaṃ[11]
pṛthu*taran tu tarantu* janā iti ।
nija*janī rajanīr* abhivardhayann
ṛtu*r ahānir ahāni* tanū(22a)r adhāt[12] ॥ 54 ॥

śritam abhīṣṭaviśākhamukhā[13]rdratāṃ
himarajaḥprasarair atibhairavam ।

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[1] *parasparabhāginī* GS (= M), GS fn. "M3 *parasparabhāṣiṇī* for *parasparabhāginī*", *paraṃ para°* N, N2
[2] *javavaśī* N2, *janavaśī* GS (= M, M3), N mutilated
[3] GS fn. "50, M3 omits."
[4] *sītala°* N2
[5] *°sītkṛta°* N2
[6] *°smitā* N2
[7] *paṅkajinī* N2
[8] *°tmabhi ddhru°* N2
[9] *°mānṛta°* N2
[10] *kapiśāva°* GS (= M, M3), *kapiśāca°* N2, N mutilated
[11] *sutarārṇṇavaṃ* N2
[12] *tanūny adhāt* GS (= M, M3), GS fn. "N begins with *dhāt* the last word. M3 *tanu vyadhāt* for *tanūny adhāt*", *tanūr adhāt* N, N2
[13] *°sukhā°* GS (= M, M3), *°mukhā°* N, N2

dhavalayan gaganaṃ dhṛtakṛttikaṃ
śaśiśiraḥ śiśiraḥ[1] pramatho[2] 'bhavat || 55 ||

[3]praṇayināṃ nibiḍair iva piṇḍakair
adhimano jva(2)lataḥ smaratejasaḥ |
mumuṣur eṇadṛśas tuhinavyathām
asutarāṃ sutarāṃ stanamaṇḍalaiḥ || 56 ||

vyadhita yāṃ himacandanamaṇḍitām
avanato rasikaḥ śiśiraḥ svayam |
viśadakundanibhāt pramadoda(3)yād
iha satī hasatīva[4] mahī sma sā || 57 ||

tuhi*navātanavātata*[5]vibhramāḥ[6]
subha*gatā sugatā*[7] *su*khadāyinīḥ[8] |
avi*varā*[9] *vivarāvi*yutā[10] jahau
na[11] ha*linīr*[12] *alinī*[13] *rasa*tāhṛtaḥ[14] || 58 ||

bhṛṅgān[15] vi(4)nā sam[16]abhavat sarasāṃ himena
kampe tuṣā ramaruti svarasaṃ na bhāsaḥ[17] |
tīreṣu vā[18]vahata vāti[19] kṛtādhvanīna-
kampe tuṣāramaruti svarasannabhāsaḥ[20] || 59 ||

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[1] *śiśiraḥ* is added to in the upper margin in N, mark of omission in the main text; in N2, it is contained in the main text.
[2] *prathamo* N2
[3] GS fn. "56, M3 omits."
[4] °*yād vihasatīha satīva* GS (= M, M3), °*yād iha satī hasatīva* N, N2
[5] *tuhinavātatavātata*° N2
[6] °*vibhramā* GS (= M, M3), °*vibhramāḥ* N, N2
[7] *subhagatā* N2
[8] °*dāyinī* GS (= M, M3), °*dāyinīḥ* N, N2
[9] *ativarā* GS (= M), GS fn. "M3 *avivarā* for *ativarā*"
[10] GS fn. "M3 *vihatā* for *viyutā*"
[11] *sa*° GS (= M, M3)
[12] *phalinīr* GS (= M, M3), *halinīr* N, *phalinīr* N2
[13] *aphalinī* N2 [!]
[14] GS fn. "M3 *saphalinīralinīrasatā kutaḥ*", *rasatāṃ gataḥ* N2
[15] *bhṛṅgā* GS (= M, M3), *bhṛṅgān* N, N2
[16] *vināśam* GS (= M, M3), *vinā sam*° N, N2
[17] °*sannibhāsaḥ* GS (= M, M3), °*svarasaṃnabhāsaḥ* N, N2
[18] *cā*° GS (= M, M3), *vā*° N, N2
[19] *vāvahati vāta* N2
[20] °*sannibhāsaḥ*° GS (= M, M3), °*sa,nna,bhāsaḥ* N, °*sannabhāsaḥ* N2

ity adrāv[1] ādadhe śrīr ṛtubhir agatatiṃ[2] (5) saṃgatā valgu[3]vallī-
lekhe suptālim agrā sarala[4]*dalarasagrāma*[5]*liptāsukhele* |
senā ramye 'tha[6] reme śritaśivaśikharā tatra sevyān upāntān[7]
sāre matvā samastān amatadhutamanastāmasa(6)*tvāmare sā* || 60 ||
yugmapādapratilomaḥ || o ||

kapphiṇābhyudaye mahākāvye sarvartuvarṇano
nāmāṣṭamaḥ sargaḥ ||

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[1] *ity aṃdrāv* N2
[2] *apatitaṃ* GS (= M, M3), *agatatiṃ* N, *amutatiṃ* N2
[3] GS fn. "M3 *vanya* for *valgu*"
[4] °*la*° is added to in the upper margin in N2, mark of omission in the main text.
[5] °*grāmaṃ* N, °*grāma*° GS (= M, M3), N2
[6] GS fn. "b [!], M3*sa* for '*dha*" [unclear]
[7] *upāttān* GS (= M, M3), *upāntān* N, N2

Variant readings of N2
for the lost leaves 26 and 35 of N

Canto 10.34-11.12

[1]srutavasanapayaḥkaṇāpadeśāt
suciram anuvrajitā ivāmbubhis tāḥ | (25b8)
prathama[2]taṭagatapriyāttahastāḥ
samudataran samudas taraṅgavatyāḥ || 34 ||

parihitaparipāṇḍurottarīyā
navasalila[3]plutinirmalatviṣas tāḥ |
himapaṭalajuṣām aniṣad asthuḥ[4]
śriyam a(26a)tiśayya suvarṇavallarīṇām[5] || 35 ||

stanajaghanasamāgamacyutānāṃ
viṣamadaśānvayināṃ[6] vanaṃ śritānām |
yuvatibhir atimātrapīḍitānāṃ
paramudapādi virāgitāmbarāṇām || 36 ||

abhi[7]kabari vilāsavāsanāyai
pavanadhutaḥ sudṛśāṃ kṣaṇaṃ[8] praṇītaḥ |
jayam iva vimṛśan kacaiḥ svakāntaiḥ
samasara[54b]d acyuta[9] eva dhūpadhūmaḥ || 37 ||

priyakaramalanān nitambinīnāṃ
vapuṣi manoramakāmya[10]kāntikānte |
mukura iva muhur muhuḥ pramṛṣṭe
pratiphalitaṃ dadṛśe vapuḥ smarasya || 38 ||

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[1] GS fn. "34,35, M omits. The readings of N show that there were other stanzas after 33, but they are lost in M and are found in N as given here."
[2] *°(sapadi)°* GS (= M3), *prathama°* N2, N mutilated
[3] *°śalila°* N2, *°salila°* GS (= M3), N
[4] *asthu* GS (= M3), *asthuḥ* N, N2
[5] *śriyam a* ∪ – ∪ ∪ – ∪ – ∪ – – GS (= M3), GS fn. "N breaks after *śriyama* ...."
[6] *°nviyināṃ* N2
[7] GS fn. "M3 *adhi* for *abhi*"
[8] *kṣaṇa°* GS (= M, M3)
[9] GS fn. "M *samarakhakṣata* for *samasaradacyuta*"
[10] GS fn. "M *gamya* for *kāmya*"

unmeṣibhūṣaṇajhaṇajhaṇa[1]nādavādya-
nṛtyatstanārpitamanoharahāralekhāḥ |
ūhur vicitraśucivarṇakakāmyabhāsaḥ
smerāṃ śriyaṃ smaramahotsavabhūmayas tāḥ || 39 ||

ity āhitāvivaravāriśivābhiṣekās[2]
tāḥ[3] śītam ity atha savepathavo vadantyaḥ |
yūnāṃ paraṃ prathima[4]śāliṣu mānaseṣu
prāk prāviśaṃs tadanu dordrumapañjareṣu || 40 ||

kapphiṇābhyudaye[5] mahākāvye salila[6]līlā[7]varṇano nāma
daśamaḥ sargaḥ ||

. . . . .

EKĀDASAḤ SARGAḤ

atha sudṛśāṃ[8] priyapraṇayavibhramabhāvanayā
samudabhavac ca naiṣa[9] suratotsava[55a]saspṛhatā |
ravir api saṃjahāra karaḍambaram ambarataḥ
phalam abhivāñchitānupadabhāvi hi bhavyadhiyām || 1 ||

avasitavāsarāvasaranṛtta[10]rasollasita-
tripuraripūttamāṅgatalatāḍanato vidhutam |
niravadhi vedhasaḥ kanakadhāma samiddham adho
nyapatad akhaṇḍam[11] aṇḍam iva maṇḍalam uṣṇarucaḥ || 2 ||

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[1] *°raṇajhaṇa°* GS (= M, M3), *°jhaṇajhaṇa°* N2
[2] *°vārikṛtābhiṣekās* GS (= M, M3), *°vāriśivābhiṣekās* N2
[3] *taḥ* N2
[4] *parapraṇaya°* GS (= M, M3)
[5] *iti śrīkapphinā°* GS (= M, M3)
[6] *śralila°* N2
[7] *°krīḍā°* GS (= M), GS fn. "In the colophon M3 has *līlā* for *krīḍā*", *°līlā°* N2
[8] *°tha su°* om. N2 [*adṛśāṃ*!]
[9] *samam udiyā naiśa°* GS (= M, M3), *°nṛtta°* N2
[10] *°nṛtya°* GS (= M, M3), *nyapatad akhaṃḍa°* N2
[11] *vyapagatakhaṇḍam* GS (= M, M3)

[1]diśi diśi vṛddhaye[2] prahitam ambujakoṣa[3]ruci-
prasṛtakaro dadhat kanakadhāturasasya tulām |
vapur atimandam **aikṣa**[4] ravir āsthitapātabhayo[5]
vaṇig iva maṇḍale 'tha **samajīghaṭad**[6] aṃśudhanam[7] || 3 ||

adhikaviṣakta**kūbariyugo namadaṃsabhuvo**[8]
vicalitakarṇacāmaratirohitatāntadṛśaḥ |
katham api nāti[9]karkaśakhalīnadhṛtā **viyataḥ**[10]
savitur avātarann aparaśai[**55b**]laśirasturagāḥ || 4 ||

anusṛtam ārdrayā kamalinīmakarandarucā
pariṇatakokaśokavaśavīkṣaṇabāṣpabharam[11] |
ratarasikāṅganānayana**harṣa**[12]jalasnapitaṃ[13]
samadhita mandatāṃ sapadi dhāma gabhastibhṛtaḥ[14] || 5 ||

raviruci**tāpana**[15]drutamahārajatādritalā-
bahalarasāṅkapaṅkapaṭasanna**sahaṃ**[16] patatām |
samajani[17] vājināṃ gatir apāsta**javā**[18]stagirāv
ahar ahar atyaye 'pi parivṛddhim ivānayatām || 6 ||

adhigatajihmabhāvam upapāditasaṃghaṭanāḥ
sapadi bhaviṣyadandhatamasaughabhiyeva bhṛśam |
paragiriśṛṅgam āruruhur uṣṇakarasya karāḥ
paraparabhṛtiṣu[19] prathamam eva na jāgrati ke || 7 ||

sphuradaruṇaprabhābharaṇabhāsvarabhāvabhṛtāṃ
bhṛśaparimaṇḍalena baha[**56a**]loṣmaviśeṣarucā[20] |

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[1] GS fn. "3-13. Not found in M3; and N begins with 12b, one folio being lost."
[2] *pravṛddhaye* GS (= M)
[3] *°kośa°* GS (= M), *°koṣa°* N2
[4] *āpya* GS (= M), *aikṣa* or *aikṣya* N2
[5] *pātramayo °* GS (= M)
[6] *samaghaṭṭayad* GS (= M), *samajīghaṭad* N2
[7] Or *aṃśudharam* N2?
[8] *°kūbarayugānamadaṃśa(sa)bhuvo* GS (= M)
[9] *gati°* N2 (unmetrical)
[10] *viyutaḥ* GS (= M)
[11] *°bhāraṃ* N2 (unmetrical)
[12] *°darpa°* GS (= M), *°harpa°* or *°harṣa°* N2
[13] *°snapita°* N2
[14] *°mataḥ* N2
[15] *°tāpato* GS (= M), *°topana°* N2
[16] *°śaphaṃ* GS (= M)
[17] *sasajani* N2
[18] *°rayā°* GS (= M), *°javā°* N2
[19] *paraparibhūtiṣu* GS (= M), *paraparabhṛtiṣu* N2
[20] *°noṣmaviśeṣamucā* N2

ura iva śārṅginaḥ kham atha kuṅkumakāntijuṣā
jaladhi**juṣā**[1]stanena kṛtam ākapiśaṃ raviṇā || 8 ||

tridivasadāṃ sadāprakaṭitāśayā **prathito**[2]
vijita[3]tamogatir[4] vijitaviṣṇupadaḥ patanam |
ravir api nāma sāṃpratam **asāṃpratam**[5] āpad aho
bata duratikramā kṛtadhiyām api kālagatiḥ || 9 ||

gururathapātasaṃkṣubhitasindhusamucchalita-
sphuraduruvāḍavānalaśikhāpaṭalītu**layā**[6] |
kapiśima[7]śālinīm abhiniviśya daśām aśanair
aśiśira**śociṣo**[8] daśaśatī ruruce 'tha[9] rucām || 10 ||

caramamahīdhramastakataṭasthagitasya[10] raver
anavanatiṃ gatāḥ[11] sarasakuṅkuma**kānta**[12]rucaḥ |
upadadhur aṃśavaḥ **paruṣapūṣapadūṣmavaśa**[13]-
drutajagadaṇḍakhaṇḍakanakasruti[14]sunda[**56b**]ratām || 11 ||

nipatitam[15] ujjihīrṣur abhisaṃgatapiṅgalima
grahapa(27a)tipadmarāgamaṇikandukam ambunidhau |
samavatarann **atiṣṭhapad**[16] ahaḥ puruṣo 'tipaṭuḥ
paṭam iva **pāṭalātapam**[17] adhidyutaṭi prakaṭam || 12 ||

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[1] *°sutā°* GS (= M)
[2] *prathimatā °* GS (= M)
[3] *vihata°* GS ex conjectura, GS fn. "M has *vijita* for which *vihata* is suggested."
[4] *°gati°* N2 (unmetrical)
[5] *ayaṃ yadav°* GS (= M)
[6] *°tulanā* GS (= M)
[7] *vijaḍima°* GS (= M)
[8] *°rociṣo* GS (= M)
[9] *rurucaitha* N2
[10] *°sthigitasya* N2
[11] *avanatim āgatāḥ* GS (= M)
[12] *°kānti°* GS (= M)
[13] *paruṣapaṭṭasasmara °* GS (= M)
[14] *°śruti°* N2
[15] *vi/dipatitam (?)* N2
[16] *atiṣṭhipad* GS (= M), *atiṣṭhapad* N, N2
[17] *pāṭalārciṣam* GS (= M), *pāṭalātapam* N2

Canto 14.34-15.9

katham iva vayaṃ ke vā kasmin vidhāv avabhāma kiṃ[1]
kim uditamadāḥ kim sonmādāhatāḥ[2] śayitā mṛtāḥ[3] |
kim iva tad abhūt saukhyaṃ kiṃ vā sukhetarad ity aho
surataviratau jajñuś cintākṛ(36a)to[4] 'pi na kāminaḥ[5] || 34 ||

balam akṛtakaṃ **bhūyāṃ viṣo**[6] viśuddhimad añjanaṃ
satatasurabhiḥ karṇottaṃsaḥ[7] sthirasthiti jīvitam |
acaram ataraṃ śṛṅgārāṅgaṃ[8] prasādhanam akṣayaṃ
priyacatuvidhiḥ strīṇām eko 'py aneka ivābhavat || 35 ||

samabhilaṣitāśleṣe pū[**73b**]rve tato dhṛtasādhvase
caladavayave kāntāsaṅgāt tato vihita[9]trape |
nibhṛtacatubhiś cetorucyair[10] (?) atho vivṛ**tāśayo**[11]
yuvatisurate **viśrambhād dhi**[12] tatarṣa na vallabhaḥ || 36 ||

phalam alaghu kiṃ līlāvallyāṃ[13] gṛhaṃ nu guṇaśriyām
amṛtam athavaikasthaṃ piṇḍīkṛtaṃ nu rasāyanam |
nidhirute[14] rateḥ sarvasvaṃ nu smarasya na vallabhair
iti suvadanābimboṣṭhānāṃ rasaḥ paricicchide || 37 ||

kṣaṇam anibhṛtaṃ mlāyan mānaṃ kṣaṇaṃ kṣaṇam utsukaṃ
kṣaṇam asulabhavrīḍaṃ **vācaṃ**[15] kṣaṇaṃ kṣaṇam ākulam |

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[1] *abhavāma vā* GS (= M, M3), GS fn. "N *kiṃ* for *vā*", *abhavāma kiṃ* N, *°ma kiṃ* is added to in the lower margin in N, mark of omission in the main text, *abhavāma vā* N2 [!]

[2] *sonmādāḥ hatāḥ* GS (= M, M3), *sonmādāhatāḥ* N, (*°ḥ śayitā* is added to in the lower margin in N, mark of omission in the main text), *saunmādāhatāḥ* N2

[3] GS fn. "M *kim u* for *mṛtāḥ*"

[4] GS fn. "N breaks off at *kṛ* of d *kṛtopi* up to XV 9a."

[5] GS fn. "M3 *yoginaḥ* for *kāminaḥ*"

[6] *bhūyānveṣo* GS (= M, M3), *bhūyām viṣo* N2

[7] *karṇṇāntaṃsaḥ* N2

[8] *śṛgārāṃga°* N2

[9] *vidita°* (?) N2

[10] *°rūpair* GS (= M, M3), *°rucyer* N2

[11] *°śaye* GS (= M, M3), *°śayo* N2

[12] *viśrambhārdre* GS (= M, M3), *viśraṃbhādbhi* (?) N2

[13] *°vallyā* GS (= M, M3)

[14] *°ruta* GS (= M, M3), *°rute* N2

[15] *dhīraṃ* GS (= M, M3)

ṛjubhir aśaṭhās tuṣṭais tuṣṭāḥ prakṛṣṭaratā ratair
viviśur avaśā vaśyaiḥ pumbhiḥ priyāḥ sarasāṃ[1] daśām || 38 ||

[2]ciraparicitaśrī**saṅgānāṃ**[3] ghanāñjanaśociṣāṃ
śramajala**pṛṣajjāḍyāj jihmasthitiṣv apakṣmasu**[4] |
alabhata padaṃ nidrāmudrā[5] vadhūjanacakṣuṣāṃ
dalaku[**74a**]la iva śyāmābjānāṃ śilīmukhasaṃhatiḥ || 39 ||

itthaṃ jyotsnāsamadamadirākṣī citāsu[6] kṣapāsu
krīḍākroḍīkṛtam akṛta**kotkaṇṭham**[7] āśliṣṭakaṇṭhāḥ |
ūḍhāḥ[8] straiṇaṃ[9] prasabham akutobhītayas te **nanandur**[10]
dṛṣṭās trātuṃ[11] kusumadhanuṣābhīkṣṇam akṣṇā **śivena** || 40 ||

kapphiṇābhyudaye mahākāvye **suratasaṃbhogavarṇano** nāma
caturdaśaḥ sargaḥ ||

. . . . .

PAÑCADAŚAḤ SARGAḤ

gāyaṃ gāyaṃ niravadhi vadhūsaudhasenām adho 'dhaḥ[12]
kāmakrīḍā**kumuda**[13]kalikākuḍmalībhāvamūlam |
itthaṃkāraṃ janitarajanī[14]jyāni**saṃkalpa**[15]kalpāḥ
kalpaṃ bhartre **bhuvam**[16] acakathan vandino vandanābhiḥ || 1 ||

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[1] *priyāsmarasāṃ* N2

[2] GS fn. "M3 omits."

[3] *°śaṅkānāṃ* GS (= M)

[4] *°pṛthaṅnītā jahruḥ sthitiṣv atha saṅgiṣu °* GS (= M)

[5] *°mudrā* is added to in the lower margin in N2, mark of omission in the main text.

[6] *°kṣībitāsu* GS (= M, M3)

[7] *°kotkampam* GS (= M, M3), *°kotkaṃṭham* N2

[8] *dṛpyat* GS (= M, M3), *ūḍhā* N2

[9] *streṇa* or *streśa* N2

[10] *tena ninyur* GS (= M, M3)

[11] *hṛṣṭāntābhiḥ* GS (= M, M3)

[12] *abodhaḥ* (?) N2

[13] *°kusuma°* GS (= M, M3)

[14] *°tarajanī°* om. N2

[15] *°sākalpa°* GS (= M, M3)

[16] *drutam* GS (= M, M3)

garjājātaṃ[1] janitajaraṭhāveśam **āśāślathedaṃ**[2]
prāti[3]prātaḥ prahatamurajā**mogha**[4]meghaughamuktam |
sadyaḥ saṃsthāṃ **nirasisiyate**[5] yena naibhṛtyalīlā[6]
nidrāhaṃ[**74b**]sī nalinanayanā netralīlā[7]bjapuñje || 2 ||

kāraṃ kāraṃ nidhuvanavidhīn **utkalakṣāti**[8]kṛcchrād
ārdrāṃ[9] nidrām adhigatavatāṃ rāgabhājāṃ kathaṃ cit |
duḥkhaṃ datte vadanapavanāpūritaḥ **kālpakambuḥ**[10]
śuddho **'py antyair**[11] bhavati capalair dūra**lambāntaraiḥ san**[12] || 3 ||

[13]**dhyātāsannapratigamatamo**[14] miśrarāgodgamasya
śliṣyaddṛṣṭer abhimatamukhe saudhavātāyane ca |
saśvāsasyāśithilita[15]bhujāliṅganasyojjihīte
ko 'pi svādo 'bhisaraṇavadhū**tūrṇaratyo**[16]tsavasya || 4 ||

atyautsukyāt paravaśadṛśo yām anirvarṇi**tāṅgāḥ**[17]
prāpuḥ[18] snehe 'py aviditarasasvādanāṃ pūrvarātre |
tām anyonyāvayavavicaraddṛṣṭi suptaprabuddhāḥ
kāma**krīḍāṃ**[19] dviguṇīkṛtarasāṃ kāmukā nirviśanti || 5 ||

srastasvapāṃs[20] tudati virute tāmracūḍasya cetas
trastārāmāntara[21]parigamāśaṅkanenā[**75a**]bhisartryaḥ |

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[1] GS fn. "M *garbhājātaṃ* for *garjājātaṃ*"
[2] *°āṇā(śā)° yathedaṃ* GS (= M, M3), *āśāslathedaṃ* N2
[3] *prātaḥ* GS (= M, M3), *prāti°* or *proti°* N2
[4] *°megha°* GS (= M, M3), *°mogha°* N2
[5] *nirasisiṣate* GS (= M, M3), *nirasisiyate* N2
[6] *°līnā* GS (= M, M3), *°līlā* N2
[7] *netranīlā°* GS (= M, M3)
[8] *ullasatkānti* GS (= M, M3), *utkala(kṣ)āti°* N2
[9] *ārdrā°* N2
[10] *kalpakambuḥ* GS (= M, M3), *kālpa(k)aṃbuḥ* N2
[11] *'pūtair* GS (= M, M3), *py antyair* N2
[12] *°labdhāntaraiḥ san°* GS (= M, M3), *°lambāṃtaraiḥ san* N2
[13] GS fn. "M3 omits."
[14] *dhātaḥ paśya pratimatamaso°* GS (= M), *dhyātāsannapratigamatamo* N2
[15] *śaśvacchaṅkāśithalita°* GS (= M), *saśvāsasyāśithilita°* N2
[16] *°curṇaramyo°* GS (= M), *°tūrṇṇaratyo°* N2
[17] *°tāṅgyāḥ* GS (= M, M3), *°tāṃgāḥ* N2
[18] *prāpuḥ* GS (= M, M3), *prāptaḥ* N2
[19] *°krīḍāt* GS (= M, M3), *°krīḍāṃ* N2
[20] *śrastasvapās* N2
[21] *tārārāgāntara°* GS (= M, M3), *trastārāmāṃtara°* N2

koṣaṃ bimbādhararasamayaṃ dhairyatoyālavālaṃ[1]
bhūyo bhūyaḥ pratigamavidhau **preyaso yāpayanti**[2] || 6 ||

apy āviṣṭaś catuṣu yuvater nātmakaṇṭhātithitvaṃ
yad dorvallīvalaya**maśakaṃ**[3] netum ārdrāparādhaḥ |
ninye rantus tad uṣasi kalaṃ **kañcunā**[4] kūjatoccair
antaḥśūnyād api hi sumukhe vedhasi syāt phalaśrīḥ || 7 ||

[5]jṛmbhārambhe **vicalita**[6]bhujāsphālitā yā va tanvyā
yā ca dhmātā dhvanati rajaner atyaye kambupaṅktiḥ |
rantuś ceto vyathayati tayoḥ[7] pūrvikā nottarāvat
sāyūthye 'pi prabhavati ruje kaḥ **suvṛttotsavīva**[8] || 8 ||

nidrāseṣāruṇajaḍa(**36a**)dṛśo 'dhyāsya[9] talpāparāntaṃ
prāk saṃbuddhāḥ suratasuhṛdām aṅkam āropya pādān |
khelapreṅkhat[10]savalabhujāvalli saṃvāhayanti
prātaḥ premaśriya iva gṛhe vigrahiṇyo gṛhiṇyaḥ || 9 ||

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[1] GS fn. "M3 *dhairyato'pyālavālam* for the reading given above."
[2] *preyasaḥ pāyayante* GS (= M), GS fn. "M3 *prāpayante* for *pāyayante*", *preyaso yāpayaṃti* N2
[3] *°maśakan* GS (= M, M3), *°maśakaṃ* N2
[4] *kambunā* GS (= M, M3), *kaṃcunā* N2
[5] GS fn. "M3 omits."
[6] *vivalita°* GS (= M), *vicalita°* N2
[7] *vyatha<yati ta>yoḥ* N2
[8] *suvṛttopasevī* GS (= M), *suvṛttotsavīva* N2
[9] *'dhyāsya* GS (= M, M3), N, *vyāsya* N2
[10] *°prekhat°* N2

Incomplete or unclear[1] portions in the printed text of the *Kapphiṇābhyudaya*

(39b8) jinoktiyuktyā kuṇayaḥ[2] parasvasvīkṛtau vayam (40a) |
yuṣmābhir avivekāt[3] tacchaktitaucchye[4] samarthitam[5] || 16.55 ||

. . . . . .

laghavo 'rthalavasvāmya[6]madadurlalitakriyāḥ |
anusvaṃ manvate[7] śocyān śakraśukrārthayān[8] api || 16.68 ||(40b)

. . . . . .

svabhāgyaparamāṇūnāṃ śeṣo 'ṃśas te kiyān api |
yad ugram api taṃ ślāghāṃ[9] tvadarthe sāmny a(3)cīkarat || 16.72 ||

. . . . . .

ya cātha[10] bu(7)ddhir bauddhī me niyantīti[11] trape tataḥ | 16.80ab |

. . . . . .

(41a1) ..... sparśārth(e)[12] pasparśa sāmam amargam[13] iva mārutam |
sadaḥ sarasvān āsvādya kṣmābham[14] abhyājagāma saḥ || 16.84 ||

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[1] Marked by an asterisk in the printed text of the *Kapphiṇābhyudaya.*

[2] *kuṇapaḥ* ° GS, *kṛṇayaḥ* N2

[3] *avivekān* N2

[4] *°taucchyaṃ* GS, *°taucchye* N, N2

[5] *samarthitāṃ* N2

[6] *°sthāmya°* N2

[7] *manyate* N2

[8] *°śukrāndhayān* N1

[9] *ślāghyaṃ* N2

[10] *yaccācche* N2

[11] *niyaṃtrīti* N2

[12] *sparśārtha°* N, N2

[13] *pasparśāsparśam āmarśam* N2

[14] *kṣobham* N2

(41b2) prakṣobhārambhā[rambha]saṃrambha[1]bhagnāṅgadakadambakaḥ |
jagāhe raudram ākāraṃ dviṣām ātaṅkadambakaḥ || 16.100 ||

. . . . . .

(42a3) ..... udastayā priyāyānyā puṇyāhotpalamālayāḥ[2] |
dhūmāly eva viyogo 'gner aśūnyaprakṛtir babhau[3] || 16.116 ||

anuvrandhā (?) suvisrastā kāñcī[4]caraṇayoḥ śucā |
anyasyā na tathārautsīd gatiṃ tat preyaso yathā || 16.117 ||

sāsrā dṛṣṭir[5] navoḍhāyāḥ patyuḥ pādāgrakīlitā | 16.118ab |

. . . . . .

lipte lalāṭe bhṛṅgālī bhartṛpravasanocitam |
upādikṣad ivaiṇākṣmā[6] lambālakalatāvratam[7] || 16.121 ||

sañjanair aśrubhiḥ pānapārīṃ pāyayati priye | 16.122ab |

. . . . . .

asmitaprasavāmlānāṃ rūkṣāṃ kliṣṭoṣṭhapallavām |
priya(7)[priya]pravāsagrīṣmoṣmā kāṃ cic cakre vadhūlatām
|| 16.126 ||

te sāsthaṃ ca sarāgaṃ ca soṣmasāsaṃcayur bhaṭāḥ |
yayuḥ purandhrīdṛkpātair dhīdhyānais tu surāṅganāḥ || 16.127 ||

tataḥ śrotātithībhūtatū(42b)ryodbhaṭaravā bhaṭāḥ |
okobhyo niragus toṣād upāyebhya ivodayāḥ || 16.128 ||

. . . . . .

prāṅgaṇapramadharetaradhārāsāradhāri madavāri vavarṣa || 17.11cd ||

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[1] *prakṣobhāraṃbhasaṃraṃbha°* N2

[2] *°mālayā* N2

[3] The text from *dhūmālyeva* up to *navoḍhāyāḥ* (118a) is added to in the upper margin in N, mark of omission in the main text. The portion after *aśunyapra°* is completely blurred in N. Hereafter our text is based on N2 alone.

[4] *°śrastākāṃcī°* N2

[5] *mṛṣṭir* N2

[6] *°kṣyā* N2

[7] After *lambā°* N is completely blurred. Our text is that of N2.

yayau yāyāy ayā yā-yā vāv eva vivavāv iva |
sā sā'sāsiḥ sâsu-saṃsad udaid ā(3)dadad-ādi-doḥ || 18.3 ||

. . . . .

sāndrāsaviśikhāsārā suskandhā yantrapoṣitā | 18.29ab |

. . . . .

niśeśa-śani-śīnâśo-nāśanāraniśaṃ śanaiḥ | (3)
niśānino 'śnann īśānaḥ śūnaśūnān anīnaśat || 18.94 ||

. . . . .

kṣiptakṣapitaṣastrāstrau ka(4)śāśeṣau babhūvatuḥ || 18.97cd ||

. . . . .

....
śokâṃśuke kuśika-kauśika-kāśi-kośaḥ | 18.98b |
....
keśī kaśā-kaśi śaśāka ku(5)śe śakeśaḥ || 18.98d ||

. . . . .

sa-lālaso 'ses salile sa-līlaṃ lolâlasaḥ sā(8)su-silaṃ lilāsuḥ |
sa sīsa-sālâṃsala-sûllasâṃsa-sālo lalāsôllalasaila-saṃsat || 111 ||

apunarvṛddhaye kruddhas tutodârīn sa tāvataḥ |
sarvaṅkaśo 'pi śaśrāma samasyanyāvato ya(50a)maḥ || 18.112 ||

. . . . .

āsīd adakṣa-mānêṣṭam asya nâri-kṣaye manaḥ |
āsīd adakṣamā neṣṭa icchā-dvya(51a)grasya sāmani || 18.137 ||

. . . . .

bhavato 'bhava-toda-ya sûdaya-sūr avatāra-vatām a(4)nasā manasā |
vihatāv iha tāraya māraya mā sura mā su-ramânavane navane
|| 18.142 ||

. . . . .

śrimattāṃ tāṃ vakṣyato mokṣagantrīṃ
gantrībhaṅgaṃ rājatā rājate kim | 20.12ab |

. . . . .

yebhyo 'lubhyal labhyam arthaṃ pratiyāt
te 'pi skandhāḥ sannirodhānubandhāḥ | 20.14ab |

. . . . .

kliśnan kleśārīn navo 'smy adya rājā || 20.28d ||

. . . . .

The revised text of canto 19 of the Kapphiṇābhyudaya

a-hato 'sāv uddhā[1]raṇa-vahe 'pahūtaṃ mitho 'vadhīreṇa /
puri sa-vareṇa kham aṃse dūrād ūḍho 'sabhāsā hi // 1a //

aha tosā vuddhā raṇa-vahe pahū taṃmi thova-dhīreṇa |
purisa-vareṇa khamaṃse dūrā dūḍho sa(-)bhāsāhi || 1b ||

āsād e(6)raṇa mohe bhava ojo maha-kale sitam aharaṇaṃ /
tava pāram bhāvā me[2] ta ime 'sat-tāpa sajjantu // 2a //

āsā-de(6)ra ṇamo he bhavao jo maha kalesi tama-haraṇaṃ |
tava-pārambhā vāme tai me sattā pasajjantu || 2b ||

jantu-hate 'rasa gā mā santāpaṃ calayasîha giri bandho /
sac-cetā vasad-īhe (7) hī rasika raṇe hito 'sita-hā // 3a //

jan tuha te rasa-gāmā santā paṃca laya-sīha-giri-bandho |
sacce tāvasa-dīhe (7) hīrasi karaṇehi to 'si tahā || 3b ||

sampat-to mahasā'raṃ sa-ha[3]sita-hāraṃ malâsameta raṇaṃ /
a-galac-chīlā harase siddha-mahelā matâ[4]vasare // 4a //

sampat-to maha-sāraṃ sahasi tahā raṃma-lāsa me tara ṇaṃ |
aga-lacchī-lāha-rase siddha mahe lāma-tāva-sare || 4b ||

varaṇaṃ dalayā'hi-samaṃ mahad aṃse sura-maṇe vahā(8)saraṇaṃ /
bandha-sukhela matan te[5] tāra-hasâgāra vande 'nte[6] // 5a //

vara ṇaṃda layāhi samaṃ maha daṃsesu ramaṇe vahā(8)saraṇaṃ |
bandhasu khelam a-tante tā rahasā gāravan dente || 5b ||

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[1] *buddho* GS, *vuddhā/o* N, *vuddho* N2
[2] *°me* is added to in the lower margin in N, mark of omission in the main text.
[3] *°sāṛaṃ saha°* is added to in the lower margin in N, mark of omission in the main text.
[4] *°tā°* is added to in the lower margin in N, mark of omission in the main text; *°matāsavasare* N2.
[5] *bandhusukhelamatatte* GS, *bandhamukhelamatante* N, N2
[6] *vandente* GS, *vande'nte* N, *vaṃdente* N2

saj-jāte java-sud-dhī kaṃpâvaraṇaṃ ca saṃpadaṃpattā [!] /
ava mā hito vara-da mā avasad dambhañ japârambhe[1] // 6a //

sajjā te java-suddhī kaṃ pāva raṇaṃ ca sampadaṃ pattā |
avamāhi to vara-damā avasaddam bhañja pārambhe || 6b ||

<so 'haṃ ta>(**52a**)*po 'ram ūḍho mahasām oko malâpaham mantā /*
sura ojoje[2] 'visarā etâre 'sava ime bharaṇaṃ // 7a //

<sohaṃta> (**52a**) pora mūḍho maha sāmo komalā paham-mantā [106b] |
sura-o jo jevi sarāe[3] tāre savai me bhara ṇam || 7b ||

sura vāṇī dīpa-ramā balavat tava rājasâ-hite sattā /
kalita-vaco-rītis sā'pa(2)vitta-cinte 'mitā ramaṇe // 8a //

suravā ṇīdī paramā bala-vatta-varā jasāhi te sattā |
kali-tava-corī tissā pa(2)vitta cintemi tāramaṇe || 8b ||

dhīr etu ha rohan te purābha rājâvadhīr asat-tāraṃ /
tāpasam a-moha-kīlâsāraṃ mā mā raṇârīṇaṃ // 9a //

dhīre tuha rohante purā bharā jāva dhīra sattā'raṃ |
tā pasama-moha kīlā sā raṃmā māra-nārīṇaṃ || 9b ||

ayy alasan tapa mā dā agham matāv ādareṇa ca rame te / (3)
ap-pehitâvatāre varadhīr asi rīṇa-mandâre // 10a //

ayya lasanta pamādā aghamma-tāvā dareṇa cara me te | (3)
appehi tāva tāre vara dhīra sirīṇa man dāre || 10b ||

samadhā mohôparamaṃ visaraj-japa-vitta sad-dhasam manto /
balavat ta[4]pa sa-riraṃso 'samatta-[5]samaro harêha sitaṃ // 11a //

sama-dhāmoho paramaṃ vi-sarajja-pavitta-saddha-sammanto |
bala-vatta-pasariraṃso samatta-samaro ha rehasi taṃ || 11b ||

ahi-lāso 'ja (4) *sa-dāre vāso-vat te maho 'valepa-haraṃ /*
eto bhāvo gā me citte 'sama-bhāsakam māhi // 12a //

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[1] *avasadambha-jaryārambhe °* GS, *avasaddaṃbhaṃ japāraṃbhe* N2, N partly mutilated
[2] *suraājoje* GS, *suraojoje* N, N2
[3] Or *sarā e*?
[4] Or *balavan ta°* ? So reads N2.
[5] *°so samatta-* is added to in the upper margin in N, mark of omission in the main text.

ahilāso ja(4)sa-dāre vāso vatte maho-vale paharaṃ ǀ
e to bhāvo gāme citte sama-bhāsa-kammāhi ǁ 12b ǁ

sal lasa me kāmaga he 'kalila-sirêha sa-sitôha evam asi /
āsaṃghād āramaṇe (5) sara-sivire kā gurus sa[1] puro // 13a //

salla-same kāma-gahe kali-lasire hasasi to hae vamasi ǀ
āsaṃghā dāra-maṇe (5) sarasi virekâgurussa puro ǁ 13b ǁ

araṇī bhā-sām amahe dhī ramaṇī sa[107a]ttapā [!] raṇâcaraṇī /
saraṇī suhasaṃ bharaṇī taraṇī[2] vasudhāmatekaraṇī (?) // 14a //

araṇī bhāsāma-mahe dhīramaṇī satta-pāraṇā-caraṇī ǀ
saraṇī suha-saṃbharaṇī taraṇîva sudhāma te karaṇī ǁ 14b ǁ

phullābhaṅ gavi vittā ekan te 'po(6)ḍha-saṃkara guṇôhe /
mārava-hūṇa-kaliṅgā aṅgā vaṅgā vasantîha // 15a //

phullā bhaṅga-vivittā e kante po(6)ḍha-saṃkara guṇohe ǀ
māra-vahūṇa kaliṅgā aṅgā vaṅgāva santī ha ǁ 15 b ǁ

gā mantar amantar aser ahantar acchâsu-bandha vama hanta /
sūrata rataravāse sôha sitaṃ bhāvam ālāhi // 16a // (7)

gāmanta-ramanta-rase rahanta-ṛacchāsu bandhava-mahanta ǀ
sūra tarata ravāse sohasi taṃ bhāva-mālāhi ǁ 16b ǁ (7)

avalā-loko vālo mahe tu haṃgho rasâratâran te /
kam paṃka-rīṇam uj-jala-sarasī haraṇe ravāv addhā // 17a //

avalālo ko vā-lo mahe tuhaṃ ghora-sāra-tāran te ǀ
kampaṃ karīṇam ujjala-sara-sīha-raṇe ravā vaddhā ǁ 17b ǁ

bahu-lāsa kalaṅka-harā jātan te 'sac ca kāraṇâsiddhā /
sāre hantîva[3] raṇe vij jātu (8) hataṃ tamo 'hāsā // 18a //

bahulā sa-kalaṅka-harā jā tante sacca-kāraṇā siddhā ǀ
sā rehantī varaṇe vijjā tu(8)ha taṃta-mohâsā ǁ 18b ǁ

somâlokâhan te khe vāsaṃ sarasam ehi tāvac ca /
sammantā ravi-sūr asi bhāsā raṇa[ ]maṇḍale harase // 19a //

[1] Here N separates *gurussa* for the Sanskrit text and *gurus sa* for the Prakrit text which seems to be an inadvertency.
[2] *taraṇī* is added to in the lower margin in N, mark of omission in the main text.
[3] *sādehaṃtīva* N2, *sārehantîva* N

somālo kāhante khevâsaṃ sara-same hitā vacca ǀ
samman tāra visūrasi bhā-sāra nā maṇḍa leha-rase ǁ 19b ǁ

bhāve< >'bhāve 'ntôtaṃ[1] sāram bhajase vilāsa-hā vahase /
sampa(52b)tto 'kampi-raso vāsaṃ santam mitāv ava he // 20a // [107b]

bhāve bhāventotaṃ [!] sârambha-jase vilāsa-hāva-hase ǀ
sampa(52b)tto kam pi raso-vāsaṃ santammi tāva-vahe ǁ 20b ǁ [107b]

ruk-khala āsaṃ bandhe kuñ jetā ḷehi jāsi-māreṇa[2] /
dhīr etām asamam memukko [!] 'sava-lepam āḍehi // 21a //

rukkha-laā-saṃbandhe kuñje tālehi jāsi māre ṇa ǀ
dhīre tāmasa-mamme mukko savale pamādehi ǁ 21b ǁ

ā-saṃsāraṃ mantā vij-jāsaka-hā kalāv a-sa(2)ṅgantā /
sad-dhāsa-vasam ahantā bhāsi ha rantā'rajā ante // 22b //

āsaṃsā raṃmantā vijjā sa-kahā-kalāva-sa(2)ṅgantā ǀ
saddhā sa-vasa-mahantā bhā-siharan târa-jāan te ǁ 22b ǁ

vāha-rasikas satām asad-ā-rantā vañcakâmato 'samare /
patto'dāraṃ tarase 'sad-dama-laṃbam maho-vara me // 23a //

vāharasi kassa tāmasa-dāran tāvañ ca kâma-tosa-mare ǀ
patto dāraṃta-rase saddam alaṃ vammaho'varame ǁ 23b ǁ

dūra-samāropam a(3)ho tava saraṇo bhavatu sâra-vittâso /
mac-cūlā-lasad-anto 'gâsêman tāpasâdhehi // 24a //

dūrasa-māro pama(3)ho tava-saraṇo bhava-tusāra-vittâso ǀ
maccū lālasa-danto gāse man tā pasādhehi ǁ 24b ǁ

sakalaṅ kadā ravi-maho mahima-rucā'go 'pasâraṇôta ha te /
tat tapa-utthaṃ[3] bandha-va(4)d-īham ala[4]mbam maho jahase // 25a //

sa-kalaṅka-dāra-vimaho mahi-maru-câgo pasāraṇo taha te ǀ
tatta-paütthaṃ bandhava (4) dīha-malam bammaho jaha se ǁ 25b ǁ

guruṇā'ṇave hava-guṇe sāre cala-buddhir āgasā'ham ite[5] /
para-vid dhe sukham ākira bhāsaṃ sahasā vataṃsita me // 26a //

[1] *bhāventontaṃ* N2 [!]
[2] *sāreṇa* N2
[3] *tapauttha°* N2
[4] *°dīhanala°* N2
[5] *°miti* N2

guru ṇāṇa-vehava-guṇe sāre cala-buddhi rāga sâhami te ।
para-viddhesu khamā kira bhāsaṃ saha sâva taṃ-si [!] tame ॥ 26b ॥

tava guru-pāraṃ mita(5)mā accha-sito deha āpa rantā [108a] *vā /*
asu-hāsaṃ so 'kīr asi vāmo hāve 'saman dehi // 27a //

tava-guru pārammi ta(5)mā acchasi to de haā paran tāvā ।
a-suhâsaṃso kīrasi vāmôhâvesa mandehi ॥ 27b ॥

uddhara sevā-saṅgaṃ[1] *mā rāhi tamām alālasa virāmaṃ /*
sad-dhaṃsa me 'gha-rāsaṃ sa-vaso (6) *hara he susaṃdhe 'si*[2] *// 28a //*

uddha-rase vāsaṅgaṃ mārāhi tamā malâlasa virāmaṃ ।
saddhaṃ same gharâsaṃ sava-sô(6)ha rahesu saṃdhesi ॥ 28b ॥

sura-sat tamaso mālā'sampâdā me su[3]*khe 'vamo rasa-hā /*[4]
ko[5]*śala-vit [!] tapa-āde guṇe su-karaṇe hi matam ehi // 29a //*

sura-sattama somālā sampā-dāmesu kheva mora-sahā ।
kośala-vitta paā de guṇesu karaṇehim atamehi ॥ 29b ॥

mandâruṇo 'samañjasa-kīlālâ(7)*sāra-saṃsarād āsaṃ /*
samare hanta maham me para-mut tamasām apūrêhi // 30a //

man dāruṇo samañ jasa-kīlā-lā(7)sârasaṃ sarâdāsaṃ ।
sama-rehantam ahamme param uttama-sāma pūrehi ॥ 30a ॥

ava he sattama gāhe bhavantam ālambam a[6]*ccha-rasam iddhaṃ /*
dūrâkalaṅki-vaṅko 'sado-'saraj-jantu-pāle (8)*si // 31a //*

avahe sattam agāhe bhavan tamâlamba ma[7]cchara-samiddhaṃ ।
dūrā kalaṅ kiv-aṅko sa-dosa-rajjan tu pāle(8)si ॥ 31b ॥

dhīr āsa rasaṃ khôhe sam-ucchalan te 'su-mat-tapo-raṅgā /
etā'pahāva-vattā sa māsi vācā rucira-mayyā // 32a //

dhīrā sara-saṃ-khôhe samucchalante su-matta-poraṅgā ।
e tā pahāva-vattā samā sivā cāru ciram ayyā ॥ 32b ॥

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[1] *°maṃgaṃ* N2
[2] N2 mostly illegible in the second half of the stanza.
[3] *°dāsemu°* N2
[4] */* om. N2
[5] *kau°* N2
[6] *°ma°* is added to in the lower margin in N, mark of omission in the main text.
[7] *°ma°* is added to in the lower margin in N, mark of omission in the main text.

avaho vāsasa āse kare sumando 'samūḍha-saraka-raṇaṃ / (53a)
sattā vibhavād ārād evam ahan te vase 'su(-)paraṃ // 33a //

avahôvāsa-saāse karesu man dosa-mūḍha-sara-karaṇaṃ । (53a)
sattā vibhavā dārā deva mahan te vasesu paraṃ ॥ 33b ॥

santāre hantîvâsāram bhāvan dhur-aṅga-sud-dhīte /
accha-si[108b]*ta-mug game 'nto 'va hanta phalad-iddha-but-tanto*
// 34a //

sattā rehantīvā sârambhā vandhuraṅga suddhī te ।
acchasi [108b] tam uggamento vahanta-phala-diddha-vuttanto
॥ 34b ॥

karuṇā hi tava pade sā (2) *su-rater uccā vi-sammade 'rantā /*
su-hasat-tā-kala[1] *galasi hi sāra-samôrā ravār( )addhā // 35a //*

karuṇāhi tava-padesā (2) sura te ruccā visamma-derantā ।
suha-sattā kalagala-sihi-sārasa-morâravâraddhā ॥ 35b ॥

rāmo 'tat-ta[2]*-pa vittaṃ su-ratha vadāmo hatâlasaṅ kanto /*
cittêlôhe[3] *vāmo 'sac-chala-lā*(3)*mo*[4] *vi-māra*[5] *damaṃ // 36a //*

rāmo tatta-pavittaṃ sura-thava-dāmôha-tâla-saṅkanto ।
citte lohe vāmo saccha-lalā(3)movi mā rada maṃ ॥ 36b ॥

saha itaraṅ gehi-paraṃ gāha ihâsaṃvaraṃ kalā-jan te /
vasa idam evâkaraṇaṃ[6] *bhāsa ito 'kāma-matta bhavaṃ // 37a //*

sahai taraṅgehi paraṃ gāhai hāsaṃ varaṃ kalā-jante ।
vasai dame vākaraṇaṃ bhāsai to kāmam atta-bhavaṃ ॥ 37b ॥

asi-sira-kallolêhe sa-ra(4)*maṇa-cinte 'mitā raṇe sûro /*
su-ravaṇa-kalā'vi[7]*rāsīd evaṃ me 'hantar ālamba // 38a //*

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[1] *suhsmattā°* N2
[2] *rāmontatta°* N2
[3] *cittolohe* N2
[4] *°lāso* N2
[5] *visāra* N2
[6] *evāraṇa* N2
[7] *°kalāvilā* + mark of omission in N2. The text continues in the upper margin with *<sīdevaṃme>hantarālamba //*, the first four akṣaras being broken off. The text in the upper margin of N2 ends with *sa-malā* (stanza 40) and then continues in tge main text with *sirave*. The scribe of N2 left out one line of N!

asisira-kallo lehêsara (4) maṇa cintemi tāraṇe sūro ǀ
suravaṇa-kalāvi-rāsī devaṃ mehan-tarālam va ǁ 38b ǁ

asamañjaso 'hi-tejo 'raṅ ganto 'soma-su[1]d dharêhâva ǀ
bhava-sarasi hi timir ajaraṃ siñca i(5)daṃ moha-dhīr aṅgaṃ ǁ 39a ǁ

asamañ jaso hi( )te jo raṅganto soma-suddha-rehā va ǀ
bhava-sara-sihi timira-jaraṃ siñcai (5) daṃmôha-dhīraṅ gaṃ ǁ 39b ǁ

jātârava-hāsa-maṇe sama-lāsi-rave 'ri-vāsa⟨ ⟩etā he ǀ
devo hāsaṅ kakubhām āpat tā[2]sām alaṃbôhi ǁ 40a ǁ

jā tāra-vahā samaṇe samalâsira-veri-vāsa e tāhe ǀ
devôhâsaṅka ku-bhā mā pattā sāmalaṃ vohī ǁ 40b ǁ

asamas saraj⟨-⟩javāre⟨ ⟩sammante⟨ ⟩tā vase 'hi(6)tā raṅga[3] ǀ
ahasat tamī-sa[4]khêmaṃ karaṇa[5]-hutâdan tu rasam ehi ǁ 41a ǁ

asamassa rajja-vāre samman te tāvasehi (6) tāraṅga ǀ
aha satta-mīsa-khemaṃ-kara ṇa hu tā dantura-samehi ǁ 41b ǁ

sat-tarasā'kampôrā attā'buddhin tu me samo raviṇā ǀ
ahar-aṃkâleya[6]-mahā vasa hara[7] vāmam bahula-hantā ǁ 42a ǁ (7)

satta-rasā kam porā attā buddhin tume samôra viṇā ǀ
aharaṃ kāleyamahā vasahara(-)vāmam va hu lahantā ǁ 42b ǁ (7)

aṅgasi rīṇam a[109a]sac ced evaṃ sa-kalâvijāta-moha-raṇaṃ ǀ
kampâvaraṇe hiṃsām ahi⟨-⟩saraṇo vaha ihâsaguṇaṃ ǁ 43a ǁ

aṅga-sirī ṇama [109a] sacce devaṃ sa-kalāvi jā tamo-haraṇaṃ ǀ
kam pāva-raṇehiṃ sā mahi-saraṇo vahai hāsa-guṇaṃ ǁ 43b ǁ

jūr asir āgo bhogo vara me citte paras sa sam-māhi ǀ
santo (8)saṅgām ante medhām etā vi-vat te hi ǁ 44a ǁ

jūrasi rāgo bhogôvarame citte parassa sammāhi ǀ
santo(8)saṅ gām(-)anteme dhāme tāvi[8] vattehi ǁ 44b ǁ

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[1] °*mu*° N2
[2] °*pantā*° N2
[3] *raṃgaṃ* N2
[4] °*sīsa*° or °*mīsa*° N, °*sīma*° N2
[5] *karaṇaṃ* N2
[6] Or °*lepa*°?
[7] °*ra*° is added to in the lower margin in N, mark of omission in the main text.
[8] *dhāmettāvi* N2

tarasi hari-savêrām ucca(-)sêto vipattāv
ava-kira kham amatto 'sāmi kāle hitâvam ǀ
sa-rasa-mahima-sad⟨-⟩dhāmā'ri-bhaṅgaṃ tavâhaṃ
phala u(53b)ta(m) aviruddhâsammade[1] 'hāsi vande ǁ 45a ǁ

tara-sihari saverā muccase to vi pattā
vava[ ]kira khamam atto sāmi kālehi tāvam ǀ
sara-sama-hima-saddhā māri-bhaṅgaṃta vāhaṃ
phalau (53b) tama-viruddhā sam-madehâsivan de ǁ 45 ǁ

śrīkapphiṇābhyudaye mahākāvye saṃskṛtaprākṛtabhāṣāsamāveśena
saṃbuddhābhiṣṭavo nāmaikona[2]viṃśaḥ sargaḥ ǁ

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[1] The first two akṣaras of folio 53b are hardly legible in N; N2 has °*tama*°, GS reads *ca sa*°.
[2] *namekonna*° N [!], *nāma ekona*° N2

Symbols used in the edition of the text

( )	Unclear text or reading
[ ]	To be deleted although in the manuscript
< >	To be added although not in the manuscript
(figure)	Page or line number of manuscript N
[figure]	Page or line number of manuscript N2
GS	Gauri Shankar's reading in the main text of his edition
M	Manuscript M used by Gauri Shankar (see p. iv, appendix)
M3	Manuscript M3 used by Gauri Shankar (see p. iv, appendix)
N	In the appendix: reading of the oldest Nepalese palmleaf manuscript, probably 11th century A.D. In Gauri Shankar's book: reading of his Devanāgarī transcript of N
N2	Reading of the second Nepalese palmleaf manuscript, dated *samvat* 648 (c. 1525 A.D.) and copied from N
ø	stands for the following symbol ( ) which has no meaning of its own but seems to represent the space of one *akṣara*